

HISTORY
OF THE
CATHOLIC CHURCH





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HISTORY
OF THE
CATHOLIC CHURCH
IN
WESTERN NEW YORK,
DIOCESE OF BUFFALO

BY
REV. THOMAS DONOHUE, D. D.,
Author of
"The Iroquois and the Jesuits," "Popular Progress."

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REV THOS. A. DONOHUE, D. D.

PREFACE.

The standard of the cross was raised and the faith of Christ was proclaimed in Western New York nearly two and one-half centuries ago, and many events of historical interest, to Catholics especially, have transpired since the Black Gowns first traversed this region. More than three-quarters of a century have elapsed since the first Catholic congregation was formed in the western part of the State. This span of time transcends the memory of the ordinary mortal. The circumstances of the formation of the first parishes may be a faint reflection of childhood for a very few now; but they are early traditions, handed down from their ancestors for the great number of old inhabitants. The memory of some still living goes back to the thirties, and they learned from the preceding generation the story of early struggles and rude commencements of Catholic congregations.

It was full time, therefore, that these early events should be recorded in permanent form, whilst there were still living witnesses to confirm or correct the early oral history of the Church in Western New York, before it became involved in the mist of unreliable memory, or perhaps passed into oblivion.

The saintly Bishop Timon realized the importance of this work; and in the preface to his little work he says: "Amidst occupations already almost excessive, it seemed wrong to attempt a work like this—when only interrupted moments, snatched from important and necessary duties, could be devoted to examining documents, written at various epochs, during hundreds of years. But the advice of respected friends, and the suggestion that, if not soon begun, future steps in this direction might be almost impossible, made us hesitate. . . . Then, far advanced in the midnight vigil, or long before dawn of day, we strove to make a beginning; hoping that our labors might induce others who have time and talent to follow the glimpses that may open through these pages, and unfold the shadows which still rest 'round the dark and stormy past; and make it bright with evidence that in America, . . . God protected the Church, . . . and matured its fruits of love." Bishop Timon made a beginning, but he did not have the time to complete a work of such magnitude.

The writer had collected material for some years, and had made notes for a history of the diocese, but without any definite purpose of prosecuting the work until he was requested to do the literary part of the work for a company already organized.

The writer wishes to acknowledge his indebtedness to Archbishop Quigley, Bishop Colton and Father Connery, for encouragement; and to the priests of the diocese and the heads of institutions, for historical sketches and notes which rendered his task less toilsome.

To Mr. John McManus, well versed in local church history, the writer is indebted for documents and information, and to Mr. Charles G. Deuther for permission to use extracts from his "Life of Bishop Timon."

The work has been completed within a year from its inception; but the author trusts that speed was not gained at the sacrifice of accuracy or thorough research. Many minor matters were eliminated, to keep the volume within portable proportions.

THOMAS DONOHUE, D. D.

Buffalo, April 21, 1904.

CONTENTS.

PART I.

CATHOLIC MISSIONS AMONG THE IROQUOIS.

PAGE.

CHAPTER I. THE IROQUOIS.	13
Their origin; the Kahquahs or Neuters; the Iroquois country; population; Kahquahs; league of the Iroquois; government; trade.	
CHAPTER II. LOCATIONS OF THE IROQUOIS TOWNS.	16
Indian towns not permanent; Mohawk towns; destroyed by the French; Greenhalgh's description; Oneida towns; Onondaga the capital; St. Mary's of Ganentaa; Cayuga villages; many Cayugas remove to Canada; Seneca towns according to a Seneca chief; Jesuit names of Seneca villages; locations.	
CHAPTER III. RELIGIOUS BELIEF.	19
Religious belief preserved by tradition; their idea of God; creation of the world; origin of evil; inferior spirits or manitous; dream theory; festival of dreams; the soul; the Indian's heaven; the soul can act independently of the body; veneration for the dead; festival of the dead; vices of savages.	
CHAPTER IV. ADVENT OF EUROPEANS.	21
Indians kindly disposed towards whites; Cartier explores the St. Lawrence; first meeting of French and Iroquois was hostile; Champlain fought with the Montagnais against the Mohawks; Iroquois fled at sound of guns; Champlain's expedition against the Iroquois; French made friends of the Hurons; missionaries; the Recollects; the Huron mission; journey to the Huron country.	
CHAPTER V. FIRST ATTEMPTS.	23
Capture of Father Paulain; Father D'Aillon, Recollect, visits the Neuters; visited many villages; Brebeuf and Chaumonot, Jesuits, visit the Neuters; reach the Niagara; Huron Christians come as missionaries; Jogues, first missionary to the Iroquois; taken prisoner; tortured; death of René Goupil; captivity; escape; first mission work.	
CHAPTER VI. WAR.	30
Montmagny builds Fort Richelieu; Iroquois, the scourge of Catholic missions and French colony; wealthy Catholics of France come to rescue; capture of Bressani; tortures; peace councils; Jogues, French ambassador to the Mohawks; consoles Christian captives; the mysterious box.	
CHAPTER VII. WAR OF EXTERMINATION.	32
Missioners among the Hurons; their manner of living; to arms, the Iroquois come; attack on St. Joseph's mission; Hurons fly to the chapel; Christian Hurons led captive to Iroquois country; St. Ignace destroyed; savage slaughter; Jesuit martyrs; the Huron nation dispersed; Iroquois exterminate the Kahquahs; fidelity of Huron captives.	
CHAPTER VIII. PEACE.	34
Onondagas and Oneidas propose peace; Senecas and Cayugas follow; Mohawks send deputies; preliminaries; French and Fathers rejoice; doubtful sincerity; Iroquois renounce cannibalism; LeMoyne visits the Iroquois country; hears confession of Hurons; many Christians; the council; Onondagas ask for missionaries.	

	PAGE
CHAPTER IX. MISSIONS BEGUN.	37

Chaumonot and Dablon, missionaries to the Iroquois; fantastic faith in dreams; Chaumonot meets old friends; warm welcome; public meeting; Chaumonot's eloquence; Fathers begin to teach; first church in New York State; French colony at Onondaga; site for new chapel; progress; Gospel announced to the Cayugas; chapel built; opposition; Mesnard withdraws; Chaumonot bears the Gospel to the Senecas; many Huron Christians in Seneca country; Chaumonot and Mesnard visit the Oneidas; council held; the Mohawks attack Christian Hurons; LeMoyne visits Mohawks; success at Onondaga; danger; were the Iroquois sincere; treachery; secret council resolved to massacre French; preparing for flight; banqueting the enemy; flight of the French; result of the first mission.

CHAPTER X. WAR AND PEACE.	55
-----------------------------------	----

Indian warfare; missionaries blockaded; Onondagas propose peace; LeMoyne goes to Onondaga; council; French too weak to refuse peace; LaMoyne labors among Iroquois; faith of Christian Indians; troops arrive from France; expedition against Mohawks; peace.

CHAPTER XI. NEW MISSIONS.	57
-----------------------------------	----

Blessings of peace; mission journey to the Iroquois; Indian offering to invisible people; visit to the Mohawks; council; chapel built; Huron fidelity; chapel built at Oneida; Garnier visits Onondaga; Garakontie assists; Carheil visits Cayuga; chapel built; few converts; Fremin visits the Senecas; chapel built; Christian Huron captives; daily routine; instructing captives at the stake; difficulties; Dream worship; labors of Fathers; death at the stake; Carheil at Cayuga; Indian medical science; Cayugas dread baptism; building a grand chapel; Fathers among the Senecas; first church council; danger; new mission; progress of Christianity; bright prospects; peace council at Quebec; baptism of Garakontie; Huron Christians; Pagan prejudices at Cayuga; dream theory; Huron Christians of Gandougarae; examples of piety; Indian idea of heaven; dreams; Garakontie's faith; condemns dream folly; hatred of sin; Gandougarae destroyed; liquor drinking; obstacles to faith; delayed conversions; baptism of Saonchiogwa; council at Quebec; Iroquois exiles; few converts; Catholic Iroquois emigrate; influence of sorcerers; Pagan belief; Garakontie's example; obstacles to conversion; practice of medicine; Raffex charmed with Cayuga; piety at Cayuga; chapels among the Senecas; false notions; omens of evil; Christian family life; converts become apostles; healing the sick; death of Garakontie; Carheil's patience; interest in sorcery; Pagan preaches Christianity; slaves willing converts; Iroquois invited to meet Governor Frontenac; Fort Cataroquoi; the liquor evil; rumblings of war.

CHAPTER XIII. CONCLUSION OF THE MISSIONS IN THE IROQUOIS COUNTRY.	81
---	----

Dutch indifferent to Indian advancement; England and France rival powers for dominion; the fur trade; French missionaries divert trade from the English; efforts to counteract the missionaries' influence; Dongan promises English priests if Iroquois will banish French; Iroquois valuable allies; both English and French claim territory of the Iroquois; Iroquois divided in fealty; Christian Iroquois leave their homes; missionaries leave the Mohawks; close of the mission; Senecas' interests promoted by alliance with English; deceived by LaSalle; Governor De la Barre invites Iroquois to a council; Governor Dongan invites them to English council; threatened war forces Fathers to leave; DeLamberville the innocent instrument of deceit; Denonville invades Seneca country; Senecas retaliate; Iroquois unite with English in war against France; Millet prisoner at Oneida; peace; Iroquois request missionaries to return; Catholic priests banished from New York State by English law; Fathers return; close of missions.

CHAPTER XIV. RESULT OF THE MISSIONS.	87
--	----

Cannibalism abandoned; hatred supplanted by love; Christian truths adopted by Iroquois; religious strife of Europeans obstacle to faith; sacrifices of Christian Indians; Indian martyrs; pious examples; kind and pious ladies of France help to educate Indians; Jesuits start seminary at Quebec; Ursulines open convent for Indians; Indians prefer forest freedom to convent walls; Iroquois girls most tractable; Christian Indians prized Catholic books; schools in the forest; schools at the Catholic settlements.

	PAGE
CHAPTER XV. LASALLE AND FATHER HENNEPIN.	91
<p>LaSalle learns topography of country from Iroquois; water route to East Indies; expedition for faith and fame; visit Senecas; visitors regaled with roast dog; visit Niagara River; Dollier and Galinee build first chapel on Lake Erie; winter sojourn in the forest; lake storm ends missionary enterprise; second expedition; building of the Griffon; Te Deum at Niagara; first record of mass at Niagara; Hennepin's midwinter journey to Senecas; where the Griffon was built; Griffon anchored at Squaw Island; first religious service in Buffalo; loss of the Griffon, Fort Niagara.</p>	

PART II.

HISTORY OF CATHOLICITY AMONG THE EARLY SETTLERS.

CHAPTER I. THE TWILIGHT.	105
<p>Governor Dongan brought Jesuits to New York; started college; Catholic services prescribed; Acadians in New York; first resident priest in New York.</p>	
CHAPTER II. BEGINNING OF CHURCH HISTORY IN WESTERN NEW YORK.	108
<p>First settlers; Rochester founded; early highways; formation of diocese; church at Albany; Erie Canal; early Buffalo; first Catholic clergyman in Buffalo.</p>	
CHAPTER III. THE MISSIONARY PERIOD.	114
<p>First pastor of Rochester; first pastor of Buffalo; missionary visits; St. Patrick's, Buffalo; St. Joseph's, Rochester; first mass in several places; Rochester and Buffalo made cities.</p>	
CHAPTER IV. NEW YORK A DIOCESE.	128
<p>First bishop of New York; the confessional; second bishop of New York; scarcity of priests; troubles with trustees; Bishop Dubois.</p>	
CHAPTER V. THE FORMATIVE PERIOD.	134
<p>Formation of parishes; Louis Lecouteulx; the Rev. Patrick Kelly; a vast parish.</p>	
CHAPTER VI. BISHOP TIMON'S FIRST YEAR'S WORK IN BUFFALO.	136
<p>Buffalo a diocese; first bishop; arrival in Buffalo; first labors; visits through diocese; secures sisters; visits Indians.</p>	
CHAPTER VII. BISHOP TIMON'S FIRST VISIT TO EUROPE.	139
<p>Bishop visits Europe to obtain priests, sisters and money; ceaseless labor; one week's work; visits prominent personages; gift from the Pope.</p>	
CHAPTER VIII. TRUSTEES' TROUBLE AT ST. LOUIS' CHURCH BEFORE THE FORMATION OF THE DIOCESE.	141
<p>Financial difficulties; trustees managed finances; secured pastors; Bishop Hughes' pastoral; St. Louis' Church property; church interdicted; peace restored.</p>	
CHAPTER IX. ST. LOUIS' CHURCH TROUBLE WITH BISHOP TIMON.	156
<p>Origin of trouble; various documents; pastor leaves; church interdicted; Papal Nuncio; people good; question brought to Legislature; Archbishop Hughes refutes misrepresentations; Archbishop Bedini adjudicates the case; trustees' side; peace.</p>	
CHAPTER X. BISHOP TIMON AND HIS CHARITABLE INSTITUTIONS.	198
<p>Starts orphan asylum; establishes hospitals; Good Shepherds; deaf mutes; home for the aged.</p>	
CHAPTER XI. BISHOP TIMON'S LABORS IN THE INTEREST OF EDUCATION.	200
<p>Secures religious for parochial schools; Ladies' of the Sacred Heart; St. Joseph's College; ecclesiastical seminary; the Franciscans; Canisius College; Christian Brothers; Grey Nuns; Miss Nardin's; American College at Rome.</p>	

	PAGE.
CHAPTER XII. BISHOP TIMON AND HIS CATHEDRAL.	202
Planned cathedral early; collecting money; circular; buys land; bishop visits Mexico and Europe; corner stone laid; the bells; bishop loved cathedral.	
CHAPTER XIII. BISHOP TIMON AND HIS PRIESTS.	205
Bishop Timon's respect for authority; was sole pastor; treated priests as his spiritual children; anonymous letters.	
CHAPTER XIV. TRAITS OF BISHOP TIMON'S CHARACTER.	207
His energy; gave missions; public lectures; retreats for priests; councillor of bishops; public men admired him; well known in Europe; respect for law; student; man of prayer; trust in Providence.	
CHAPTER XV. BISHOP TIMON'S DEATH AND BURIAL.	210
Failing health; worn out with work; last sermon; last meditation; his death; funeral ceremonies.	
CHAPTER XVI. STEPHEN VINCENT RYAN, SECOND BISHOP OF BUFFALO.	212
Bishop Timon's successor; a religious; consecration ceremony; dignitaries present; condition of diocese.	
CHAPTER XVII. BISHOP RYAN PROMOTES EDUCATION.	214
Sends students to Propaganda; examination for young priests; appoints board of school examiners; lectures on Christian schools.	
CHAPTER XVIII. SOME EVENTS OF BISHOP RYAN'S EPISCOPATE.	224
Pastoral letters; favors Apostolic Delegate; love for Holy See.	
CHAPTER XIX. CONTROVERSY WITH DR. COX.	226
Lectures in reply to Dr. Cox's sermon; controversy; articles printed in book form; Anglican orders; effective retort.	
CHAPTER XX. BISHOP RYAN'S SILVER JUBILEE.	228
Jubilee celebration; sermon by Archbishop Ryan; gift of priests; laymen's meeting.	
CHAPTER XXI. BISHOP RYAN'S ILLNESS AND DEATH.	230
Delicate constitution; trouble in St. Adelbert's parish; defection of Poles; bishop's affliction; desires coadjutor; bishop's death; expressions of sorrow; funeral ceremonies.	
CHAPTER XXII. THIRD BISHOP OF BUFFALO, RT. REV. JAMES E. QUIGLEY.	233
New method of electing bishops; choice of electors; Dr. Quigley selected; consecration; diocese divided; knew diocese well; attacks socialism; great meeting; Dr. Heiter's work; appointed to Chicago; Fourth Bishop of Buffalo, Rt. Rev. Charles H. Colton.	

PART III.

HISTORICAL SKETCHES OF PARISHES AND INSTITUTIONS.

St. Joseph's Cathedral, Buffalo,	239
St. Adelbert's Church, Buffalo,	241
St. Agnes' Church, Buffalo,	241
St. Ann's Church, Buffalo,	242
Church of the Annunciation, Buffalo,	243
Church of the Anthony of Padua, Buffalo,	243
Church of the Assumption, Buffalo,	244
Church of the Blessed Sacrament, Buffalo,	244

	PAGE
St. Boniface Church, Buffalo,	245
St. Bridget's Church, Buffalo,	245
St. Casimir's Church, Buffalo,	246
St. Columba's Church, Buffalo,	246
Corpus Christi Church, Buffalo,	247
St. Francis Xavier's Church, Buffalo,	248
St. Gerard's Church, Buffalo,	249
Holy Angel's Church, Buffalo,	249
Holy Family Church, Buffalo,	250
Holy Name Church, Buffalo,	250
Immaculate Conception Church, Buffalo,	250
St. John the Baptist Church, Buffalo,	251
St. Joseph's Church, Buffalo,	252
St. John Kanty's Church, Buffalo,	253
St. Louis' Church, Buffalo,	253
St. Mary's Church, Buffalo,	254
St. Mary Magdalene, Buffalo,	256
St. Michael's Church, Buffalo,	256
Church of the Nativity, Buffalo,	257
St. Nicholas Church, Buffalo,	257
Church of Our Lady of Perpetual Help, Buffalo,	258
Old St. Patrick's Church, Buffalo,	258
St. Patrick's Church, Buffalo,	259
St. Peter's and Our Lady of Lourdes Church, Buffalo,	260
Sacred Heart Church, Buffalo,	261
St. Mary of Sorrow's Church, Buffalo,	261
St. Stanislaus Church, Buffalo,	262
St. Stephan's Church, Buffalo,	263
St. Theresa's Church, Buffalo,	263
Church of Transfiguration, Buffalo,	264
Church of the Visitation, Buffalo,	264
St. Vincent's Church, Buffalo,	265
St. Theresa's Church, Akron,	265
St. Joseph's Church, Albion,	266
St. John the Baptist Church, Alden,	266
The Franciscans, Allegany,	267
Church of the Blessed Sacrament, Andover,	268
Church of the Most Precious Blood, Angola,	268
St. Vincent's Church, Attica,	269
St. Joseph's Church, Batavia,	270
St. Patrick's Church, Belfast,	271
St. Mary's Church, Belmont,	272
St. James' Church, Angelica,	271
Sacred Heart Church, Bennington Centre,	272
St. Bridget's Church, Bergen,	273
St. Mary's Church, Bolivar,	274
St. John the Baptist Church, Boston,	274
Our Lady, Help of Christians, Cheektowaga,	275
Our Lady of Angels Church, Cuba,	275
St. James' Church, Depew,	276
St. Mary's Church, Dunkirk,	276
Sacred Heart Church, Dunkirk,	278
St. Hyacinth's Church, Dunkirk,	277
St. Hedwig's Church, Dunkirk,	278
St. Mary's Church, East Arcade,	278

	PAGE
Immaculate Conception Church, East Aurora, Holland, Saridina, Springbrook,	728
Immaculate Conception Church, East Eden,	279
St. Mary's Church, East Pembroke,	280
Most Holy Name of Mary Church, Ellicottville,	280
St. Joseph's Church, Fredonia,	282
Holy Helper's Church, Gardenville,	282
St. Paul of the Cross Church, Gowanda,	283
St. Peter and St. Paul's Church, Hamburg,	283
St. Mary's Church, Holley,	285
St. Peter and St. Paul's Church, Jamestown,	285
St. Patrick's Church, Java,	286
St. Nicholas' Church, North Java,	287
St. Paul's Church, Kenmore,	287
St. John's Church, North Bush,	288
Church of the Assumption, Lancaster,	288
St. Martin's Church, Langford, Im. Conception Church, New Oregon,	289
St. Peter's Church, Le Roy,	289
St. Peter's Church, Lewiston, Youngstown,	290
St. Patrick's Church, Limestone,	291
St. John the Baptist Church, Lockport,	292
St. Mary's Church, Lockport,	293
St. Patrick's Church, Lockport,	294
St. Mary's Church, Medina,	294
St. Stephan's Church, Middleport,	295
St. Bridget's Church, Newfane,	295
St. Mary's Church, Niagara Falls,	295
Sacred Heart Church, Niagara Falls,	296
St. Joseph's Church, Niagara Falls,	297
Church of the Ascension, North Tonawanda,	297
St. Mary of the Angels Church, Olean,	297
St. John's Church, North Olean,	298
St. Mary's Church, Pavilion,	298
St. James Church, Westfield,	299
Church of the Good Shepherd, Pendleton,	299
St. Joseph's Church, Perry,	300
St. Mary's Church, Silver Springs,	300
Church of the Assumption, Portage,	300
St. Patrick's Church, Randolph,	301
St. Cecilia's Church, Sheldon,	301
St. Patrick's Church, Somerset,	302
St. Aloysius' Church, Springville,	302
St. Mary's Church, Strykersville,	304
Church of the Assumption, Swormsville,	304
St. Francis' of Assisiums' Church, Tonawanda,	305
St. Michael's Church, Warsaw,	306
Immaculate Conception Church, Wellsville,	306
St. Peter and St. Paul's Church, Williamsville,	307

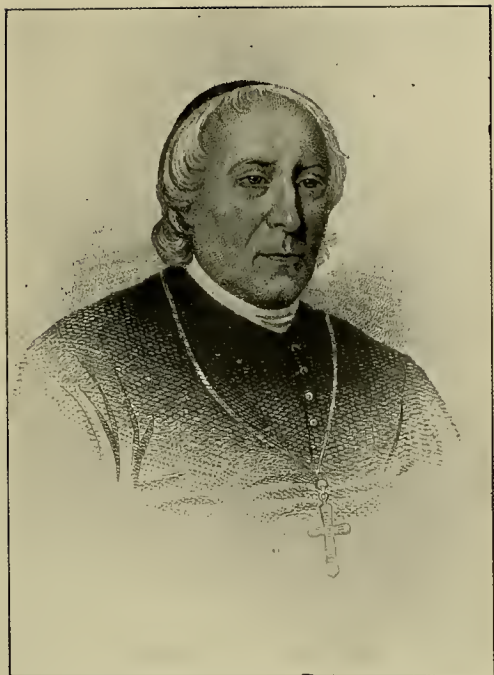
PARISHES IN ROCHESTER DIOCESE.

St. Peter and St. Paul's Church, Elmira,	308
St. Patrick's Church, Elmira,	309
St. Mary's Church, Elmira,	309
St. John the Baptist Church, Elmira,	309

	PAGE
St. Casimir's Church, Elmira	310
St. Catherine's Church, Addison,	310
Sacred Heart Church, Perkinsville,	311
St. Mary's of the Lake Church, Watkins,	312
St. Mary's Church, Horseheads,	312
St. Mary's Church, Bath,	313
St. Gabriel's Church, Hammondsport,	314
St. Ann's Church, Hornellsville,	314
St. Pious Church, Cohocton,	315
St. Joseph's Church, Wayland,	315
St. James' Church, Waverly,	316
St. Mary's Church, Rexville,	317
St. Mary's Church, Corning,	317
St. Patrick's Church, Corning,	318
St. Patrick's Church, Owego,	319

DIOCESAN ORGANS.

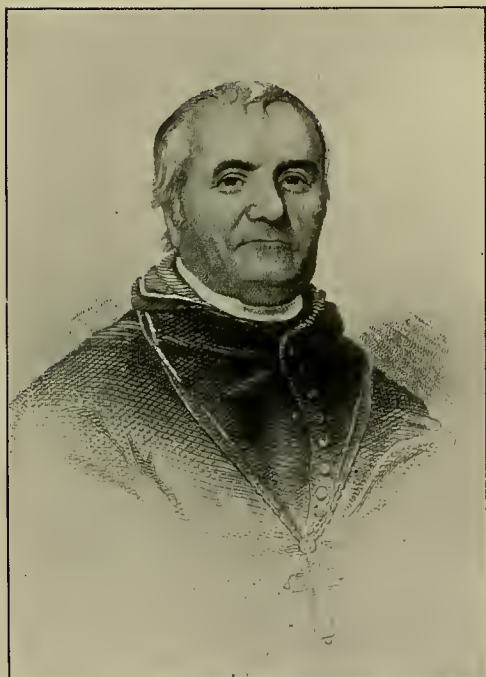
Niagara University,	319
Sisters of St. Mary,	320
Academy of the Sacred Heart,	320
Miss Nardin's Academy,	320
The Christian Brothers,	320
Sisters of Mercy,	321
Sisters of St. Joseph,	321
St. John's Protectory,	322
Holy Angels' Academy,	322
Buffalo Catholic Institute,	323
North Buffalo Catholic Institute,	323
The St. Francis' Asylum,	324
Holy Trinity Home, Williamsville,	324
St. Francis' Home, Gardenville,	325



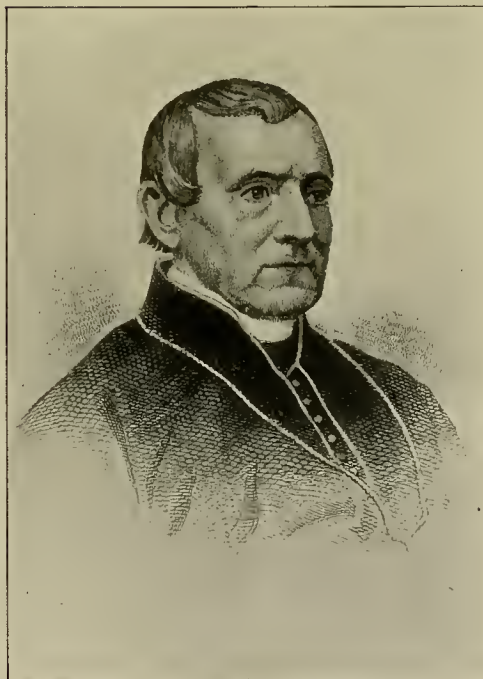
RT. REV. LUKE CONCANEN,
First Bishop of the See of New York.



RT. REV. JOHN CONNOLLY, O. P.



RT. REV. JOHN DU BOIS, D. D.



MOST REV. JOHN HUGHES, D. D.


PART I



History of the Catholic Missions
Among the Iroquois of
Western New York.

CHAPTER I.

THE IROQUOIS.

HEN the white man first placed foot on the soil of the present State of New York various Indian tribes inhabited different sections of the State. These tribes (1) were of a nomadic nature, for, although they had stable and populous villages and well-appointed towns, yet victory or defeat in war, the infertility of the soil, the insalubrity of climate, or malarial conditions arising from the absence of any sanitary system, often necessitated a change of locality, which was the more readily undertaken, as it was very easily accomplished. Their homes were made of the fresh chestnut or walnut saplings driven into the ground and lapped over at the top to form an arched roof, which was covered with bark, and when the intervening spaces were filled in with clay or rushes the Indian house was complete.

Where the Iroquois originally came from may be a matter of conjecture; but their own traditions relate that they came direct to New York State from the region of the Algonquins, near the present site of Montreal. Their traditions also indicate that they were not hunters and warriors, but captives and slaves of the Algonquins, who used them as menials in war and in the hunt; but so successful were they in these affairs that they awakened the jealousy and aroused the anger of their masters, and several of the Iroquois braves were murdered by their envious Algonquin lords. This fact incited the entire tribe to rebel, and encouraged them to strive for liberty and the possession of a country of their own. They succeeded in escaping to the present State of New York; and, as five distinct nations, they settled in the valleys and along the lakes that now bear their names.

It is pretty well established that all the Indians of North America primitively came from Asia and Tartary across Behring Strait to the American Continent. A fact corroborative of this theory shows, at least, the possibility and probability of such emigration.

Father Grelon was one of the first Jesuits on the Huron missions around Georgian Bay, and some years afterwards he was in Asia, where he met a female slave whom he had known in the Huron country. This slave had been sold from tribe to tribe until she finally, in her wanderings, reached the plains of Asia.

When white men first entered the present State of New York, and approached the homes of its Indian dwellers, the central and western sections of the State were inhabited principally by the tribes known to us as the Iroquois. There were five distinct nations of the Iroquois: The Mohawks, who dwelt in the Mohawk Valley; the Oneidas, near Lake Oneida; the Onondagas, near Lake Onondaga; the Cayugas, near Lake Cayuga; and the Senecas, who dwelt in the valley of the Genesee. West of the Senecas and between Lake Erie and Lake Ontario, near the Niagara River, were four villages of the Kahquahs, or Neuter Nation. Before 1639, however, another nation, called the Eurohronons (2), dwelt west of the Genesee River, and between the Neuters and the Senecas, and they were protected by the Neuters from the powerful Iroquois; but for some reason this alliance was dissolved, and for their own safety the Eurohronons migrated to the Huron country. East of the Mohawks, along the Hudson River, were various tribes of the Loup Indians. South of the Cayugas, in the present State of Pennsylvania, the Andastes dwelt. The populous Kahquahs, or Neuters, had their principal villages west of the Niagara River and Lake Erie, extending one hundred miles north into Canada. About one hundred miles northwest of the Kahquah territory, near Georgian Bay, were located the Hurons, the irreconcilable enemies of the Iroquois.

The country of the Iroquois was one of the most attractive and delightful in America, and its lakes and rivers furnished fish, while its forests and plains supplied game in abundance for the support of Indian life.

(1) The mound builders were these same Indians, and their mounds were either forts built before the Iroquois Confederacy, or mausoleums of the dead.

(2) Relations, 1639.

The land of the Mohawks was not so fertile as the land of the more western nations, yet it sufficed for their needs; for their wants were few, and their skill in hunting and fishing made amends for the defective soil. The country was picturesque and pleasant, and with its charming variety of hill and river, of vast forest and enchanting vale, made a fitting abode for this warrior race.

The Oneidas dwelt in the region of lofty forests, diversified with small fertile plains, which served to grow their corn and the vegetables of Indian husbandry. The lakes and rivers furnished fish, and the forests supplied game to support their easy life.

The capital of the league was situated on an eminence in a fertile valley, which grew an abundance of corn, which, with the many fishing stations along the rivers and lakes, furnished food for the Onondagas.

Father Raffeix says: (1) "The country of the Cayugas is the most beautiful I have seen in America. It is a continuous plain situated between two lakes (2), whose borders are covered with noble trees without underbush, and so far apart that they admit of easy passage. The lakes supply fish, and the forests and plains great quantity of game. More than one thousand deer are killed here every year, and Lake Tiehero (3), which adjoins our village, is covered in the winter and spring with geese, swan and other fowl. About ten miles from our village are four salt water fountains, where the Indians spread nets and capture great numbers of pigeons."

The country of the Senecas was a vast open plain extending from the borders of Lake Ontario to the hills and forests of the present Schuyler and Steuben counties; and this plain was very fertile and was covered in the early summer season with grass nearly as tall as a man, (4) but studded along the borders of the lakes and banks of the streams with fine chestnut and walnut groves. West of the Genesee River to the Niagara the country was an unbroken forest of beech, maple, oak, elm, basswood and hemlock on the high lands; of ash and cedar in the low lands; and pine along the rivers and streams. The wilderness was overrun with bear, deer, and smaller game, and was crossed in different directions by Indian trails which passed principally through swamps and low lands, except the great one along the ridge, near Lake Ontario, which extended from the Genesee, near Rochester, to the present site of Lewiston. The other great trail between the Genesee and Niagara rivers ran from the Genesee near Avon, through Leroy and Batavia, where it divided into two branches, one running to Buffalo Creek and the other to Tonawanda.

The early missionaries thought the climate was mild and salubrious, with about the same changes in temperature as the climate of France. The Seneca country at this period, the most western of the Iroquois cantons, was all east of the Genesee River.

The population of the five nations, when the missionaries first went amongst them, was between 25,000 and 30,000 (5). The Iroquois received from the French the name by which they have been known to the civilized world. In listening to speeches they express satisfaction or approval at the termination by the syllable "lio," or "Eoh," which signified Amen; and the orator ended his speech by a syllable which sounded to French ears like "quois"—"I have spoken;" hence the word Iroquois (6). They were known, however, among themselves and to other Indians as the Konoshioni, or Otinnon-sionni, which signified a complete cabin, a name derived from the league which existed among the Five Nations (7).

The French named these different nations: Agniers, Oneiouts, Onontagues, Goiogoens, and Tsonnontouans; but the English colonists gave them the names by which they are known to us: the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas.

The Kahquahs were called the Neuter Nation from their neutrality in the Iroquois-Huron war. They were also called Attiwanderons, which signifies a people speaking a little different language. In the map of Deceux the country east of Niagara River, between Lake Ontario and Lake Erie, is called "Pagus Ondieronii," the country of the Ondieronons, and as the spelling is very bad this is evidently intended to express the country of the Kahquahs or Neuter Nation. Bressani says that this map is correct, but that the spelling is abominable.

(1) Relations, 1672.

(2) Lakes Cayuga and Owasco.

(3) Lake Cayuga.

(4) Journal of Galince and Dolier.

(5) Relations, 1660.

(6) Schoolcraft, "Iroquois."

(7) This name may have originated from the custom, existing among the Iroquois, of building long cabins to accommodate four, six, eight or ten families. These cabins, or houses, were fifty or sixty feet long, and the families dwelt on each side of the house with a fire in the center to accommodate every four families.

Their territory was about one hundred and fifty miles in extent (1) and lay between the Hurons and the Iroquois on both sides of the Niagara River, but their principal villages were west of the Niagara. Before 1650 they had four villages east of Niagara, one at West (2) Seneca, one at Lewiston, or near Ontario Lake, and the others perhaps near Buffalo; but in that year those villages, as well as those of the entire nation, were destroyed by the Iroquois and their inhabitants slain or led captives to the Iroquois country.

These Indians lived in cabins or huts of a single apartment, built in the shape of a camping tent, with an aperture in the top, which served as a chimney; and these cabins, in their villages, were arranged into well-ordered and comparatively clean streets.

They celebrate six regular festivals during the year, beginning with the festival of the New Year, when the February new moon is five days old, and ending with the harvest festival in autumn. Some of these festivals are celebrated for several days, and are observed as a semi-religious, semi-social duty, in which all the people take part; and they are solemnized with banquets, speeches, dances, and song. Invitations to the banquets are given by placing grains of corn on pieces of wood upon the mat in the cabins of those to be invited, and at the same time telling them to come, whilst a crier proclaims through the village the place and the hour. The guests are seated on mats or skins around the cabin, according to their rank and age. These Indians are called copper colored; yet, Lafitau (3) says they are born white as Europeans, but the habit of going about almost naked and of greasing their bodies, together with the action of the sun and air, gives them this peculiar copper hue. They surpass (4) white men in physical qualities, being tall, well formed, well proportioned, active and strong. They are endowed with good animal spirit, and are gifted with lively imagination, fair intelligence and admirable memory.

At the period of the advent of Europeans the Five Nations, with their different clans, were banded together in the closest and most admirable form of political and civil union (5).

(1) The fishing was good; and there was a great abundance of game; deer, bear, buffalo, wild turkey, wolves and wild cats.

(2) Champlain's map of 1612.

(3) Lafitau was a learned Jesuit who spent seven years among the Iroquois at Sault St. Louis, but he obtained most of his knowledge of the customs and life of the Indians from Garnier, who spent nearly sixty years among the Indians. Parkman says he is the best authority on Indian customs and life, because he knew the Indians when their manners and life were purely Indian, and before they had been changed by associating with Europeans.


(4) Lafitau.

(5) Many claim that the Iroquois proposed their confederation to the colonies as a model form of government long before the revolution. Schoolcraft.

Perhaps the framers of our Constitution are indebted to the wisdom which inspired the formation of the Iroquois League. The admission of new states with equal rights is a doctrine of the Iroquois Grand Council.

CHAPTER II.

LOCATIONS OF THE IROQUOIS TOWNS.

HE Iroquois did not haul their fire-wood to the towns, like their more civilized white brethren, but moved their towns close to the wood; so there was no permanency to their homes. The names, too, of their villages changed as they were removed to different sites, because it was a peculiarity of Indian nomenclature to name places after topographical features; and they sometimes gave their towns the name of a prominent chief. The Indians, moreover, had no written language; and their names must sound in various forms to ears unaccustomed to their speech, as a word in any strange tongue is difficult to pronounce or comprehend.

The Mohawks, the first and the most easterly situated of the Five Nations, at the time of Father Jogues' visit (1), had three large villages located in the beautiful valley of the Mohawk, on the south bank of the Mohawk River, and west of the Schohairie River. Ossernenon (2) was situated on an eminence a little west of the junction of the Schoharie with the Mohawk, near the present Auriesville. Andagaron was about ten miles west of Ossernenon. Tionnontoguen, the capital, was about twelve miles west of Andagaron, directly east of Flat Creek, near the site of the present town of Sprakers. There was also a fourth village located some miles west of Tionnontoguen, at the time of the captivity of Father Jogues (3).

Smallpox wrought great havoc in these towns about the years 1660-61, and the inhabitants moved westward from the plague spots.

In October, 1666, De Tracy came through the forests with his army of Indians and French to humble the fierce Mohawks, and to destroy their towns. The Mohawks fled at the approach of the French; the torch was applied to their towns, and the charred embers and burnt corn alone indicated the location of their former dwellings. They rebuilt their towns on the north side of the river; and they erected a strong stockade around the easternmost town, as a protection against the French and their old enemies from the region of Manhatta. The towns remained in their new positions during the years of the missions, and although time has effaced nearly all traces of the eastern door of the Long Cabin, yet General Clark has succeeded in pretty certainly locating their sites.

Wentworth Greenhalgh, who made a journey through the Iroquois country in May and June, 1677, reports the following names and locations of the Mohawk villages: "Cahaniaga is double stockadoed, . . . and is situate upon the edge of an hill, about a bow shott from the river side. Canagora is situated upon a flatt, a stone's throw from ye water side. Canajorha, the like situacion, only about two miles distant from the water. Tionondogue is situated on an hill, a bow shott from ye river. The small village lyes close by the river side, on the north side, as do all the former."

The Oneidas were originally members of the Onondaga nation, but they separated from the parent community before the advent of Europeans. They first dwelt on the southern shore of the lake that bears their name, near the mouth of Oneida Creek. They moved farther up the valley before the period of the missions, and located near the present site of Oneida Castle. They evidently moved again in 1676, as Greenhalgh found them in a newly settled town the next year; and this town was later stockaded, and was called Kunawaloo (4).

Greenhalgh says: "The Oneidas have but one town, which lyes about 130 miles westward of the Maques (Mohawks). It is situate about twenty miles from a small river which comes out of the hills to the southward, and runs into Lake Teshirogue (Oneida), and about thirty miles distant from the Maques River, which lyes to the northward. The town is newly settled, double stockadoed, but little cleared ground so that they are forced to send to the Onondagoes to buy corn; the towne consists of about one hundred houses. Their corne grows round about the towne."

(1) 1642.

(2) This is the place where René Goupil was slain, and the people of the same town afterwards put the saintly Jogues to death.

(3) Martin, "Life of Father Jogues," p. 92.

(4) Schoolcraft. This was probably at Stockbridge, Madison County.

Onondaga was the central nation of the Iroquois, and the capital of the league; and here was the great council house to which the delegates of the Five Nations came to discuss affairs of state. The capital had a regular order of streets, which were comparatively clean, for an Indian town. It was situated on an elevation, now called Indian Hill, between the ravines formed by the west and middle branches of Limestone Creek, in the town of Pompey, two miles south of Manlius.

It was to this place that Fathers Chanmonot and Dablon came in the fall of 1655, as the first missionaries to the Iroquois. It was here, also, that the first chapel was built in the State of New York. It was built in one day, November 18, 1655; and was immediately sanctified by the baptism of three Indian children (1).

There was a little hamlet on the eastern shore of Onondaga Lake, at Liverpool, where the French colony was located, and where the beautiful little chapel of our Lady of Ganentaa was built, near the salt springs, which were afterwards known as the "Jesuits' Well."

There were three villages in the Cayuga country pleasantly situated on the borders of Lake Cayuga, or on the banks of the Seneca River. Cayuga (St. Joseph's), the principal village, was situated about three and one-half miles south of Union Springs, near Great Gully Brook (2). Tiehero was ten miles distant, on the east side of Seneca River, at the northern extremity of Seneca Lake. A smaller village, Onontare (St. René), was situated at a place known as Fort Hill, in the town of Savannah, Wayne County.

The Cayugas were at continual war with the powerful Andastes, from the region of the Susquehanna; and many of them left their pleasant homes near Lake Tiehero (3), in 1665, and removed to the northern shores of Ontario Lake, where they would be free from the attacks of their enemies. These emigrants were probably from the smaller villages of Tiehero and Onontare, as these were weaker and more liable to attack. They gradually came back to their old homes; and in 1676 they had built new towns near Tiehero Lake, about a mile eastward of Cayuga. Here Greenhalgh found them in 1677. "The Cayugas," he says, "have three townes about a mile distant from each other; they are not stockadoed. They intend the next spring to build all their houses together and stockade them; they have abundance of corne; they lye within two or three miles of the Lake Tiehero."

The Senecas occupied the valley of the Genesee, and their territory extended to the lands of the Onondagas in the east, and to the Cayugas in the south; whilst the Genesee River at this time formed the western limit of their domain. They had four large villages, which formed the angles of a square, and they also had several hamlets, which were located in different places, for convenience in hunting and fishing. Their villages were situated about twenty miles from Lake Ontario, which was reached by trails to the head of Ironquoit Bay; and great trails led from their towns to the neighboring nations.

Blacksmith, an old Seneca chief, gave the names, and described the location of the villages for Mr. Marshall (4) as he had learned them from the traditions of his race. The villages were: Ga-o-sa-eh-ga-aah, at Boughton Hill, south of Victor; De-yu-di-haah-do, about ten miles south of Rochester; Chi-nos-hah-geh, four miles southeast of Victor; Deodonset, five miles southeast of Avon Springs; The names, however, which the missionaries used to designate these villages were probably derived from the Mohawk tongue, and were: Gannagaro, or Gandagaro (St. James'); Gandachioragou (Immaculate Conception); Gannougarae, or Gandougarae (St. Michael's); Gannounata (St. John's).

Gannagaro was a very large village of about 150 houses; and had a population of 2,000 or 3,000, as each long house was the home of from two to six families. It was situated on a large hill, called Boughton Hill (5), which rises immediately south of the little station at Victor on the Auburn branch of the New York Central Railroad.

About one mile and a quarter westerly, on an eminence, called by the early settlers "Fort Hill," was a fortified enclosure, which could be used as a place of protection for women and children in case of an attack on Gannagaro.

Gannagaro was called St. James' by the Jesuits; and it was Ga-o-sa-eh-ga-aah in the Seneca tongue. The Rev. James Pierron came here in 1672, as the first resident missionary.

Gannougarae, or Gandougarae, was about four miles southward of Gannagaro, on the banks of a stream called Mud Creek, in the northeast part of the present town of East Bloomfield. It was

(1) Relations, 1656, p. 20.

(2) Hawley, "Cayuga." It was here the first chapel was built.

(3) Lake Cayuga.

(4) Marshall, "First Visit of LaSalle."

(5) It was most probably located farther southward, at the time of the missions.

called St. Michael's by the Jesuits, and was composed almost entirely of Huron, Neuter, and Onnontioga captives. A large number of these Hurons were Christians (1); and it was here that Father Fremin established his residence in the fall of 1669. A chapel was soon built, and Father Fremin said his first mass here November 3, 1669.

In the language of the Senecas it was called "Chi-nos-hah-geh," which means "on the slope of the valley." The town was destroyed by fire in the spring of 1671; but was soon rebuilt, probably on another site, two miles nearer the village of Gannagaro.

Another large town, which has been called by various names, was situated about ten miles west of Gannagaro, in a large bend of the Honeoye Creek, north of the present village of West Mendon (2). Although there seems to be some confusion of names among authorities on the subject, yet this apparently was the Gandachioragou of the Jesuits, the Tagarondies of Hennepin, the Totiakton of Denonville, and the Deyudihaakdah of the Senecas. It was at one time the most populous of the Seneca towns; the houses were very large, being fifty or sixty feet in length, with room for ten or twelve families in each house.

Many vestiges of former Indian towns have been found at Lima, and also on the main road between Lima and Honeoye Falls. These places were known to the early settlers as Indian burial grounds, and many relics have been found to show that they were formerly the sites of Seneca towns (3).

Gandachioragou was very probably the Seneca capital; and it was situated on a hill at, or a little north of, Lima. It was here that Father Garnier located, and spent nearly twenty years of missionary life. The town was sometimes called Tagarondies, because this was the name of the chief. It was also called Totiakton; but as this is the Iroquois word for trout, (4) this name may have been given to the town when it was moved to the banks of Honeoye Creek, which is noted still as the place of the trout.

There was a fourth village, called Ganuaunata by Denonville and Dyudoosot by the Senecas, which was located (5) a few miles south of Gandachioragou, but the furrows of the ploughman, and the dwellings of the palcfaces have covered up the vestiges of the Sonnontouan towns. There was no chapel at this village, but the Fathers often came here on their ministrations of mercy and grace.

When LaSalle and Galinee came to Gandagaro, in 1669, the town was enclosed by a palisade, but when Greenhalgh came, in 1677, not one of the Seneca towns was thus fortified; so the location of the town was changed during this period (6).

After the country was devastated by Denonville, the eastern Seneca towns moved eastward toward Canandaigua and Geneva, and the western group moved south and west towards the Genesee (7). There was a small village of Senecas near the mouth of Niagara River, on the Canadian side, although they probably dwelt on the New York State side at an earlier period.

There was a town of an independent tribe, called the "Oniasonts," at Bemus Point, on Lake Chautauqua; but these were most likely an offshoot of the Eries.

(1) Many beads and crosses have been found in this vicinity.

(2) Marshall, "Expedition of Denonville." This was the site in 1688.

(3) The Rev. Dr. Quigley, of St. Joseph's Cathedral, Buffalo, whose boyhood home was at Lima, often visited these places; and he says that the lower part of Academy Hill, at Lima, was an Indian burial ground, and there was another a mile north of the town on the road to Honeoye Falls.

(4) Some authorities claim this word means "bending," but in either case it would indicate the same place. The town was also called Sonnontouan.


(5) Doty locates it on the Douglas farm, two miles north of Livonia Station. "History of Livingston County."

(6) There is some evidence that this town was located just north of Victor at the time of LaSalle's visit, and that it was some time later removed to Boughton Hill.

(7) General Clark.

CHAPTER III.

RELIGIOUS BELIEF.

HE Indians of North America had no written language, no hieroglyphics, no symbols to perpetuate the events or theories of the past; so their religious beliefs, as well as historical lore, were traditional, were recited in their councils by their old men, preservers of the faith, for the instruction and edification of the young: and although they were endowed with tenacious and admirable memories, yet it is evident that their religious faith must necessarily change and assume a different phase according to the characteristics of the individuals and the circumstances of life.

The first foundation of their religious belief is the same as that which formed the principal features of the religion of the Barbarians who first occupied Greece, and spread through Asia, and which forms the ground work of all Pagan Mythology (1).

They had only a general, confused, and indistinct knowledge of the Supreme Being, Creator, and Ruler of the universe. Thohoroniawagon was their nearest approach to God; and he was to their mind one who embraced the heavens, who was happy in himself, and indifferent to the affairs of this world.

The Indian God had nothing to do with morality or justice among men, and they believed that their race was under the direct control of subordinate spirits; and these were good and evil as they brought good or bad luck, health and plenty, and disease, famine or death (2). Many of the tribes confound Thohoroniawagon with the sun; and although they believe that he once dwelt on the earth, yet have no apotheosis of men, nor do they worship any star or planet but the sun, which they call the god of day.

They have but a very confused notion of Creation, and they give many fantastic and ridiculous explanations of the beginning of life and the formation of the world.

The Senecas say that in the far distant past waters covered the entire earth; and thousands of ducks of every plumage swam upon the surface of the water. One morning, when the sun was bright, a beautiful woman appeared in the sky; as she was falling towards the waters the ducks held a council and resolved to spread out their wings and break the force of the fall. The ducks also called a turtle from the deep so the woman might have a place to alight, and they spread over the back of the turtle a slime from which a green spot soon appeared, which grew larger and larger until the earth was formed. This woman had two sons: one, the author of everything good; the other, the author of everything noxious or evil (3).

Like most of the Oriental nations, the Iroquois worshipped the sun, Agreskoue, which was also the god of war, and to which they made offerings of porcelain beads, ears of corn, and animals taken in the hunt. Although they did not worship fire, yet it was for them a sacred emblem, and was continually burning in their council houses to the end, how warm soever the weather might be.

They believed also in the existence of multitudes of inferior spirits which they called manitous—a kind of subtle, quasi-spiritual species of genii—which inhabited the forests and streams, the rivers and lakes, the mountains and caves, the meadows and the moorlands, and every place of unusual strangeness or beauty. These manitous presided over the destinies of men; and the Indians often invoked their aid for success in fishing, in hunting, and in war, often making a direct appeal to the presiding genius of the woods or the waters to crown their efforts. They believed that these manitous resided in birds and in animals; and that they controlled the elements, and when in an angry mood gave fury to the storm, or when in a happier mood gave the pleasant, delightful weather.

Every Indian had a particular manitou, which each one selected by fasting for eight days, and at the end of this fast whatever first came to mind was a symbol of his manitou, or Okki. The manitous

(1) Lafitau.
(2) Parkman.
(3) Sanborn.

manifested their will and pleasure in dreams, and the Indians believed that they were under a most solemn and sacred duty to do whatever was revealed to them in this manner, being ready to sacrifice their own lives or the lives of others to fulfill the commands of their manitou.

They celebrate a festival of dreams, which is called "Onnon-hon-a-rori," the folly or the turning of the brain. During the festivities they dress in a fantastic manner; cover their faces with bark masks, and go about at night from cabin to cabin with torches, breaking whatever they can lay hands on and compelling people to give them objects they may fancy, or to do what they command to fulfill their dreams. They act like veritable demons, and many take advantage of this occasion to gratify their passions of hatred, lust, or revenge.

The Iroquois believe in the existence of the soul as a spiritual entity, but they cannot exactly define its nature. They call it "Ganno-gonn-ha," and "Erienta;" but these appellations do not signify being, but action, as the former expresses the operations of spirit and mind, and the latter, the operations of heart and will (1). They do not understand that the soul is purely spiritual, but a kind of Egyptian double, or shadow of one's self. They believe that the soul is immortal, and that after death it will begin its long and weary journey to the happy hunting ground, or eternal home, far to the westward over rocky paths, through briars and thorns until it comes to a deep river where the only passageway, a fallen tree, is disputed by an immense dog or beast that threatens to devour the soul, or cast it into the flood where it is whirled by the waters over precipices and rocks. After passing this river, the souls are judged and sent to a place of torments or delights, according as the individual was good or bad in this life. The delights of their heaven consists in good hunting, good fishing, in singing and dancing at eternal feasts in the presence of their gods. The virtues which merit such reward are bravery in war, skill in hunting, and excessive cruelty to enemies and captives. The old and feeble, and little children who are unable to walk to the happy hunting ground, are heard sighing around the cabins in the moaning of the wind, in the sighing of the forest, and the rustling of the leaves.

They believe also that the soul acts independently of the body, and makes long journeys at will, through the air, and to most hidden places; and, as it is a spirit, nothing can arrest its progress; yet it does not cease to animate the body, but makes these journeys when the body is asleep. This explains why they are so infatuated with dreams, as they believe their dreams are actual occurrences, and are the doings of the soul while the body sleeps.

They had the greatest veneration for their dead, and when a member of a family died all the relatives and friends assembled to mourn over the departed, whilst some chief made a funeral oration, in which he related the noble deeds of the dead, and all silently and sadly followed the remains to the grave, or to its resting place in the trees where it might receive sunshine and air. Every ten years they held the festival of the dead (2), or the festival of souls, at some place selected by the council; and here at the appointed time assembled all the different clans and tribes and nations from hundreds of miles, bearing on their shoulders the remains of their dead. These Indians presented a weird sight as they wended their way through the forest, conveying the skeletons of their dead on their backs, and singing a low lamentation as they proceeded to the place of celebration. At this place banquets were given to noted guests, and games were played by the young people until the day appointed; and then all the dead were placed in a large pit lined with rich furs, and covered with earth so that a mound was formed.

These people, however, were savages with all the cruel instincts of their race; for cruelty with them was a virtue as great as charity is among Christians; and they were cannibals, often devouring the flesh of their still living victims; nor had they ideas of moral relations or religious duty, except such as interest or self-preservation dictated.


Such was the social, political, and religious life of the Iroquois and their Indian neighbors when the Recollect and Jesuit Missionaries came to them with the light of faith and the Gospel of Jesus Christ.

(1) Laftau.

(2) Laftau.

CHAPTER IV.

ADVENT OF EUROPEANS.

HE first vision of the white men may have awakened thoughts of wonder and astonishment in the minds of the Indians, but it does not seem to have aroused any feeling of hatred or resentment. Turner (1) says: "Savage in many respects yet kindest hospitality from purest motives always extended to foreign guests; and perhaps the golden chord of friendship would forever have remained unbroken had the red man been the first to begin hostilities. 'Welcome English' (2), are words intimately associated with early American History."

When Jacques Cartier was exploring the Gulf and River of St. Lawrence (3) in 1535, he learned from the Indians along the shore, of a great lake (Ontario) which emptied into the St. Lawrence; and of another river, in which there was a great cataract; and of a vast sea beyond all these. This was the first historical notice of this region; but Cartier did not ascend this river any further than the present site of Montreal.

Unfortunately for the influence and the labors of the future missionaries, the first coming of the French to the Iroquois territory was on a hostile mission; and as the Indians never forgive an injury, this first unfriendly act had a baneful effect upon the subsequent relations of the Iroquois and French. The French and Dutch entered New York State about the same time, but from different directions; and while the Dutch made a treaty with the Iroquois which lasted till the English took possession of their country, the French came practically declaring war.

The country immediately north and south of Lake Ontario was Neutral territory, and the mutual battle ground of different Indian nations (4).

In 1609 the Montagnais induced Champlain to explore north of Lake Ontario and give battle to their old enemies, the Mohawks. Champlain left Quebec June 18th, with fifty Indians and two soldiers, and July 30th he attacked two hundred Mohawks near the present site of Ticonderoga, at the northern extremity of Lake George. Champlain fired his arquebus, killing two chiefs; the other soldiers also fired, and as this was the first exhibition of fire arms the Iroquois had witnessed they fled in confusion. This was the first greeting from the French.

When Champlain reached Quebec after his third voyage to France he found Hurons, Algonquins, and Montagnais waiting for him to go on a grand expedition of war into the heart of the Iroquois country. Champlain, with his Indian allies, started in canoes up the River St. Lawrence in September, 1615. When they reached Lake Ontario they crossed over to the south shore of the lake, concealed their canoes in the weeds and underbush along the beach, and started overland to a fortified town (5) of the Iroquois. On October 10, they attacked the town, which was so strongly fortified with inter-laced palisades, thirty feet high, that they were unable to capture it, and were forced to retreat with considerable loss.

The French at Quebec, and later at Montreal and Three Rivers, formed alliances with the Montagnais, the Algonquins, and the Hurons; and established among them trading posts for furs, and the French Fathers established missions for their enlightenment and conversion.

Missionaries accompanied the early explorers on all their important expeditions, as anxious and zealous for the salvation of souls as these lay explorers were to discover a northwest passage (6) to the wealth of the Indies.

(1) History of the Holy Pilgrims.

(2) Indians could not pronounce English, but in their mouth it became "Yengeish." Hence, Yankee.

(3) Which he named in honor of the Saint whose name it bears because discovered on his feast day, August 10, 1535.

(4) "Narrative and Critical History of America."

(5) Marshall maintains that this town was on Onondaga Lake. Clark and Shea contend that it was a few miles south of the east end of Lake Oneida.

(6) The French believed that such a passage existed, and it was for the purpose of discovering this water route to China and the Indies that the expeditions of LaSalle and other explorers were fitted out, and with the further hope of thus acquiring wealth and fame.

The Recollects, or Franciscans, were the first to enter the field; but they were soon followed by the Jesuits, whose sacrifices and labors on these Indian missions have gained the admiration, and merited the encomiums of writers professedly inimical to their Order. The Huron Missions were especially prosperous and successful; and although far removed from the scene of our story, yet they exercised a great influence upon the subsequent missions among the Iroquois.

Missionaries (1) first went to the Huron country in 1615, and labored there with but slight intermissions until 1649 and 1650, when the principal Huron villages were destroyed by the Iroquois, the missionaries were killed, and hundreds of the Hurons were led captives to the Iroquois cantons (2).

Many of these were well instructed converts; and they brought to the land of the Iroquois the Christian truths they had learned from the Fathers.

The journey from Quebec to the Huron country was very long and tedious, and the travelers were exposed to many dangers and hardships. They were obliged to follow the route of the Ottawa River through fear of the Iroquois, who lurked in every dangerous place to waylay their enemies. The distance from Quebec to the Huron country was about seven hundred miles, and many miles of the way they were obliged to carry their boats, with baggage and supplies for the missions, upon their shoulders, as in many places they were unable to follow the water course in their canoes. The missionaries could not make this journey more than once a year, and sometimes two or three years might pass before they could descend to Quebec; so they planted wheat to make bread, and pressed the juice from the wild grapes of the country to make wine for the altar. These missionaries, however, willingly sacrificed the social intercourse and pleasures of civilized life for the love of God and the salvation of men. They had many prosperous and populous mission churches in the Huron villages before the fatal onslaught of the Iroquois, who burned the churches, killed or led captive hundreds of Christians, and practically destroyed the Huron Nation. Many of the Hurons who escaped sought refuge under the protection of the French at Quebec, where they might live and practice their religion in peace.

As the French were in league with the enemies of the Iroquois, they did not come in friendly contact with the latter for nearly fifty years after Champlain landed at Quebec; yet there was no open act of hostility on either side till 1641.

(1) Father Le Caron, Recollect. Recollects invited Jesuits to help them, and Fathers Brebeuf, Lallemont and Masse came in 1625.

(2) About 700 captives were brought to the Iroquois country.



CHAPTER V.

FIRST ATTEMPTS.

IN 1621, while Father Paulain was on an errand of mercy (1), following a trading party up the river to the rapids of St. Louis, he was captured by a roving band of Iroquois warriors, who shortly after exchanged him for some of their own people, prisoners near Quebec; but two of the Iroquois prisoners remained with the French, and were instructed in Christianity. This was, perhaps, the first knowledge any of the Iroquois obtained of the Christian religion.

Some historians (2) maintain that Father de la Roche D'Aillon, a Recollect, entered Western New York in the fall or winter of 1626, on a visit to the villages of the Neuter Nation situated east of Niagara River, but they offer no positive proof that he entered this region.

It is true that he visited many villages of the Neuter Nation, and that he mentions the last village of the Neuters nearest to the Iroquois; but in the letter (3) in which he gives an account of his visits he does not mention any journey to the Iroquois, neither does he state that he crossed Niagara River or passed over either lake. He also wished to discover the river leading to the Iroquois country, but the Hurons and Neuters would not guide or direct him, as they did not wish the Iroquois to trade with the French.

D'Aillon left the Huron country October 18, 1626, in company with Grenole and Lavallee, Frenchmen by birth, and, entering the territory of the Petun nation, he obtained a guide and Indians to carry his baggage and provisions. After five days' travel, sleeping at night under the protection of some tall tree of the forest, they entered the first village of the Neuters and passed on through four other villages, where the people vied with one another in their attentions to the strange visitors. They remained at the sixth village, where a council was held, and D'Aillon was adopted by the tribe, and was given in charge of Souharrisen, chief of the entire nation.

There were twenty-eight villages of this nation, and seven or eight hamlets, located for convenience in hunting or fishing. One village called Onaroronon (4) was only one day's journey from the Senecas. The country was the most beautiful he had seen, and was overrun with deer, bear, and all kinds of wild game. The people were tall and well formed, and had no cripples or deformed among them. The village in which D'Aillon and his companions remained was called Onnontisaston, (5) and was very likely the capitol of the nation. He remained with the Neuters only three months, as the French then sent for him, fearing that his presence might provoke some hostile act on the part of those Indians, who did not understand his language or his mission. He did very little missionary work among them, as they were not disposed to accept his teaching in the absence of the chiefs who were then on the war-path; so he spent the greater portion of his time in learning their language and in visiting their villages.

Another attempt at evangelizing the Kahquahs, or Neuters (6), was made in 1640 and 1641, when the celebrated missionaries, Fathers Brebeuf and Chaumonot, S. J., visited their country, and remained several months among them, baptizing some of the sick and dying and instructing them in the truths of Christianity. The Relations of 1641, say: "We began this year a mission among one of the most powerful and important nations of this country. We had long since desired to establish this mission, but the difference of language and fewness of missionaries prevented us from undertaking this work." Fathers Brebeuf and Chaumonot left the Huron Mission of St. Mary's on Georgian Bay, November 2, 1640, and on November 9th, they reached Kandacho, the first of the Neuter villages. From this place they proceeded to the central village, or capital of the nation, where they were kindly welcomed as guests and were given permission to teach; but their presents (7) were not accepted, as the chiefs

(1) Le Clerq. "Establishment of the Faith."

(2) Bp. Timon. Shea, p. 225.

(3) This letter was written to a friend, but is preserved in the archives of the order. Le Clerq. Vol. 1, p. 263.

(4) This was not only the name of a village but of an entire tribe or nation. See p. 4.

(5) This was in center of nation.

(6) The missionaries gave these people the name Neuter, on account of their neutrality in the Huron-Iroquois Wars.

(7) The exchange of presents meant a treaty or alliance.

were absent in war. These Fathers state that they visited eighteen (1) of the forty villages of this nation, doing what spiritual work they could; but their presence soon awakened the suspicion (2) and mistrust of these people, and in the month of March they returned to the Hurons.

Two years afterwards some of the zealous and enlightened Huron converts visited the Neuters to instruct and convert them. They were well received and attentively listened to, as the Indians had more confidence in them than they would have in Europeans, and their labors were not in vain as they prepared many of these people for admission into the Church, which took place some years later, when they were captives among the Iroquois. These zealous Huron Christians, no doubt, entered Western New York, and they went as far west as the Erie, or Cat Nation, whose territory extended along the southern shore of Lake Erie; yet, no permanent mission was ever established among the Kahquahs while they existed as a distinct nation.

In the fall of 1641 about 200 Iroquois warriors descended the St. Lawrence and divided into two parties (3). One party intended to commit the first act of hostility against the French at Three Rivers, but as two of their chiefs died on the way, they considered this an evil omen and returned to their homes. The other party descended the river and attacked the Algonquins near Quebec, destroyed their homes, and carried off many of their prisoners to the Iroquois country. Some of the female (4) captives escaped in the early spring, and from them it was learned that the Iroquois were very anxious to know the strength of the French, and also the duty, office, and life of the Black Gowns, or Jesuit missionaries. The Iroquois could easily have destroyed the French colonies in Canada had they known their weakness. The entire army at this time at Quebec, Montreal, and Three Rivers, comprised but 115 men (5).

The first priest to come to the Iroquois country was Rev. Isaac Jogues, and he did not come as an accredited minister of Christ, or ambassador of the French, but as a prisoner of war. On the second day of August, 1642, twelve canoes (6) paddled by Christian Hurons and carrying Father Jogues, and two other Frenchmen (7), and Teresa, a young Huron girl who had been educated by the Sisters at Quebec, were moving rapidly over the waters of the St. Lawrence at one of its expansions called St. Peter's Lake, when they were suddenly fired upon from the shore by a roving band of Iroquois warriors. The suddenness of the attack confused the Huron party, and most of them were taken prisoners, while some escaped through the thick forest that lined the shore. One of the Hurons was killed, and his flesh was roasted and eaten by the Iroquois. Father Jogues might have escaped, but he thought that duty called him to remain with his Huron neophytes, some of whom were not yet baptized, as he expected they would be tortured or put to death; and he wished to be near to share their fate, to console them, and prepare them in their last hour for a Christian death.

The Iroquois hurried across the St. Lawrence to the Richelieu, or Iroquois River, where they halted to divide the spoils. These captives were hurried off towards the Mohawk villages, and at the southern end of Lake Champlain (8) they met a war party of Iroquois encamped on an island, and the poor captives were obliged to run the gauntlet between two files of these warriors who were armed with clubs, sticks, or other weapons, and aimed vigorous and well-directed blows at the unfortunate prisoners as they ran along the line.

Father Jogues was not only beaten into insensibility by the blows, but his fingers were burned with live coals, and lacerated by the teeth of these savages; yet, this holy man seemed to grieve more over the tortures of his companions than he did over his own sufferings. After leaving the island other war parties were met, and on each occasion similar tortures were inflicted on these unfortunate victims, as the Iroquois considered cruelty to captives a happy omen of success in war.

(1) They call the Niagara River "Onguiahra," from a village on its banks of same name. Samson, in his map of 1656, calls it Ongiara. Father Hennepin, in his map of 1682, was the first to write it Niagara. It is not probable that they entered the present state of New York (though nearly all historians claim they did), because the villages of this Nation east of the Niagara River were the farthest away, and because Brebeuf was accused of intending to visit the Senecas to bring them to destroy the Neuters, and the Fathers did not wish to give them any foundation for such an accusation.

(2) Pagan Hurons had told the Neuters that the missionaries were sorcerers and would bring disease and misfortune to their Nation, and as the Jesuits' lives were so different from the Indians, these stories were readily believed; and hence their briberies, their ink and pen, and, more especially, their writings became a source not only of wonder but of alarm to the Indian mind. The Fathers could not say mass in that country on account of this mistrust.

(3) Parkman.

(4) Their children were roasted and eaten by these cannibals.

(5) Manuscript in the Louvre Library.

(6) Martin, "Life of Father Jogues."

(7) René Goupil and William Couture.

(8) Champlain gave his name to the lake when he came with the Montagnais to give battle to the Mohawks.

The prisoners were brought to the Mohawk villages where the most cruel tortures that these savages could devise were inflicted on them until they were so exhausted, and in such agony, that even death would be a relief; yet, they were consoled by the example and the presence of the holy Jesuit, who was ready at a given signal to impart absolution and his last blessing to the dying Christian Hurons or French. René Goupil (1), Father Jogues' companion, and a very holy young man, was killed shortly after their arrival, near one of the Mohawk villages, a martyr to his faith and zeal; as it was on account of his teaching the children the rudiments of Christianity, and instructing them to make the sign of the cross (2) that he was put to death.

René Goupil's death was a severe loss to Father Jogues, who found one of the greatest comforts of his captivity in the hours of conversation and prayer in company with this young man, roaming through the vast forests, or kneeling at the base of some lofty tree, on which they had carved a rude symbol of the cross to remind them of the greater sufferings of their Lord and Master; but now the holy missionary's only conversation was with God in prayer, when he could steal away for a few hours from the drudgery of his slave life in the village. As the Mohawks began to treat him more kindly he gave much of his time to the acquisition of their language; for he hoped some day to be able to teach these people the truths of Christianity, and to lead them to God. He was obliged to accompany hunting and fishing parties, to prepare wood for their fires, and to carry loads of their fish and game; but he performed this labor the more willingly as it gave him greater liberty to spend many hours in prayer in some secluded spot, where he erected a diminutive bark or brush chapel, which concealed his presence from these savages, and left him free to commune with God. Whilst on one of these fishing expeditions, on the Hudson, near Rensselaerswyck (3), he was advised by the Dutch to make his escape in a vessel which was soon to sail for Europe; and he was the more readily induced to take this step as he learned the Mohawks intended to put him to death when he returned to their village. His first attempt, however, at escape was frustrated by the Indians; but, after many weeks of hiding, and of negotiations between the Dutch and the Mohawks, he finally reached Manhattan (4), whence he sailed for Europe.

Father Jogues visited different villages and baptized about seventy during the period of his captivity, so his fate was not so dismal, but had its rays of hope and joy; and although his hands were fearfully mutilated, yet he rejoiced that he was able to use them in the work of his Divine Master. He was the first priest to administer the sacraments of the Church within the bounds of the present State of New York, as there were no Catholics then in the State, except two that he found at Manhattan when he arrived there in September, 1643, having escaped from the Mohawks through the assistance of the Dutch at Albany.

(1) He had studied medicine but desired to become a Jesuit.

(2) The Dutch had told the Mohawks that the sign of the cross was evil, and brought misfortune. Martin, "Life of Jogues."

(3) Albany.

(4) New York.



CHAPTER VI.

WAR.

SO bold and insidious had the Iroquois become, and so frequently did they attack stray parties of Hurons and French, that the latter did not dare go on a fishing or hunting expedition, or even till the soil, through fear of the roving bands of these warriors, who would often lie in ambush for days at a time in some deep ravine, dense forest, or tall grass, to surprise and slay their unsuspecting enemies. Gov. Montmagny resolved to remove some of this danger from the colonists, and put a check upon the depredations of these savages. He therefore sent one hundred men, with Father Vimont as chaplain, to build a fort on the Richelieu River, on the route between the St. Lawrence and the Mohawk country. They selected a site on August 13, 1642, only ten days after the capture of Father Jogues and his companions near a spot which still bore sad evidence of the capture and of the cruelty of the Mohawks, for the heads of some of the Hurons were still dangling from poles driven in the ground; and rude pictures were found traced upon the bark of trees, delineating the victory of the Iroquois. Before beginning the fort all assisted at mass, which was said by Father Vimont.

The Iroquois were the scourge (1) of the infant church in the western world, and by their desultory warfare they practically cut off all communication between Quebec and the Huron missions. They were the scourge also of the French colony, destroying the trade in furs upon which the colonists expected to thrive; and agriculture was impossible in the presence of such savage and relentless foes. The colony (2) must fail, if its existence depended upon commercial or business success, but religion came to its aid, and what trade could not effect faith accomplished. The interest and zeal of the wealthy nobles and ladies of France were awakened in behalf of the missions of the New World, and as early as 1635 the liberality of these pious persons enabled the Jesuits to establish at Quebec an hospital for the sick, a seminary for Indian boys, and a convent for Indian girls, while the place was still a mere hamlet (3). The "Society of Montreal" was composed of about forty zealous Catholics, and they were organized for the purpose of propagating the faith and founding a Catholic colony in New France. These institutions contributed greatly towards the conversion of the savages; for the charity displayed at the hospital was not soon forgotten, and the example and instruction given in the convents made a favorable and lasting impression upon the minds of the young Indians.

In April, 1644, as Father Bressani and some young Hurons, who had been at the seminary of Quebec, were on their way up the river to the Huron country, they were surprised by a band of Iroquois near the same place where Father Jogues was captured two years before (4); and they were hurried off to be tortured in the Iroquois country. At Saratoga Lake they met a large fishing party, and the prisoners were compelled to run the gauntlet between rows of these savages who beat them with clubs or stones, or hacked them with their rude knives. They were then placed on a platform stripped of their clothing, and forced to sing and dance for the delectation of this savage throng; and, whilst the blood flowed from their lacerated limbs, the Iroquois applied new instruments of torture to make the dance of their captives more like their own wild orgies. The prisoners were taken through the different Mohawk villages, where they were subjected to many other indignities; but the life of Father Bressani was spared, and he was given to a family who sold him to the Dutch at Albany.

In the spring of 1645 the French released some of the Iroquois who had been prisoners at Quebec; and July 5, 1645, some of these former captives, with the celebrated chief Kiotsaeton as their leader, and bringing with them William Couture, who was captured with Father Jogues in 1642, arrived at Three Rivers to make a treaty of peace with the French and their Indian allies. The Governor came up from Quebec, and delegates were also sent to the proposed council by the Algonquins, the Montag-

(1) Relations, 1642.

(2) Faillon, "Colonies Francaise."

(3) Parkman, p. 178.

(4) On the St. Lawrence near St. Peter's Lake



RT. REV. JOHN TIMON, D. D. C. M.



RT. REV. STEPHEN VINCENT RYAN, D. D. C. M.



MOST REV. JAMES EDWARD QUIGLEY, D. D. Archbishop of Chicago.



RIGHT REVEREND CHARLES HENRY COLTON, D. D.,
Bishop of Buffalo.



EPISCOPAL RESIDENCE AND CHAPEL OF THE BLESSED SACRAMENT.
Delaware Avenue, Buffalo.



VERY REV. NELSON H. BAKER.
Vicar General.



WORKING BOYS' HOME OF THE SACRED HEART,
Buffalo.
Very Rev. Nelson H. Baker, President.



CHURCH AND SCHOOL OF OUR LADY OF VICTORY.
And Home for the Protection of Destitute and Homeless Catholic Children and St. Joseph's Orphan Asylum under Our
Lady of Victory's care. West Seneca. Very Rev. Nelson H. Baker, Superintendent.

nais, the Allikemegues, and the Hurons. These representatives of different nations and races assembled for the first time in their history to cement the bonds of friendship, and a most inspiring scene they presented. Sails were taken from the vessels in the river to make a tent; and poles were erected by the Iroquois, on which were hung the seventeen belts of wampum, representing the articles of their treaty and the wishes of their people. Father Lallemant, the Superior of the missions, was to represent the Church, but as he did not return from the Huron country, Father Vimont took his place.

The Governor and his suite, and the Jesuit Father, the representatives of European civilization, and the Church, took their places at one end of the awning-covered space, and the Indian allies of the French seated themselves in a circle; whilst the tall and graceful Iroquois chief most eloquently told the purport of his mission, and with song and dance manifested the joy of his people, and, with most appropriate gestures, portrayed their future friendly relations, or erased from their memory past hostile deeds, and sealed his sincerity with belts of wampum. The Governor afterwards spoke for the French and their Indian allies, and gave presents to the Iroquois as a sign of good will.

This council was only a preliminary step towards peace, as these proceedings should be sanctioned by larger representations from the different nations. They assembled, therefore, at Three Rivers, in September, to the number of 400, and watched the arrival of the Iroquois delegates, who were received with military honor; whilst their old enemies, the Hurons and Algonquins, looked on with feelings of hatred and distrust, yet, with admiration for their lithe and graceful forms and warlike bearing. The usual pledges were given at this council, and the missionaries rejoiced, perhaps more than any others, at the prospect of peace, as it meant for them greater security on their Huron missions, and the opening of a new and vast field for their zeal in spreading the Gospel. Father Lallemant says that it seemed to them more like a dream than reality; that after so many years of warfare they should not only have peace but a prospect of establishing a mission among these old enemies, which they intended to call the Mission of the Martyrs, on account of the many Christians already put to death by them, and because many more martyrs would probably be sent to heaven before this savage race could be converted to God.

The Governor resolved to send two representatives to the Mohawks (1) to manifest his good will towards his new friends; and as Father Jogues was present, and knew the Mohawk tongue, he very readily consented to go on this embassy, as he hoped to establish a mission there for the conversion of his former persecutors.

Father Jogues, with four Mohawks and two Algonquins, left Three Rivers, May 16, 1646, as an ambassador to the people who formerly held him as a slave. At Saratoga Lake they met a fishing party of Mohawks, and with them was Theresa, the Huron, who had been educated in the convent at Quebec, and who was captured by the Mohawks in 1642, while returning to her home with Father Jogues and his party. The holy missionary heard her confession and gave her his blessing; and the poor captive was overjoyed with this favor, as it was the only religious consolation she had received in this Pagan land.

Father Jogues went first to the Dutch settlement at Albany, and then proceeded to the first Mohawk village, Ossernonon, where a council was held and presents exchanged. The Father assembled the Christian captives, heard their confessions, and encouraged them to fidelity to their faith. At this village he left a small box containing a few articles necessary for his proposed mission; and this box was the cause of much evil suspicion and distrust among these savages, who believed that it contained an evil spirit that would blight their corn and spread disease among the people.

(1) The route to the Mohawk country was along the St. Lawrence River to the Richelieu River, Lake Champlain and Lake George. On his second visit Father Jogues named Lake George, "Lake of the Blessed Sacrament," as he discovered it on the Feast of Corpus Christi; and this name it retained for a century.

CHAPTER VII.

WAR OF EXTERMINATION.



MISSIONARIES had labored for nearly forty years among the Hurons, the Algonquins, and neighboring nations in the north of Canada, and along the shores of Georgian Bay, before the period of the Iroquois mission. In 1648 there were eighteen missionaries among the Hurons, four lay brothers, and some other Europeans who were interested in the fur trade.

Deprived of all the comforts of civilized life, these missionaries devoted their lives to the enlightenment and evangelization of these poor, benighted barbarians; and their only regret seemed to be that they could not effect more good among them. "By night a bundle of fagots served them for a pillow, and their mantles formed their only covering. Their meals were taken on the ground, while reclining on mats of rushes or seated on billets of wood. The earth or their knees furnished a table, and leaves of Indian corn were their only napkins. Knives they had, but they were useless; for there was no bread to eat, and meat was so rare, that if by chance the Indians gave them a portion of their game, it was carefully laid aside and kept for Easter. Their ordinary food consisted of Indian sagamite or corn pounded between stones or in a wooden mortar, and boiled in water. Into this was thrown, to give it relish, some sweet majoram, purslain, or balm, and a kind of wild onion which they found in the woods. Their only drink was water from the brook, or the sap which they caught from the maple in their trough of bark. Wild grapes, bruised and pressed in a cloth over a bark vessel, furnished them wine for the mass or for medicinal purposes" (1). They rose at four o'clock in the morning and spent three hours in prayer, in meditation, and in celebrating mass. At eight o'clock they admitted the Indians to instruction, and afterwards they visited the cabins to instruct and baptize the sick. About five o'clock they closed the chapel and spent the evening in prayer and study, by the fitful light of pine or hemlock logs (2).

On the morning of July 4, 1648, Father Anthony Daniel, who had charge of the Huron Mission of St. Joseph, had just finished mass, and his people were still engaged in their devotions when the alarm was given, and the cry "to arms" was heard (3). The dreaded Iroquois had come. The greatest confusion followed, and the terror-stricken Hurons flocked around their spiritual Father for protection. The catechumens sought for baptism at the hands of the Jesuit, as a preparation for the certain death that awaited them. But the number was too large, and the danger too imminent to take them singly; so, dipping the handkerchief in water, he performed the rite upon the whole crowd by aspersion. Although the Hurons were brave warriors, yet they made no effort to defend their homes; the numbers of the enemy, the arguebuses with which they were armed, and the unexpected attack seeming to entirely dishearten them.

The Iroquois burned and pillaged the homes of the Hurons and killed indiscriminately men, women, and children, throwing many of them into the flames as a more convenient and cruel form of death.

Crowds hastened to the chapel where Father Daniel remained to console and encourage them. The enemy soon discovered this place of refuge, and with a wild whoop assembled to apply the torch to the chapel and the tomahawk to the defenseless Christians. Father Daniel was the first to fall, pierced with arrows, and his death made him the first Jesuit martyr of the Huron missions. Many escaped to neighboring villages; but about seven hundred were led captives to the Iroquois territory, and as many of these were well instructed converts, they constituted the first large body of Christians in the land of the Iroquois.

On the night of March 16, 1649, a well armed body of about two thousand Iroquois glided swiftly and noiselessly over the snow-covered ground to the Huron village of St. Ignace. Although the place was well situated for defense, and was fortified with palisades and a ditch, yet there were no sentinels or guards, and the Iroquois succeeded in effecting an entrance at the break of day, while the Hurons were wrapped in profound sleep.

(1) Relations, translated by Marshall.

(2) Parkman.

(3) Relations.

Of the four hundred inhabitants of this village but three escaped. All the others fell victims to the tomahawk, the arrow or the flames, or were reserved for more cruel tortures. The victorious Iroquois immediately hastened to the adjacent villages, where they continued their work of destruction, rapine, and slaughter.

Savage and cruel as they were by nature, yet they seemed to act more like demons than human beings in the tortures they inflicted upon the defenseless Hurons and the Jesuit missionaries. They would bind their victims to stakes driven in the earthen cabin floors, and applying any convenient combustible material to their feet and bodies would start the fire; and while the odor of burning flesh ascended with the flames they would dance in savage joy, and with the groans of the dying they would mingle their demoniac yells of fiendish glee. They plucked out the eyes of some and in the vacant sockets put living coals; they put necklaces of heated iron or stone hatchets around the necks of others, or cut off pieces of flesh, roasted and devoured them while the victims were still living. This diabolical frenzy continued for three days when the Iroquois became panic-stricken, and fled in confusion and disorder towards their homes, bearing with them much plunder and many captives.

Two of the celebrated Jesuit missionaries, Fathers Brebeuf and Lallemant, perished in this conflict, after enduring the most cruel torments. Shortly after, the Hurons, accompanied by the remaining Jesuits, abandoned their homes and bade farewell forever to their ancient domains. The lake which bears their name is the only remaining vestige of the once powerful and populous race that dwelt along its shores; and in its ceaseless ebb and flow, and storm-tossed waves it is a fitting symbolic memorial of this turbulent tribe of Indians.

After the Iroquois' invasion they ceased to exist as a nation, and wandered away in different bands to seek a new home in the islands of the lake, or among some friendly nation. About 600 descended to Quebec with Father Ragueneau, and settled on the Island of Orleans, under the protection of the French.

The success of the Iroquois in their war with the Hurons emboldened them to attack their neighbors, the Kahquahs, (1) or Neuters; and so savage and persistent was the onslaught, that about the year 1651 they destroyed the entire nation, excepting some few who escaped, and some others whom they led in captivity to their own villages. They sent an army of 1,200 warriors to attack the frontier towns of the Neuters in the autumn of 1650; and they destroyed one of the large towns, where they massacred or mutilated the old, the infirm, and the infants, who would be of no use to them in their own land, and they led many captives across the border. The Neuters gathered all their warriors and transferred the scene of carnage to the land of the Iroquois. They succeeded in killing a large number of the Iroquois, probably near the Genesee River. The Iroquois patiently waited till spring, when their entire army of warriors crossed the border and made a savage attack upon the Neuter towns. They completely routed the Neuters, burned their town, and destroyed the entire nation. Many of the Neuters fled, like their Huron brethren, to the islands or bays of the West or South, to seek a new home among some friendly tribe, whilst many more meekly followed their captors to strengthen their army or replenish their numbers.

Some of the old Huron Christians had sought an asylum among the Neuters after the dispersion of their own people, and now that the arms of their friendly hosts are bound as Iroquois captives, they, too, follow voluntarily, and beg to be admitted as members of some of the clans of their old enemies.

Some of the Fathers could see in this dispersion of the Christians the Providence of God, which thus paved the way for the propagation of the Gospel in the land of the Iroquois.

For many years the Hurons and other Christian captives were deprived of the sacraments and all spiritual ministrations of the missionaries; yet, the intelligent and zealous ones among them kept alive, by public prayers and exhortations, the spirit of faith and devotion. They assembled on Sundays in some friendly cabin, and listened to the rehearsal of the teachings of the Jesuits, from the lips of some able and eloquent chief (2).

Many of the Iroquois were favorably disposed towards Christianity from what they had seen and experienced of the ceremonies and institutions of the Church at Quebec, and were not inclined to interfere with the devotions of their Huron slaves.

(1) Because they offered an asylum to the Hurons. General Clark maintains that the Kahquahs and the Neuters were not identical, and the former were an independent tribe, dwelling on the south shore of Lake Erie, westward of the Neuter towns. He has discovered the vestiges of the Neuter towns, east of the Niagara, and has located them in almost a direct line east of Lewiston. One was situated a little east of Lewiston, another in the center of the town of Cambria; the third, one mile west of Lockport; the fourth, two miles west of Shelby Centre, Orleans Co.

(2) Faillon. "Colonie Francaise."

CHAPTER VIII.

PEACE.

DIFFERENT parties of Iroquois made proposals of peace to the French, but, as they would not include the Indian allies of the latter in their treaty, friendly relations could not be established. The Onondagas and Oneidas, near neighbors, were the first to come with proposals of peace, and with presents as pledges of their sincerity. (1) They made speeches invoking the sun to dissipate the clouds that obscured the light of mutual understanding and friendship, and they offered their belts of wampum to wipe away the tears shed over those slain in war; to cheer the heart after past sorrows; to cover the slain, so that thoughts of their loss might not be an obstacle to peace; and to cleanse the waters of the river soiled with the blood of their victims.

The Senecas and the Cayugas also came pleading for peace, but the French would not conclude any treaty which did not include every one of the Five Nations, and also their own Indian allies. The Mohawks were still hostile, but finally sent a deputation to Quebec; and as these warriors witnessed the procession in honor of the Nativity of the Blessed Virgin, in which 400 well armed, and well drilled French soldiers took part, they realized that these soldiers would make formidable foes, and that it would be to their own interests to join in the proposals of peace which the other four nations were making. The French, however, as a preliminary step towards peace, insisted on the restoration of Father Poncet, S. J., whom the Mohawks had captured in August, 1652. The Mohawks complied, and brought the missionary back to Quebec, in November, 1652. The entire French colony then rejoiced at the prospective peace and consequent prosperity which would ensue from the removal of the great shadow of death which hung over the colony from the beginning, blighting every hope of religious advancement or commercial success. The hostile Iroquois had destroyed or dispersed the infant churches among the Hurons and the Algonquins, and had prevented the Missionaries from carrying the light of the Gospel to the populous nations of the South and West; but through the prospective peace these zealous Fathers could see vast fields of abundant harvests awaiting the laborers of the Lord. The French authorities were willing to make sacrifices and take great risks in order to secure peace, but they had very grave reasons to doubt the sincerity of the Iroquois.

Father Poncet (2), who had just returned from the Mohawk country, was fully convinced that these people were sincere; but the Hurons at the Island of Orleans firmly believed (3) that the Iroquois intended, under the cloak of peace, to induce themselves and some French to emigrate to their country so they could more easily disarm and torture them, make them slaves, or put them to death. They asked for missionaries (4), but they well knew that the Hurons were Catholics and would not leave their own homes unless priests accompanied them. One good effect produced by these preliminaries of peace was the offering by the Onondagas of a belt to the French in February, 1654, by which they pledged themselves to bury forever the caldron of war, in which they boiled human flesh (5) which they afterwards devoured. It was judged necessary to send an envoy or ambassador to the Iroquois country, and Father Le Moyne was selected for this delicate mission. He started, therefore, from Montreal, July 17, 1654, in company with some Iroquois, the first messenger of peace to these savage people. The journey up the river was long and toilsome, wading at times waist deep in the water, and dragging their boats through the rapids and between the rocks, sleeping at night under trees or under their light canoes as a shelter from the rain, or carrying their boats and baggage over the portages on their shoulders. They had, however, the charming view of the virgin forest, and the enchanting scene of the Thousand Islands, inhabited by deer (6), and other game, to relieve the monotony

(1) Relations, 1653.

(2) Relations, 1653.

(3) Relations, 1654.

(4) Faillon.

(5) Relations, 1654. The Iroquois were cannibals only in war, or torturing an enemy; as then they devoured the flesh of their victims as a greater mark of their cruelty, or to acquire their spirit of bravery.

(6) Le Moyne calls these wild cows, and they may have been buffaloes

of their toil. They reached Lake Ontario the last day of July, and the next day they arrived at a fishing village where Le Moyne heard the confessions of some Hurons whose firm faith, preserved intact in their years of captivity, drew tears of joy from his eyes.

They proceeded overland towards Onondaga, and in every village (1) through which they passed the Christian Hurons gathered around the missionary to receive from him the blessing and the sacraments of which they had been deprived for years. On August 7 he baptized a young Neuter who had been instructed by Teresa, the Huron. LeMoyne rejoiced that he found himself in an already formed Christian community (2). Some of the Iroquois had become Catholics, or at least, had learned from their Huron captives to practice Christian works of piety and devotion; as the latter told Father LeMoyne that many of them died with prayers on their lips, and invoking the name of Jesus.

On August 10 a council was held at the chief village (2), about ten miles southeast of Lake Onondaga, on Indian Hill, two miles south of the village of Manlius (3), at which all the Iroquois nations except the Mohawks were represented. Father Le Moyne opened the proceedings (4) by invoking God's blessing on their deliberations, beseeching Him to give wisdom to their councils, and understanding to the hearts of his hearers. He addressed them in the Huron language, which they understood, and in Indian style, giving a present with each proposition. First he offered a belt of green glass beads, the diamonds of the country, and a valuable robe as a pledge of the good will of the Governor. He gave them pledges of the release of eight Senecas, captives at Quebec, and also of the release of some Loup Indian prisoners, who were allies of the Iroquois. He assured them that the gates of the French cities were open to the Iroquois, and that the missionaries desired to come and instruct them in the faith.

A celebrated Onondaga chief replied for all. In the first place, he desired to express his belief in the existence of the Master of Life, whom the French called God; and secondly, he insisted on the missionaries coming among them, to instruct them and be fathers to them, and they would be obedient children. They, moreover, agreed to send young girls as hostages to the sisters at Quebec, if a missionary would return in autumn and spend the winter with the Iroquois. Le Moyne believed that there were, at least, one thousand (5) Huron Christians in the Iroquois country who had not lost the faith, and this fact alone inspired the missionaries with the determination of going to that region and laboring for these souls, even at the risk of their lives. As a proof of his acceptance of the proposition of the Onondaga orator, Le Moyne selected a site (6), and drove a stake in the ground as a corner stone for the future chapel.

Father Le Moyne started on his return to Quebec, August 15, satisfied that he had made some progress towards peace, and rejoicing at the prospect of the establishment of a new and promising mission. At this time all the Iroquois, except the Mohawks, were at war with the Eries; and, as the French could not rely on the specious promises of their newly-made friends, nothing more was done until the following year towards carrying out the provisions of peace, or the formation of the mission.

Whilst the Mohawks were negotiating for peace with the French, they continued their savage warfare upon all the Indians who came to trade at the French towns. The French, however, were not in a position to resent these affronts, and they gladly fostered the friendly feeling manifested by these savage foes. Indian diplomatic etiquette required mutual visits from representatives of the nations negotiating peace; so the French felt obliged to observe this law, and to send a delegate to the Mohawks' towns. Father Le Moyne was selected for this important office, as he knew the language and was highly esteemed by the Iroquois.

Father Le Moyne, twelve Iroquois, and two French, left Montreal, August 17, 1655, on a friendly visit to the Mohawks. On the voyage they enjoyed pleasant weather, and suffered the inconvenience of storms; they paddled peacefully over smooth waters, and encountered rocks and falls; they met with abundance of game, and again were destitute of food, but nothing serious befell them, and they arrived safely at the first Mohawk village the middle of September. The priest was kindly received, and presents were exchanged, protesting sincerity and peace. Instead of beginning his address with a song, in Indian style, Father Le Moyne called upon God to witness the truth of his words, and to punish either party which would violate their solemn pledge. A Mohawk chief gave a beautiful belt of 6,000 beads

(1) These were little fishing hamlets.

(2) Relations, 1654.

(3) Gen. John S. Clark, Gen. Clark was the first to locate the Onondaga sites.

(4) Relations, 1654.

(5) Relations, 1654.

(6) It was not on this site that St. Mary's was built.

of porcelain, arranged to represent the sun, and he called upon this heavenly orb to shed its light upon their deeds, and to reveal their inmost thoughts to the French, because there was no guile in their hearts. Le Moyne believed they were treacherous, yet he placed his life in their hands, in the hope of promoting peace and propagating the Gospel.

After the council the Father started for the Dutch settlement at Albany; and on the way he met an old Huron Christian, who was very much delighted with his visit, as she had a child to be baptized. Le Moyne returned again to the Mohawks after his visit to the Dutch; and this time he had a slight taste of the poisonous fruits of peace they might expect from the Mohawks. A crazy Mohawk ran about the cabins, shouting that he must kill Ondesonk (1); and he would undoubtedly have brained the Father with his tomahawk had not a woman offered her dog as a substitute victim to his fury.

The home journey was made with great difficulty. The winter season had already begun, and the danger of encountering war parties on the water routes forced them to follow unbeaten paths through the woods. To add to their discomfort they lost the trail in the forest; and they wandered about for many days, cold and hungry, before they found the path to Montreal.

(1) Indian name of the Father.



CHAPTER IX.

MISSIONS BEGUN.

IN September, 1655, a delegation of Onondagas, representing also the Oneidas, the Cayugas, and the Senecas, came to Quebec to induce the French to put in operation the proposals agreed on the preceding year. They offered, in the first place, presents to the Algonquins and Hurons to allay any suspicions which these ancient enemies might entertain of their sincerity, or of their evil designs. Then they requested the French to establish a colony among them, so they might learn the customs of the French and become one people. They wanted the Fathers to come to instruct them, so they might become a Christian people; and they also wished to have a chapel erected at Onondaga, which would be a central mission for the entire country. The French agreed to send two missionaries to begin the work, and Fathers Joseph Chaumonot and Claude Dablon were selected; the former on account of his experience and knowledge of the language, and the latter for his zeal, as he had just arrived from France and this would be his first work on these wild and hazardous missions. They prepared immediately for their mission, and left Quebec on September 19, 1655; but waited at Montreal until October 7, when they set out in company with some Iroquois and Hurons. They made slow progress up the river, as their provisions gave out, and they were obliged to wait for the hunting and fishing parties to supply them with food. They met a party of Seneca hunters, who told them that their nation would soon send an embassy to Quebec to ask for missionaries (1).

The missionaries had a very strange experience (2) of Indian life and belief on the night of October 18. They were awakened at midnight by the screams and wild yells of an Iroquois of their party who was in great agony, and was suffering from violent convulsions. They ran to his assistance, but he escaped and threw himself into the river. They dragged him out, and placed him near the fire; but he again broke away, and said he must climb a tree to get warm. He told them to give the medicine they had prepared for him to a bear skin, and they were obliged to do as he ordered them. Then he told them he dreamed that a certain animal which plunges in the water got into his stomach, and he imitated the animal to get rid of it. Then commenced a most curious scene. Every one of the score of Indians began to shout and jump about, beating his stomach to kill the animal, imitating its cry, or yelling to frighten it away; but all acted as seriously as if the whole affair were a reality and not a fantastic dream. The solemn hour of midnight, and the wild forest surroundings added a sombre hue to the ludicrous scene; and these Indians looked and acted like demons revelling in their midnight orgies. The cause of all this commotion fortunately soon felt relieved of the presence of the animal, through the efforts of his companions, and allowed the others to rest after their successful yet exhaustive labors.

The party suffered some from the insufficient supply of food; but the hunters were successful in killing a great number of bears, and at the Thousand Islands they encountered a number of deer and wild cows (3) which furnished abundance of provisions. They met a fishing party at Oswego River, who received them with great manifestations of joy; and the Huron Christians flung themselves on the neck of Father Chaumonot, whom they had known in their own land, and profited by the presence of the Fathers to receive the sacrament of penance. They (4) were kindly welcomed by all parties, and especially by the Christian Hurons, some of them coming many leagues to again behold their loved Black Robes, and receive from them the consolations of religion. On November 5, they met a chief who escorted them to a place a short distance from Onondaga where the Ancients awaited their arrival. A banquet was prepared, and an aged chief welcomed them in the name of the four nations, the Mohawks still remaining obstinate; but he said they would relent. They then proceeded

(1) A party of ten Senecas came in January, 1656, and the richest present they gave was a request for the Fathers to preach the Gospel in their land. The chief of this party was killed by the Mohawks.

(2) Relations, 1655.

(3) Buffaloes, probably.

(4) Clark, Onondaga.

between files of Indians to Onondaga where the streets were very clean, and the roofs of the cabins were covered with women and children to receive the strange guests with shouts of welcome. In the evening a council was held, at which presents were exchanged, and the missionaries were formally welcomed. Teatonharason, an eminent Indian woman of the nation, who had dwelt some time at Quebec, offered her cabin as a chapel until the Onondagas could fulfill their promise of erecting a large mission house and chapel for the Fathers. The Cayuga deputies came on Sunday (1), November 14, and the next day a meeting was held in a public place where all could attend. Father Chaumonot opened the proceedings with prayer, and delivered a very impressive address in the Huron language, and in Indian style, walking back and forth as he spoke, and giving a present (2) with each proposition as a pledge of faith. The Father occupied over two hours in delivering the address, which was the first able presentation of Christianity to the Iroquois, and these Indians listened with attention, and were charmed with his eloquence. The Iroquois commenced their reply by singing songs of welcome to the French, whom they invited to remain and instruct the people in the faith, giving them full liberty to enter their villages and their homes, or wheresoever duty called them. A Cayuga chief also made a speech of welcome, and gave a present signifying his desire to have the Gospel announced to his people.

IROQUOIS SONG OF WELCOME.

I.

O happy land; O happy land!
Where we dwell together,
Blest by the Black Gown's hand,
Welcome, our white brother.

II.

Welcome all the pale-faced strangers;
Stir the fires in high blaze,
Heap the pine logs; now no danger,
Peace is on all our ways.

III.

Words of grace and heaven's teaching,
Fill our hearts with new joy;
Upwards now our thoughts are reaching,
Free from all earth's annoy.

IV.

Frantic fiends the war dance singing,
Round the fire in wild glee;
Scalps of brothers homeward bringing
Here you ne'er more shall see.

V.

Round and round in circling dances,
Hand in hand firmly meeting;
Heaven's word our heart entrances
As we sing our greeting.

(1) The Fathers said mass early in the morning, and this was probably the first time that mass was said in the State of New York.

(2) The wampum belt given that day by Chaumonot, as a pledge that he would preach the Gospel to them, was highly prized by the Iroquois, and is still preserved among the treasures of the League. Shea, p. 250. Gen. Clark gave Shea a photographic copy of the belt. See, also, Powell "Report of Bureau of Ethnology," p. 225.

VI.

The sun no more is god of fire;
 Golden light, pure as snow,
 Our hearts ascend to God higher,
 To God only, Niio.

On Sunday, November 24, the Fathers commenced giving regular catechetical instructions, which were very well attended by an attentive and orderly multitude of Indians, who were also very civil and polite in every-day life, so much so that they no longer seemed to be the savages they really were. Although these Fathers did not formally come as missionaries, or preachers of the Gospel, but as ambassadors from the French to test the sincerity of the Iroquois in seeking peace, and to learn their disposition towards Christianity; yet they did a vast amount of good, baptizing (1) over four hundred in a short time, and they paved the way for the success of future missions.

The Fathers had constructed a little bark chapel (2), with the assistance of the Indians, and this first house of worship erected in the State of New York (3), and dedicated to the service of God, was named St. John the Baptist, and the whole country was placed under the protection of the same saint. In the following spring the Iroquois again insisted on the fulfillment on the part of the French of the agreement to establish a colony at Onondaga, so Father Dablon started for Quebec to induce the Governor to carry out this condition of peace.

The French feared to establish this colony, because they realized they would be placing their lives in the hands of the treacherous Iroquois; yet they knew also that these revengeful people would declare war against them if they did not fulfill their promise. The Jesuits (4) were very willing to go, as they were ready at any time to sacrifice their lives in the cause of their Divine Master; and they said they could baptize more Iroquois, before the probable massacre, than the number of French colonists, and this would only be exchanging perishable bodies for immortal souls.

The Revs. René Mesnard, Claude Dablon, James Fremin, and Francis Le Mercier (5), with two lay brothers, prepared immediately for this perilous mission; while fifty Frenchmen under the lead of Depuis, commander at Quebec, volunteered to establish the new colony. The little flotilla started from Quebec May 16, 1656, bearing aloft a white banner on which was inscribed the word "Jesus;" and accompanied by Onondagas, Senecas, and some Hurons they sailed up the river, while the people lined the shore and cheered them on, amid many sobs and sighs of regret, as they looked upon them as certain victims of Iroquois treachery. They left Montreal June 8; and after much suffering they reached Lake Onondaga on July 11, and moved over the waters in naval array, firing their five cannon and their arquebuses, forming a most impressive sight in the midst of the Indian wilderness. The next day they sang mass (6) and Te Deum, and took possession of the country in the name of Jesus Christ. The site (7) selected by them was on the north shore of the lake (8), about midway between either extremity, and near two springs (9), one of salt and the other of fresh water. They afterwards proceeded to Onondaga, the capital, where they were received with such hearty welcome that Le Jeune says: "If the Iroquois should kill the French colonists I could not accuse them of treachery, but of inconstancy, so sincere seemed their manifestations of joy."

(1) Clark, "Onondaga."

(2) Shea, "Church in Colonial Days."

(3) This was about twelve miles from the lake, two miles south of the present village of Manlius. Clark, in Hawley's "Early Chapters," p. 23.

(4) Relations, 1657.

(5) These early missionaries had faculties from the Archbishop of Rouen, Shea. LeMercier was superior, and not Dablon as Shea states.

(6) This was the first time mass was sung in this State.

(7) Clark, "Onondaga."

(8) The French evidently claimed title to the country by right of occupation, as Gov. DeLauzon, in 1656, made a grant to the Jesuits of a vast tract of land, ten square leagues, running eastward from the lake. This is the first piece of property acquired by the Church in the State of New York.

Mr. Shea, generally exact, claimed that the first church property in the State of New York was a grant of land from LaSalle to the Recollects, at the mouth of the Niagara River. LaSalle did convey land to the Recollect Order at the time Shea refers to, but the land was at Fort Frontenac, now Kingston, Canada, where LaSalle had obtained a grant from the Crown. LaSalle had no title to land at Niagara, and consequently could not convey land to another.

Even if it were true that LaSalle had conveyed land to the Church at Niagara, at the time of the building of the Griffon, the grant of land at Onondaga should have precedence of a quarter of a century. See manuscript copy of grant in St. Mary's College, Montreal.

(9) Great numbers of pigeons came to the salt springs every year, and many rattlesnakes were seen on the hill-sides and around the lake.

Delegates from the Five Nations assembled at Onondaga to hold an important council of war, and to discuss matters pertaining to the French colony. This gave the Fathers an excellent opportunity of announcing the Gospel. The council opened July 24, and the French knelt and sang the "Veni Creator." Father Chaumonot then began his celebrated address by expressions of grief for the loss of so many slain in war; then he gave presents to cement the bonds of peace between the Iroquois and the Hurons and Algonquins; and he gave presents to express the gratitude of the French for the kindly hospitality extended to them by their hosts. Then he eloquently proclaimed the object of their mission: they came not to seek wealth, or to barter for furs, but to enlighten the minds of the Iroquois, and to save their souls. The Fathers left their pleasant homes to dwell in bark cabins; they abandoned wholesome food for Indian fare, and they exposed their lives in frail canoes, on a perilous journey, to preach the Gospel. The Iroquois had promised to open their hearts to the influences of faith. Now is the time. Behold, he preaches it. Then he told them of the creation of the world, of the Incarnation, and of Heaven and Hell, as the reward or punishment for good or evil deeds. The Redeemer had commanded His apostles to bring His word to every nation and tribe in the world. This was their mission, and the Iroquois would be condemned unless they believed.

The Iroquois were charmed with the Father's eloquence, and gave very enthusiastic expressions of approval.

At dawn the next day the Iroquois again assembled, and an eminent chief repeated the principal points of the Father's discourse of the preceding day; and he gave a present to signify his desire to become a Christian.

After many banquets and much rejoicing the French returned to Ganentaa to build their mission house and chapel.

The work of evangelizing the Iroquois must necessarily encounter opposition from a people who had never learned to appreciate the beauty and importance of the spiritual life. The chief enemies of the Gospel were the Pagan Hurons, who said that misfortunes came to their nation along with the French and the faith; but the courage and devotion of the Fathers, visiting the sick at all hours, instructing the ignorant, consoling the dying, without any hope of visible reward, soon gained the confidence and admiration of the Indians, and many chiefs and ancients were to be found among their disciples.

The missionaries had adopted the Oneidas and Cayugas as their children, and it was necessary to seal this union by personal visitation and presents, which would give them an opportunity of announcing the faith. At the request (1) of the nation Fathers Chaumonot and Mesnard started for the Cayuga (2) country, where they were the guests of Saonchiogwa, the chief who had replied to Chaumonot at the council the previous year. They were coldly received at first on account of the prejudices of the Pagan Hurons (3); but as the chiefs concluded that their temporal interests were involved in the peace with the French, they resolved to allow the missionaries to announce the Gospel, at least, to their captives and slaves.

The Fathers, however, soon won the hearts of these people, and in four days they began to erect the chapel; and so many and such willing hands were employed in the work that in two days the building was completed, carpeted with pretty mats, and adorned with pictures of Our Lord and of the Blessed Virgin.

The Fathers started on their journey to the Cayugas the end of August, 1656, and in two days, September 1st or 2nd, they reached the principal Cayuga town on the borders of the lake. Four days later they began the building of their little chapel; and so rapidly did the many willing hands labor that in two days the first house of worship erected in Western New York within the limits of the original diocese of Buffalo was ready for services.

The haste which they manifested in building indicates that they had some object in view in preparing the chapel for some special occasion. This occasion was evidently the Feast of the Nativity of the Blessed Virgin, which falls on the eighth day of September. The first Catholic services, therefore, and the first mass within the limits of the original diocese of Buffalo were held September 8, 1656, on the borders of Cayuga Lake.

Father Mesnard did not understand the language of the country, which was a great obstacle to successful work, yet the Indians came in great crowds to behold the pictures; and they kept the good Father busy striving to explain their meaning, and the great mysteries of faith with which they are

(1) Hawley, "Early Chapters."

(2) For location of village see page 16.

(3) Mesnard, "Relations," 1657.

associated. Parents soon brought their children to have them baptized, and the larger children, who at first feared and shunned the missionary, soon learned to love him; and they told him the names, and conducted him to the cabins of the sick. He encountered much opposition through misrepresentations of his office and his power, which were industriously circulated by the Pagan Hurons, and the Dutch of Albany, who were displeased at the ascendancy of French influence over the Iroquois.

After two months of labor and danger Father Mesnard was called to Onondaga, but the Cayugas immediately sent a delegation beseeching him to return. He complied with their request and was received with great joy, and the people manifested their gratitude by greater willingness to have the children and the sick receive baptism, and by a larger attendance at instructions.

When Father Chaumonot left (1) Mesnard at Cayuga, he proceeded with a young Frenchman (2) along the Indian trail to the Seneca towns. The Seneca country was more fertile than the territory of the other Iroquois nations, and the inhabitants were very numerous, comprising nearly half the population of the entire League. At this time there were two large villages and many smaller ones. One of these villages was composed entirely of Hurons, a majority of them being Christians, and was Christened by Chaumonot, St. Michael's (3). The missionary assembled the ancients of the principal village, Gannagaro (4), and eloquently addressed them on the Christian religion, and proffered three beautiful presents as pledges of his sincerity and the truth of his words. He told them that neither he nor his companions would leave the comforts and luxuries of their own beautiful land, and would come so far, and endure the hardships of Indian life, to teach falsehoods. According to their custom they held a council, at which they decided to accept his teaching, and requested him to remain and instruct them. He also visited the other villages where he instructed and baptized some; but it was at the Huron village of St. Michael that he met with a warm welcome, and found consolation in the lives of the Christians who remained faithful to the teachings of the missionaries during all the years of their captivity. Notwithstanding the bad example of the Pagans that surrounded them, they hastened to the missionary to get absolution for themselves and baptism for their children.

Although the field seemed inviting and the prospects bright of introducing Christianity among the Senecas, yet the Fathers were too few to supply permanent missionaries to the different villages; and as each of the four nations had formally invited them, they could not postpone, at least, a first visit without offense, so Chaumonot was obliged to leave the Seneca country to hasten to the Oneidas.

He had labored about two months among the Senecas and the Huron Christians on this first visit, baptizing many children and some adults (5); and on his return to Cayuga he took Father Mesnard from his little chapel on the banks of Lake Tiehero (6) to accompany him on his visit to the Oneida territory.

The journey to the Oneidas was not undertaken without some misgivings on the part of the Onondaga chiefs, who feared that these people might prove treacherous to their French guests; and they tried to dissuade the missionaries from visiting these people at that time, as one of the Oneida warriors had killed a Huron at Three Rivers, and he threatened to treat the French ambassadors in the same manner. The Fathers, however, were not to be deterred by so slight a danger, and in company with two Frenchmen, and some Onondagas, they set out for their new mission.

The first night of the journey was spent in the forest, and an Onondaga chief complimented the missionaries on their courage and patient suffering of the hardships of the journey, traveling over ice and snow, and through water; but he told them to be of good heart, as they could find abundant consolation in the importance of their mission. Then he called on the manitous of the place to protect them from harm, and he addressed the great and ancient trees of the forest; and besought them not to fall and envelope in their own ruins those who had come to prevent the ruin of the land.

The Feast of Dreams was being celebrated when the missionaries arrived at the Oneida town, but the orgies soon ceased, and the visitors were kindly received. The old Huron Christian captives joyfully welcomed the Fathers; and the Oneidas, too, sang their songs of welcome, as they were not unmindful of the difficult journey the Fathers had undertaken to visit their children. On the second day a council was held, presents were exchanged, and the Oneidas were formally adopted as children

(1) Relations, 1657.

(2) This was David LeMoyne, who died near Lake Cayuga on his return from the Senecas.

(3) In honor and memory of the Huron Mission of the same name.

(4) See page 18.

(5) The great chief, Annonkentitaoui, was afflicted with a cancer, but he was cured by Father Chaumonot, and was baptized and became a zealous Christian.

(6) Lake Cayuga.

of Onontio (1); and belts were given by the Fathers as pledges that they would preach the Gospel to them. The Fathers also took this opportunity to explain the most important teachings of Christianity, and exhorted the Oneidas to receive the beautiful light of the Gospel which would enlighten their minds. They instructed two old men, and baptized them and some sick children; but the Onondagas urged the missionaries to return, as they feared the Oneidas might prove treacherous and carry out the threat the young warrior had made.

The Mohawks were under the influence of the Dutch at Albany, and had strenuously opposed the proposals of peace made by the other four Iroquois nations to the French; and they continued their desultory warfare on the Hurons, even killing some Senecas who had come to Quebec with peace presents for the Governor (2).

Early in May, 1656, three hundred Mohawk warriors descended the River St. Lawrence in their canoes, exchanged presents and friendly greetings with the French at Three Rivers; and, through the intervention of Father Le Moyne, they promised to return peacefully to their own country. They dispersed in small bands on seemingly peaceful pursuits, but in reality to reunite at Quebec to attack the Huron Christians at the Isle of Orleans. On the night of May 19, 1656, about forty canoes of Mohawk warriors glided noiselessly over the waters near the Huron settlement, and hiding their boats along the shore, and concealing themselves in the forest, they waited the coming of day to attack by surprise their unsuspecting Huron foes. The Hurons attended mass, as usual, on the morning of May 20th, and were returning to their homes, or to their different avocations, when suddenly the shrill war-whoop of the Mohawks was heard; and before the Hurons had time to prepare for defence many of them were slain and a number of others were led captives to the homes of the Iroquois. Many of the prisoners were burned at the stake, and some of the better instructed Christians among them ended their lives in a manner worthy of the early Christian martyrs; as instead of the usual death song, recounting their great deeds of valor, they sang the praises of God, the instability of life, and the happiness of heaven as the reward for fidelity in this world.

The Hurons sued for peace after this sudden attack by their old enemies; but the Mohawks would only accede to their request on condition that the Hurons would leave their homes at the Isle and migrate to the land of the Mohawks. The Onondagas had also urged the Hurons to dwell with them, and the latter feared to offend either nation; so at a council they decided to divide into three bands, or clans: one to go to the Mohawks, another to the Onondagas, and a third to remain with the French. Le Moyne, who acted as negotiator of this peace, asked for delay until the following year, as he hoped in the meantime to visit the Mohawk towns, and prepare the way for the coming of his Huron friends.

Father Le Moyne (3) had visited the Mohawks in 1655, and had promised to return the following year; but, after the slaughter of the Hurons at the Isle of Orleans, and the killing of one of his brother Jesuits by the Mohawks, he hesitated in undertaking the journey. As the Indians, however, consider the breaking of a promise a breach of peace, and a sufficient cause for hostility, he was willing to risk his life to gain the friendship of these people. He, therefore, visited their country, and was kindly received by them; and, after exchanging the usual presents, he visited the Huron Christians, heard their confessions, baptized their children and admonished them to be firm in their faith.

The Mohawks had made efforts to bring the Hurons from the Isle of Orleans to the Mohawk country, and, in exchanging presents, Father Le Moyne gave a belt as a pledge of the willingness of the Governor to allow the Hurons to depart. As the Hurons had not received from the French the protection they expected, they readily consented to migrate to the Mohawk country, and become members of the Iroquois League. In the spring, therefore, of 1657, when another party of Mohawks came, a large party of Hurons returned with them, and some more followed shortly after with Father Le Moyne. As all of these Hurons were Christians, the Mohawks asked for a priest to accompany this emigrant band, and to teach the Mohawks also the faith which the Hurons loved so well. Father Le Moyne promised to follow as soon as his Superior would give his consent; but, as the Mohawks had been the most savage and unrelenting foes among the Five Nations of the French and Hurons, he did not think he could safely open a mission among these people.

(1) Indian name for the Governor of New France.

(2) Relations, 1657.

(3) Father Le Moyne visited the Dutch at Albany and told them of the salt springs at Onondaga; but these steady-going burghers were not to be deceived by such strange stories, and they said this was a Jesuit lie.

The Onondagas had also made overtures to the Hurons to become members of their nation; and they were so incensed at the exodus of the small band for the Mohawk country that they immediately set out for Quebec to force the remnant at the Isle to join their nation. As, at this time, there was a call for more laborers in the mission-fields among the Iroquois; and as the spirit of peace seemed to have settled in the land, two more Jesuits, Fathers Rageuneau, and Duperon, resolved to accompany the band of Hurons to Onondaga. The Onondagas were waiting at Montreal to escort the Hurons up the river, but they refused to admit the Fathers into their canoes. This boded ill for the Hurons; and it was the first intimation of any hostile feeling on the part of the Iroquois. The Fathers, however, followed in another canoe, and no further trouble arose until they reached the Thousand Islands, when the Onondagas made a sudden attack upon their new friends, and killed seven of them. News of this slaughter was brought to the French, and it was then they realized the danger of the little colony at Onondaga; as it was evident the Iroquois, under the cloak of peace, intended to wreak their wrath upon their old enemies.

There was a well-grounded belief that the Iroquois intended at this time to massacre the French colony at Onondaga; but all the Hurons had, fortunately, not left their home near Quebec, and these found a pretext to detain the large band of Onondagas near the forts of the French until the following spring. This ruse averted, for a time, the impending calamity.

In October, a party of Oneidas killed three Frenchmen near Montreal, and this would, probably, have been the signal for a general massacre had the Governor not promptly cast into prison all the Iroquois within reach, and held them as hostages for the safety of the colonists at Onondaga. This decisive action effectually checked further hostilities, and the Governor immediately dispatched messengers to Father Le Moyne and to Onondaga, to warn them of danger; but the Fathers were not prepared to leave, and they labored on, hoping that their missions might be saved.

The missionaries met with success in all the villages in which they labored; but it was at Onondaga where two of the Fathers were incessantly employed that the best results of their work were visible, as here: "The divine office is recited, the sacraments are administered, and Christian virtues are practiced with as much modesty, care, and fervor, as they are in the most Catholic and devout provinces of Europe" (1). More than two hundred were baptized in a short time, and of this number five were the most prominent personages of the village. "Most of the children learn the catechism, most of the dying become Christians, and all receive us joyfully in their cabins" (2).

The frequent visits which the Iroquois made to Quebec, where they witnessed the beautiful ceremonies of the Church, or were made the recipients of the kindness and charity of the nuns at the hospital, when they were sick, favorably impressed these Indians, and kindly disposed them towards the French and their religion. The bright example of the Christian Hurons—coming seventy or eighty miles to renew their fervor by hearing the word of God and receiving the sacraments—had also its influence in turning the thoughts of the Iroquois to the teachings of Christianity. They were also quick to perceive that the missionaries did not seek any temporal gain in preaching the Gospel, but sacrificed the luxury of pleasant homes in France to expose themselves to hardship, to danger, and death on these Indian missions.

The mission to the Iroquois was considered the most dangerous, but also the most glorious and important of all the fields of labor of the Jesuits in New France. The Neros and the Diocletians never invented more cruel tortures for the early Christians than those which these savages inflicted upon some of the Jesuit Fathers; yet others were ever ready to take the places of the martyred missionaries, never doubting that God, who made most illustrious apostles out of the most bitter persecutors of his Church, would some day make docile disciples out of these barbarous foes (3).

Many of the Fathers believed that the Iroquois had sinister designs in asking the French and Hurons to dwell among them, as these would materially aid them in their wars; and as soon as the Iroquois would be victorious over their enemies, and successful in their war with the Eries, they could destroy the Hurons and French.

Others (4) claim that the Iroquois were sincere at first, but that they changed their minds when they found that the French were a burden to them. They were obliged to support the colonists, as the French at Quebec were too poor to offer any assistance, and the colonists themselves were unable

(1) Relations, 1657.

(2) Ibid.

(3) Letter of LeMercier to superior in France, June 6, 1656.

(4) Charlevoix.

to raise corn and provisions for their own support, but relied upon the charity of their Indian neighbors, who soon grew tired of the task and resolved to rid the country of these helpless guests.

There are many reasons for believing that the Iroquois had peaceful but selfish motives in bringing the French and Hurons to their country. For three years the four upper nations of the Iroquois had labored to bring the French and Hurons to dwell among them. It is true the Mohawks continually opposed their coming, yet they may have been actuated by jealousy, or were influenced by the Dutch (1) at Albany. The ancients and chiefs desired these colonists, because the Hurons increased the number of their warriors, and the French would furnish them with fire-arms and make iron implements of war, and the latter would also teach them how to build strong forts to protect them against the attack of their enemies, and which would be a place of refuge for the women and children when the warriors were away on the war-path or the hunt. The common people were also desirous of having the French dwell among them, as they hoped to reap some profit from their presence by the receipt of the little gifts which were so highly prized; and they could also learn some of the arts of European life. The Huron Christian captives stimulated, no doubt, this desire of seeing the French by their favorable report of the missionaries, whom they loved, and of the Christian religion, to which they were so firmly attached.

The Fathers had noticed that many of the Iroquois acted in an unfriendly manner towards them, but thought that this might be the effect of individual hate until an event occurred which served to show them how insecure were their lives. One clan of the Hurons at the Isle of Orleans had resolved to cast their lot with the Onondagas, and in company with Fathers Ragueneau and Du Perron (2), they left Quebec in July, 1658, for their new home, which many of them never reached except as slaves; for their Onondaga guides proved treacherous, and on August 2d, killed some of the Huron emigrants on an island near the entrance to Lake Ontario, and led the others captives to their cantons. On hearing of this massacre the Governor caused all the Iroquois at Quebec, Montreal, and Three Rivers, to be arrested and held as hostages for the safety of the French colony at Onondaga. Shortly afterwards three French were killed by some Oneidas near Montreal; and the Iroquois were only restrained from further acts of hostility by the prompt action of the Governor, who held the Iroquois hostages responsible for the deeds of their countrymen.

Father Ragueneau (3), however, thinks that the Iroquois induced the French and Hurons to leave Quebec and locate in their villages so they might put them to death when their victims would be helpless; for, although greatly superior in numbers, the Iroquois feared the military superiority and the cannon of the French.

A secret council was held by the Iroquois in February, 1658, at which they resolved to kill all the French in the country; but, fortunately for the colony, they decided to await the return of their young warriors (4) from Quebec, where they were detained as hostages by the Governor on account of the murder of the Huron party the preceding year. One Iroquois chief, who had been converted and baptized, told the French of the decision of the council, and they made immediate preparations for flight. Their carpenters began secretly to build two large flat-bottom boats and four canoes in the loft of their houses, while the Fathers and the colonists were occupied in their daily avocations, as if they had no thought of impending evil. When all things were in readiness, they adopted a novel and successful scheme to effect their escape without detection.

A young Frenchman who had been adopted by one of the Onondaga chiefs, told his host he dreamt he would soon die unless he gave a great banquet—one in which all the food must necessarily be eaten—to the warriors of the nation. As this chief firmly believed in the sacred obligation of fulfilling dreams he readily consented to the project; and the warriors were perfectly willing to gorge themselves with food to save a life. A great supply of provisions was gathered for the feast. The colonists gave their pigs and all they could spare from their slender store, as they hoped by treating their guests sumptuously, and by their happy mood, to allay any suspicion of contemplated flight. When the guests were pretty well gorged with food they were induced to shout, sing, and dance, with all their might; and this gave some of the colonists, who had silently stolen away from the banquet

(1) The English took New York in 1664, but the Dutch recaptured it in 1673, and the next year it again fell into England's power.

(2) The Iroquois refused to take the Fathers in their canoes, and they were obliged to follow in another boat; and this objection to the presence of the Fathers boded ill for the Hurons.

(3) Relations, 1657. 4

(4) They expected Father LeMoyne would secure the release of these warriors, on his return from the Mohawks country.

hall, an opportunity to launch and load their boats, and prepare for flight. A few of the French kept up the riot until their guests became wearied or over-powered with sleep, when all hastened to their homes. The Indians, half stupefied with the heavy banquet, slumbered in their cabins long into the succeeding day, whilst the missionaries and colonists sped on their adventurous and dangerous journey towards Quebec.

The Iroquois evidently never even suspected that their intended victims thought of leaving the country at that early season, while the lakes and rivers were still filled with ice, and rapid travel over land was impossible. The first intimation the Indians had of their departure came very late the next day—March 21, 1658—when some of them, not seeing any of the French, nor hearing any evidence of life, entered their homes only to find that not one of them remained.

It was a struggle between life and death with the French; and they put all their strength and energy into the work of forcing their boats through the floes of ice, or cutting a passageway with their hatchets, guided by the dim light of the stars or the flare of a pine torch, expecting every moment to hear the shrill war-hoop of their savage enemies in pursuit.

After they had proceeded about twenty-five miles in this manner they were compelled to carry on their shoulders their boats, their baggage, and provisions, for four hours through snow and slush, and swampy lands, never delaying for rest until the following evening, when they reached Lake Ontario. With fifty miles between them and Onondaga, they began to feel that their lives were safe, and that they could take a few hours of needed rest and sleep. The lake was covered with ice, and they were again obliged to use their hatchets to cut a passageway for their boats; but they reached Montreal in safety, with the exception of three of the party who were drowned by the upsetting of a canoe in the rapids.

On this first mission the Fathers baptized more than five hundred children and many adults; they renewed the fervor and the faith of the Huron Christians, and preached the Gospel to all the Five Nations (1) of Iroquois. They also instructed and baptized more than four hundred prisoners, who were brought to the Iroquois villages, to be held as slaves, or to be put to death. A temporary termination, however, was put to the work of the missionaries among the Iroquois; yet their labors were not in vain, as many through their efforts were prepared for a Christian death, and many more were convinced at heart of the truth of their teaching.

(1) Father LeMoyne, who had gone to the Mohawk country in August, 1657, and had labored there among the Hurons and captives, was brought back to Quebec in June, 1658.



CHAPTER X.

WAR AND PEACE.



PEACE between the Iroquois and French was broken by the killing of three Frenchmen by Oneidas near Montreal, in October, 1657; and the hostilities thus begun continued, with slight intermissions, for nearly ten years.

The Iroquois prowled around the French settlements ever ready to attack any individual or small party of the French, or their Indian allies, when found at a safe distance from the forts; and although they made no concerted attack on Three Rivers (1), Montreal, or Quebec, yet they hung like a specter of death over the colony, obscuring the light of the Gospel, and impeding the commercial success of New France. Nature assisted the Iroquois in terrifying the hapless French colonists. A frightful earthquake shook the homes of the colonists at Montreal, and the din and glare of a remarkable electric storm added terrors to the unusual disturbance of the elements. The lowing of the cattle and the whistling of the winds seemed to the distracted inhabitants like human voices floating in the air, and they imagined they were the voices of their captive friends among the Iroquois bemoaning their lot. In the flashes of lightning some thought they saw fiery canoes laden with Iroquois warriors hovering over their homes. A comet also appeared, having a tail shaped like a bundle of rods—an omen of impending calamity (2).

The Rt. Rev. Francis de Laval, first Bishop of Canada, landed at Quebec, June 16, 1659, and the missionaries were inspired with renewed zeal for the conversion and civilization of the Indians; but they found their field of labors bounded by a cordon of Iroquois warriors. The Huron Christians, who had fled to the regions around Lake Superior, asked the Fathers to come to them; but the rivers were infested by their ubiquitous enemies, and numerous and populous nations, who heard of the missionaries, desired to see them, but the waterways were closed by war.

The Iroquois also prevented these nations from coming to Three Rivers and Quebec with their rich loads of furs to exchange them for the toys and the goods of the French; and, as these formed the chief commerce of the country, the colony suffered greatly from the stagnation of trade.

The Hurons and the Algonquins, who knew well the treacherous nature of the Iroquois, told the French that the colony would never prosper unless the Iroquois were destroyed. The French realized that their only hope of prosperity lay in the destruction or complete defeat of their old enemies; but as they were not sufficiently strong to attack these wily savages in their own land, they appealed to the King of France for aid, as the interest of the Church and of France required the defeat of these foes.

The Fathers, however, believed that more could be obtained by peace than by war, and they were ready to grasp any opportunity that promised the re-establishment of friendly relations between the Iroquois and the French.

In July (3), 1661, two canoes of Indians came down the river to Montreal, bearing a white flag of truce. They were Iroquois representing the Onondagas and Cayugas, under the lead of the former host of Mesnard (4), who came to sue for peace. They brought four French prisoners with them, and presents to bring back the light of the sun; to bring back the old love which existed between them, and to bring back the Fathers to the missions they had abandoned, but where the fires were still burning. They asked that one Father, at least, should return with them, as the lives of twenty French prisoners depended upon his presence.

They wanted the sisters also to come, to establish an hospital for the care of the sick, and a convent for the education of their daughters. They were no longer, they said, savages, but Christians; as

(1) The Five Nations intended to unite their forces in an attack on Three Rivers in the fall of 1661. They had already captured 13 French near Montreal and killed Rev. LeMaistre.

(2) Charlevoix, "History of New France," Vol. III, p. 58.

(3) Relations, 1661.

(4) Mesnard, first to bring the light of faith to the Cayugas, died in the forest on the Ottawa Mission, in August, 1662.



REV. M. P. CONNERY,
Buffalo.



ST. COLUMBA'S CHURCH,
Buffalo.



RECTORY, CHURCH OF ST. COLUMBA,
Buffalo.



REV. PATRICK CRONIN, LL. D.
Editor of the Catholic Union and Times Buffalo,
and Rector of Ascension Church,
North Tonawanda.



ST. LOUIS' CHURCH,
Buffalo.
Rev. P. Hoelscher, D. D., Rector.



ST. MARY'S CHURCH, Buffalo.
Rev. Adalbert Frank, C. SS. R., Rector.



(The late) REV. JOS. M. SORG.

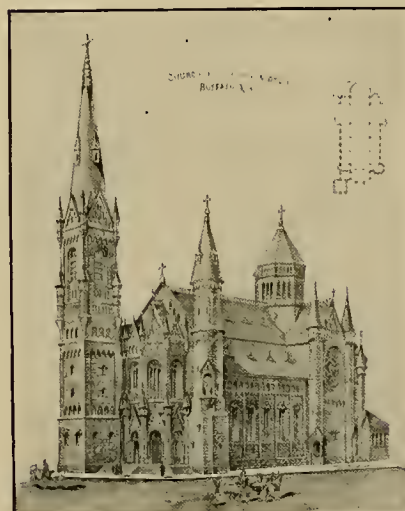


ST. BONIFACE CHURCH.

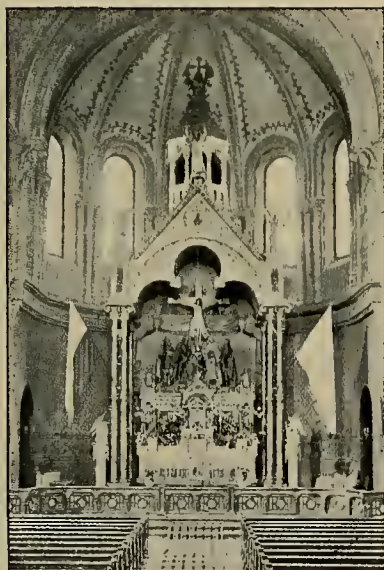
School and Rectory. Buffalo. Rev. Ferdinand Kolb, Rector.



REV. A. HEITER, D. D., Buffalo.



CHURCH OF THE SEVEN DOLORS,
Buffalo.



HIGH ALTAR.

Church of the Seven Dolors, Buffalo.



SEVEN DOLORS SCHOOL, Buffalo.



ST. BRIDGET'S SCHOOL,
Buffalo.



REV. JAMES A. LANIGAN,
Buffalo.



ST. BRIDGET'S CHURCH,
Buffalo.



CONVENT, ST. BRIDGET'S CHURCH,
Buffalo.



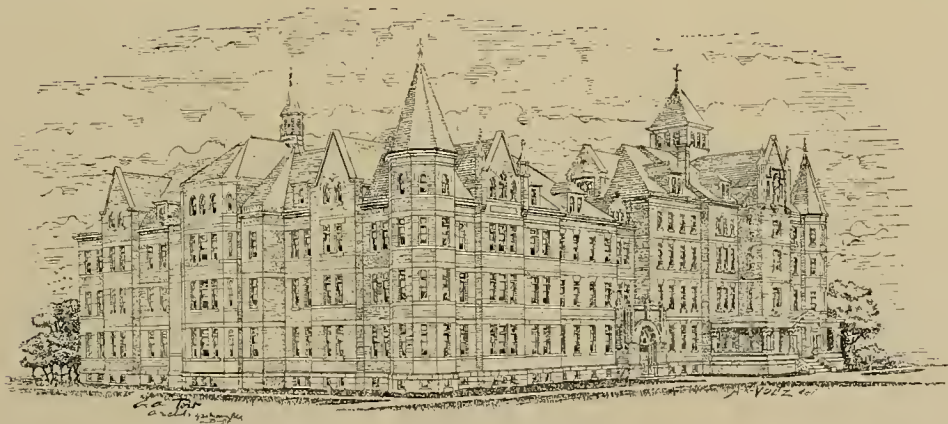
CHURCH AND RECTORY OF OUR LADY OF LOURDES AND ST. PETER,
Buffalo.



REV. JOSEPH FENGER,
Buffalo.



MT. ST. JOSEPH CONVENT AND ACADEMY.
Buffalo, Original Buildings.



MT. ST. JOSEPH ACADEMY, Buffalo.
Sisters of St. Joseph.
(From Drawing of A. A. Post, Architect.)



REV. JAS MCGLOIN,
Rector of the Chapel of the Blessed Sacrament,
Buffalo.



REV. EDMOND F. GIBBONS,
Superintendent of Schools,
Buffalo.



ST. JOSEPHS' CATHEDRAL, Buffalo, Rev. Jno. D. Biden, Rector.



ST. ANNS CHURCH, Buffalo.
Rev. V. Sheppach, S. J., Rector.



HOLY ANGELS CHURCH, Buffalo.
Rev. M. F. Fallon, D. D. O. M. I Rector.



ST. ANNS SCHOOL,
Buffalo.



HOLY ANGELS CHURCH,
School and Rectory, Buffalo.



HOLY ANGELS ACADEMY, Buffalo.
Grey Nuns of the Cross.



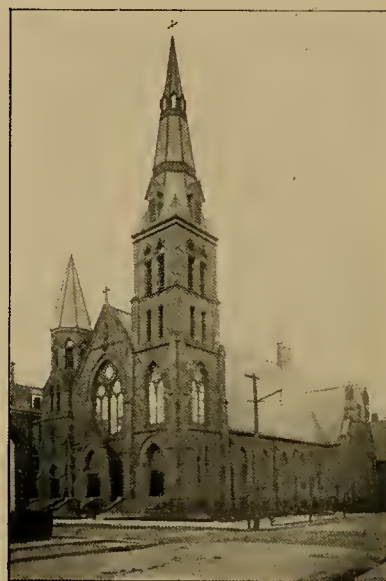
REV. ANSELM KENNEDY, O. F. M.
Buffalo.



ST. PATRICK'S SCHOOL,
Buffalo.



ST. PATRICK'S RECTORY, Buffalo.



ST. PATRICK'S CHURCH, Buffalo.



REV. R. C. O'CONNELL, Buffalo.



CHURCH OF OUR LADY OF PERPETUAL HELP,
Buffalo.

there were more Christians than Pagans at Onondaga, where one of their principal chiefs rang the bell every morning to call the Christians to prayers. The French, however, were not willing to entertain any proposition of peace until they consulted the Governor at Quebec; but Father Le Moyne was prepared to risk his life in the interests of harmony and religion, and he returned to Onondaga with the Iroquois, where he was received with great joy and hearty welcome. The people turned out in great numbers to greet him; they loaded him with presents, and formed an escort to conduct him to the town. Here the women and children had climbed to the roofs of their cabins, and into the trees, to gaze upon the fearless Black Robe, who did not hesitate to endanger his life to ransom his countrymen, and who now marched through their streets crying out his mission as ambassador of the French. The celebrated chief, Garakontie (1), came forth to receive him, offering him the hospitality of his own home, which he proposed to convert into a chapel for the celebration of divine service.

The Ancients invited the representatives of the Five Nations to meet Father Le Moyne at Onondaga, and listen to the message he brought from the Governor of the French. The delegates met in the cabin of Garakontie on August 12; and Father Le Moyne gave them presents to restore peace, to exchange prisoners, and to encourage the Senecas and Cayugas to visit Quebec on a friendly mission. He also spoke to them about the truths of Christianity, and they seemed pleased with his propositions and his address.

The presence of this holy missionary was very consoling to the French captives, as well as to the many Huron and Iroquois Christians; and many of them assembled in Garakontie's chapel before the break of day to hear mass, and they came again at evening to listen to instructions and to recite the evening prayer.

About the middle of September Garakontie set out for Quebec with some Onondagas and Senecas, and nine French captives, with rich gifts for Onontio (2), and with an earnest desire of procuring peace (3). At the meeting with the Governor, Garakontie gave one present to represent the liberation of the French captives; he gave another, representing the keys of the towns of the Onondagas, the Cayugas, and the Senecas, giving the freedom of these towns to the Fathers so they might restore the churches that had fallen to ruins, and assemble the congregations that were scattered; and he gave another present, inviting the French to come and dwell among the Iroquois in large numbers, to establish Christianity among these three nations that they might be united with the French in the firm bonds of permanent peace.

Although the Onondagas had often allured the French into danger by their protestations of peace; and although they may have come with the Senecas on this occasion to obtain the aid of French arms against the powerful Andastes, yet the French were too weak to reject an alliance which offered even temporary peace with these powerful nations. The French had only about five hundred soldiers, whilst the Onondagas, Cayugas, and Senecas could send out at least fifteen hundred warriors against their enemies; and the French colony was surrounded by other unfriendly Indian tribes, such as the Mohigans and the Abnakis, who might unite with the Iroquois against the French in the event of war. The Mohawks (4) and the Oneidas would not join the other Iroquois nations in the proposals of peace, but they were not so much to be feared if peace could be established with the latter; and the French hoped to reduce them to subjection as soon as reinforcements arrived from France.

The Fathers also hoped to establish extensive missions among the Onondagas, Cayugas and Senecas, as soon as they could safely visit these nations; as there were already many Christians among them, and many others were well disposed towards the Faith.

Le Moyne came principally to save some French prisoners, but he found the Christian Indians so anxious to receive his ministrations that he prolonged his visit into the following summer.

The Christian Hurons and Iroquois came from Oneida and Cayuga, under the pretext of trading, in order to receive the sacraments; and as the missionary had full liberty to mingle with the people,

(1) Garakontie was the friend and protector of the French captives, and he had about twenty at his home at this time, whom he rescued from the fire through his pleadings and his presents, or purchased them from their masters with costly gifts. Although at this time he was not a Christian, yet he assembled the Christian captives at the sound of the bell in his cabin for morning and evening prayers; and on Sunday he prepared some little feast for them to keep them faithful to their duty and offset the bad example of the Pagans. He purchased a crucifix that had been stolen by the Mohawks, as he knew they would profane it, and placed it in the little chapel he had adorned for the Christians at Onondaga.

(2) The Governor.

(3) On the way they met a band of Onondagas returning from Montreal where their chief, Orreowati, had killed Father LeMaistre. This murder discouraged many of the delegates, and they returned to their homes.

(4) The Mohawks were then at war with the Mohigans, but peace was soon declared. The upper cantons were also successful in their war with the Andastes, and extended their conquests as far south as the Spanish Colony on the Gulf of Mexico. Charlevoix.

he was kept busy attending to their spiritual wants. He visited Cayuga (1) and remained four or five weeks among the Christian Hurons and Iroquois, who were delighted with his visit, and profited by his presence by receiving the sacraments. He baptized about two hundred during the year he remained in the country; and he found that the Christians were generally firm in their faith, even in the midst of persecution. Garakontie secured the release of eighteen French captives, and with these Father Le Moyne returned to Montreal in August, 1662, after an absence of more than a year. His visit to Onondaga averted war for the time, and it gave the French farmers an opportunity to till their fields.

During these years of warfare the Christians in the Iroquois country, though deprived of missionaries, enlivened their faith by prayers. There were French prisoners who raised their mutilated and fingerless hands to God in prayer; there were Huron captives who proclaimed the name and faith of Jesus Christ; and there were Iroquois preachers, as well as persecutors of the Faith. Garakontie at Onondaga, though not yet baptized, assembled the Christians by the sound of the bell every morning and evening for prayers; and he frequently invited them to some banquet or feast to encourage them in the practice of their religious duties. Some of the women often met at the cabin of some pious Christian to recite the rosary, or to listen to a rehearsal of the teaching of the Jesuit Fathers; and they brought their children to some prominent Catholic Indian to have them baptized. One of the Huron Christian captives among the Mohawks kept account of the Sundays, so that the Christians might observe the day by prayer.

Efforts were made at different times to establish friendly relations between the French and Iroquois, but nothing more was done than to merely exchange presents.

The great Garakontie gathered all the treasures he could command, and, with thirty Onondagas, started for Quebec in the fall of 1663 with this load of porcelain, or shell beads and belts, the gold of the country, to strive to appease the minds of the French, and bring back the light of Faith to his land. A party of Algonquins met these Iroquois on the way, and killed some, and led others away as captives. Garakontie, however, reached Quebec in safety, and was joyfully welcomed. A treaty of peace was concluded; which was the first formal treaty between the French and Indians (2). The French were not averse to these negotiations; as they checked the hostility of the Iroquois, and gave them time to receive aid from France, when they would be in a position to enforce peace with the arms of war.

The long hoped for aid (3) from France came at last, and in June, 1665, the Marquis de Tracy reached Quebec with a regiment of French veterans.

The new Governor began at once to strengthen the position of the colony by erecting forts on the Iroquois River (4). He believed there could be no permanent peace unless the Iroquois learned to fear the power of the colony; so he sought an early opportunity to send a powerful expedition against the Mohawks, the most inveterate enemies of the French. The Senecas and the Cayugas had never engaged in direct warfare against the colony; and the Onondagas, under the leadership of Garakontie, were well disposed towards the French.

In January, 1666, De Courcelles led five hundred French soldiers on snow shoes to the Mohawk villages; but all the warriors were absent on an expedition against some Virginia tribes, and the French soldiers were obliged to retrace their weary way to Quebec without striking any fear into the hearts of their Indian enemies.

In September of the same year De Tracy led twelve hundred men into the Mohawk country; burned their villages (5), destroyed their provisions, sang *Te Deum*, and erected a cross on the site of the principal village, as a reminder of the power of the French and the importance of Christianity.

The warlike spirit of the Mohawks was thoroughly subdued, and they came the following summer to Quebec, humbly suing for peace, and asking for missionaries to teach them the truths of Christianity. The other nations, also, soon sent delegations with proposals of peace, and asked for missionaries to come to their homes and instruct them; but the Governor would not allow the Fathers to depart until the Iroquois gave hostages for each one, to secure their lives against the inconstancy, or treachery, of these unreliable Indians.

(1) He was invited to Cayuga, and very kindly received by some of the chiefs, on account of the insolent attack made on his person, and on the chapel, by some drunken Onondagas.

(2) December 13, 1663, N. Y. Col. Doc. III. P. 121.

(3) Horses were also sent over on these vessels, and the sight of these animals excited the admiration of the Indians.

(4) This was the Richelieu River, on which three forts were erected; one at the mouth of the river, another about forty miles up the river, at the falls; the third, about ten miles nearer Lake Champlain. Fort St. Ann was erected the following year, on an island at the north end of Lake Champlain.

(5) The act of possession mentions five villages. The cabins were neat and well built, and were very long, some being 120 feet in length. All the cabins were burned.

CHAPTER XI.

NEW MISSIONS.

PEACE and the presence of so many French soldiers brought a feeling of security to the colonists, and they began to settle on the banks of the St. Lawrence, to till the soil, to hunt, and fish; but one of the greatest blessings of peace was the renewal of the Iroquois missions, where six Fathers were soon employed among the different nations.

The Mohawks and the Oneidas had sent deputies to Quebec to cement the bonds of peace, and to ask priests to come to their homes to instruct their people. Father Le Moyne had prepared the minds of the Mohawks for the teachings of Christianity on his various visits to these people, and now three Fathers were ready to establish missions among them.

Fathers Pierron, Fremin, and Bruyas, left Quebec in July, 1667, for the Iroquois country with a party of Mohawk and Oneida warriors. They were delayed about one month at Fort St. Anne, on Lake Champlain, on account of a party of Mohigans, who were in ambush on the shore of the lake awaiting to attack the Mohawks on their return from the French.

After this delay the party proceeded without interruption along the west shore of the lake until they reached a point about two miles from the Falls, where the Fathers witnessed the observance of a superstitious custom peculiar to Indian life. At this place the Mohawks gathered a quantity of flint stone that was heaped up along the shore, and they threw great quantities of tobacco into the waters, as a tribute to an invisible people who dwell under the waters, and who, in return for the tobacco, furnished the Indians with abundance of flint. The Mohawks said that these little people go to war in canoes like the Indians; and, as they are passionately fond of tobacco, the Mohawks gain their friendship by a generous tribute, and in return these people place large quantities of flint stone along the shore. The effect, however, which was produced, according to the Indian mind, by mysterious agents, was caused by the natural action of the waves; as the lake was noted at this point for its violent storms, and, as flint abounded, the waves threw up quantities along the shore, and the water and friction gave them a polish that made them seem the work of intelligent hands.

The Mohawks had sentinels posted fifty or sixty miles from their towns, watching for another French invasion, and they were surprised as well as pleased to find this peaceful band of missionaries instead of a destroying army.

The Fathers were received with every mark of respect and honor in Gandaouague; and they immediately began their labors by visiting the Huron and Algonquin Christian captives, and adorning a little chapel where they might assemble them for morning and evening prayers. The Fathers were detained at this village some time by the Mohigans (1), who were then at war with the Mohawks, but their time was not spent in mere waiting, as they were kept busy administering sacraments to the Christians, and instructing some Pagans.

The Fathers proceeded to the second (2) village, about five miles distant, where they were even more heartily welcomed than at Gandaouague; but they did not tarry here, as they wished to reach the capital of the nation. The capital, Tionnontoguen, had been destroyed the preceding year by the French, but had been rebuilt about half a mile from its former location. Here they were received some distance outside the village by two hundred warriors, who escorted (3) them to a place where they were formally welcomed by an eloquent orator. At their entrance to the town they were welcomed by the discharge of fire-arms from the cabins, and by the firing of two small cannons at opposite ends of the town. They were afterwards entertained at a banquet, in Indian style.

The feast of the Exaltation of the Holy Cross, September 14, was selected as the day for the presentation of their gifts, and the public explanation of their mission. The French opened the meeting

(1) These were the Loup Indians, and they are called in the Relations the Mohigans.

(2) See page 14.

(3) The young warriors led the line; the Ancients came next, and the Fathers were in the rear, as this was the place of honor in their processions.

with the singing of the *Veni Creator*, accompanied by a small musical instrument, which greatly pleased the Indians; then Father Fremin addressed the large assemblage on the subject of his mission. He spoke to them of the blessings of peace and the evils of war; and he told them they might now reap the fruits of peace, as they had suffered the horrors of war the year before in the destruction of their town. He reproached them for their perfidy, and for their barbarous cruelty towards French prisoners: and he said that his mission among them was to teach them to abandon these barbarities, to live more like human beings, and to adopt the faith and practices of Christianity. A Mohawk orator replied in the name of the nation, pledging his people to preserve the peace, offering the Fathers assistance in building their chapel (1), and releasing several prisoners, who were friends of the French, as a proof of their sincerity.

The chapel was quickly built by the willing hands of the Mohawks, and was soon crowded by Iroquois, who came through curiosity, and by the old Huron Christians, who came with love and devotion; as the many years of their desolation had not lessened their fervor nor weakened their faith. The Fathers found ample reward for their hardships in the fidelity of these simple people.

In one of the villages Father Fremin found forty-five of these old Huron Christians, and he was astonished as well as delighted to find that after near twenty years of captivity, without a church or a pastor to enliven their faith, they still preserved all the attachment for their religion which they manifested in their old Huron home. The Indians, however, have very retentive memories, and often when these captives were free from the drudgery of Indian slave life they would assemble around some friendly fireside, whilst some well instructed chief would recount the teachings of the Fathers and the practices of the Church; or some pious matron would invite them to a retired nook in the forest to recite the rosary, which they had learned from the sisters at Quebec, or from the Jesuits in their former home. One pious woman was selected to keep a record of the days, so they could know when the Sundays and holidays approached, to observe them in a religious manner. Father Fremin and Father Pierron labored successfully in the Mohawk villages, and in three months they had received about fifty persons into the Church: yet they encountered opposition and suffered abuse from the Iroquois, who often became deliriously drunk with the liquor obtained from the English (2) in exchange for their furs; and on these occasions entire villages became intoxicated and acted like so many demons.

The Rev. James Bruyas left Fathers Fremin and Pierron at Tionnontaugen, and proceeded to the Oneida Nation, where he arrived in September, 1667, to beign the work of evangelizing this small but insolent nation. Here a chapel was built by the Oneidas in which the Father was soon to say mass (3), surrounded by the few Christians in the town. The missionary's time was principally occupied in instructing the sick and disposing them for the reception of the sacraments; and in this work he was ably assisted by Felix, a well-informed Huron, who earnestly invited the Oneidas to become Christians. In three months Father Bruyas added fifty-two members to his little congregation, and had bright prospects of future success; but he was obliged to proceed cautiously with adults, who very reluctantly relinquished their dream theories and loose marriage relations for the stricter discipline of Christianity.

Onondaga was the central nation of the Iroquois and the capital of the league; and here every year delegates from the other nations assembled to discuss matters of state, to allay any internal dissensions, and to maintain the sovereignty of the league. It was here also that the Fathers had formed their first and most flourishing church about ten years before, and they longed to re-visit the scene of their former labor and hasty flight, to revive the drooping spirit of charity and to relume the fading light of Faith. Father Julien Garnier, therefore, who had gone to Oneida to assist Father Bruyas, hastened to Onondaga, where he was most joyfully welcomed (4). The famous Garakontie soon had a chapel (5) ready for the Father, and when he had provided everything necessary for this new mission he hastened to Quebec, with some other prominent men of his nation, to bring back another apostolic laborer for this promising field. After exchanging presents with the French, Garakontie returned to Onondaga in September with Father Stephen Carheil and Father Peter Millet.

In the meantime Father Garnier began his labors among the old Huron Christians, who formed the nucleus of his new congregation. The first fruit of this new mission shows the admirable fidelity

(1) This mission was called "St. Mary's," Relations, 1668.

(2) The English had taken possession of New Holland in 1666.

(3) Shea, "The Catholic Church in Colonial Days." P. 285.

(4) Garnier had merely gone to Onondaga to visit the Christians there, but Garakontie urged him to remain, at least, until he could induce other Fathers to come from Quebec.

(5) The chapel was dedicated to St. John the Baptist.

of the Christians, and their firm attachment to the teachings of the Church. Father Garnier visited an Iroquois, who had been sick for two years, and had been gradually growing weaker, until, at the time of the priest's visit, he could scarcely speak; but to the oft-repeated questions of the Father he finally answered: "I can now die happy since God has granted me the favor I have been praying for so long." He had married a Huron Christian, who had instructed him in the doctrines of the Church, and his only desire in life was to see a priest before death, so that he might leave the world as a follower of Christ. God evidently granted his prayer, as he died the next day, after receiving baptism from Father Garnier.

Father Stephen Carheil left his companion, Father Millet, at Onondaga to assist Father Garnier, and proceeded to the Cayuga villages, about seventy miles distant. The Cayugas had never, as a nation, borne arms against the French, but had manifested a friendly feeling towards them, and a disposition to accept the teachings of the missionaries. The chief, who had been the host of Father Mesnard (1) ten years before, came with other prominent men of the nation to ask for a priest to bring back the light of faith to their homes. Father Carheil, accompanied by Father Garnier, reached the Cayuga nation November 6, 1668, and immediately began missionary labors by instructing and baptizing a female captive slave, who was that day burned at the stake and devoured by these cannibals (2).

Father Garnier (3) gave two presents to the nation—one to ask for a chapel, another to invite them to accept Christianity. The chiefs replied by two presents, expressing their acceptance of the Faith, and their willingness to build a chapel. The chapel was ready by November 9, and was dedicated by Father Carheil, to St. Joseph.

Father Carheil had a particular reverence for St. Catherine, and on her feast day, November 25, many of the Cayugas came to be instructed in the Faith, so the Father looked upon this day as the birthday of his little church.

Many of the young men were absent on war, fishing, or hunting expeditions, but the rumors of an invasion by their old enemies, the Andastes, soon gathered them around their homes, when Father Carheil had an opportunity of explaining the Christian religion, and of gaining their affection by the courage he manifested in danger, and by his sympathy for their cause. He remained on guard with the sentinels at night, and as the Indians admired courage they manifested their gratitude for his interest in their cause, and their respect for his person, at a public banquet.

The Father turned their admiration for his courage to good account, as he went about among the people, telling them that good Christians had no reason to fear death. Why should they fear? They believed in God, they loved Him, and they obeyed Him; and after death they would be eternally happy in Heaven. But you, my friends, should fear death, because until now you have not known God, nor have you loved or obeyed Him; and should you die without baptism, without believing in, or loving God, you would be forever miserable. He told the warriors he would prefer death to seeing them die without baptism; and, as this was the eve of the expected battle, he said he would be on the field the next day to confer this grace upon the wounded, who wished to die as Christians.

Ambassadors from the Senecas came to Montreal November 10, 1668, to ask for priests to come and instruct their people; and they sent a beautiful gift to the Governor as an evidence of their good will. They had also sent representatives to Father Fremin in the Mohawk country, to induce him to come to dwell among them; and as Father Pierron had returned from Quebec, and as there were many Huron Christians among the Senecas, Father Fremin left the Mohawk Valley early in October, 1668, for the Seneca Nation. The Seneca territory presented a vast field for the labors of the zealous missionaries, as more than half of the population of the league dwelt in the valley of the Genesee; and there was an entire village (4) of Hurons and other captives (5) a few miles south of the present village

(1) Mesnard died on the Algonquin mission in 1661. He told his friends before departing on this mission that he would never return, as his advanced years and his delicate health, could not stand the severity of Indian missionary life; yet he would never be happy unless he went in obedience to the call of God.

(2) Relations, 1669, p. 12.

(3) Father Garnier accompanied Father Carheil to Cayuga, and he also delivered the address, as he was better versed in their tongue.

(4) Shea. "The Catholic Church in Colonial Days." It was called "Gandougaræ," but the Fathers named it St. Michaels, in honor of the old Huron village of the same name.

(5) There were three kinds of captives among the Iroquois: first, those captured in war, and who were treated as slaves, and could be killed at will; secondly, those who were captured in war, but who were liberated and adopted into some family; finally, those who came voluntarily to dwell in the land under the protection of the powerful confederacy, and these were entitled to most of the rights of the native Iroquois. The Hurons of Gandougaræ were principally of this third class, who had sought the protection of their conquerors after the dispersion of their own people.

of Victor, where there were many Christians, who still preserved the faith they had received in their old Huron homes, and who only needed the presence of a priest to revive their former fervor.

Father Fremin was the superior of all the Iroquois missions; and he visited the scenes of labor of all the other Fathers on his way to the Seneca Nation, which he reached on the first day of November, and was received with all the honor which these people are accustomed to bestow upon ambassadors of powerful nations. A chapel was soon built, and a little congregation of Huron Christians gathered around their pastor to renew their fervor and to revive their faith; but the great obstacle to the propagation of the Faith here, as in the other nations, was war; as then all the young men were absent and the older ones would not engage in any important affair, or listen to any matter affecting the life, traditions, and customs of their people without consulting the warriors of their race. The Senecas were then at war with the Ottawas, the Mohigans, and the Andastes; yet Father Fremin was kept busy encouraging the Christians, visiting and instructing some, and preparing the sick for baptism and a Christian death. In four months he baptized sixty persons; but most of these were the children of Christian parents, or sick and dying Pagans.

The chiefs built a chapel (1) for the missionary, and the people came in numbers to listen to his teaching. The Senecas were laboring to establish peace with the French, and they were willing, through motives of policy, to assist the Father in his work; but the sorcerers wielded all their vast influence to restrain the people from living according to the Christian law.

The Father's first care was for the sick; and, as one of the periodic epidemics was ravaging the towns, he was kept busy visiting the dying to prepare them for a Christian death.

In such a large field the duties were too onerous for one priest, so Father Garnier came from Onondaga to help his superior minister to the sick. As soon as the epidemic ceased the Fathers began to give instructions in their humble little chapel; but from the naturally stoic indifference of the Indian they could not tell whether their teachings made any impression upon the hearts of their hearers.

At the close of the year 1668 Jesuit priests were laboring in each of the Iroquois nations; in each nation there was an humble chapel where mass was said nearly every morning, and Sundays; and on the great festivals of the Church the mass was solemnized by the singing of hymns by these rude children of the forest; and in each nation there was a little congregation of old Huron Christians and Iroquois converts who learned the doctrines of the Church, and directed their lives according to the teaching of Christ. The Fathers gave instructions every day, and in some places twice a day, to the children and adults; and they found that the Indians were capable of understanding the great truths of Christianity.

Father Pierron, among the Mohawks, was very successful in conveying Christian ideas of death and judgment to the minds of the Indians by means of pictures; as they became very much interested in those pictorial representations of truth, and asked many questions concerning them, which gave the Father an opportunity of adapting his teaching to the intelligence of his hearers.

Every morning after mass the Fathers went through the villages to visit the sick, to instruct them, and to prepare them for baptism and consequent membership in the vast multitudes of the Church militant. Many of the greatest men among the Iroquois believed in the teachings of the Fathers, but they deferred their conversion to the last hour through fear of the taunts of their friends, or because they found difficulty in overcoming the Pagan vices of a life-time.

One of the most important duties of the Fathers was the salvation of the souls of prisoners destined for death. The Iroquois burned many of their prisoners at the stake; and their contact with Europeans had not, at that time, mitigated the cruelty or lessened the demoniac tortures they inflicted on their unhappy victims. It was the height of Indian heroism to bear these tortures without flinching, and to hurl defiance at their inhuman tormentors; but the Jesuits came, teaching the dying to be meek and humble, to forgive their enemies, and to prepare, even at that last hour, to meet their sovereign Judge. Often then, amid the roaring of the flames and the demoniac yells of these savage torturers, might have been heard the prayer of the victim imploring forgiveness for his own sins and mercy for his tormentors, whilst the Jesuit stood near to encourage the dying Christian to persevere, and to suggest thoughts and prayers in keeping with a Christian death.

The Fathers spent the evenings in their little cabins preparing, with the light of pine knots, a dictionary of the language, or translating their instructions into the Indian tongue.

Although many of the prominent men of the Iroquois nations favored the teaching of Christianity, yet the Fathers encountered much opposition; for they had to contend against long-established practices that formed a part of the Indian social and religious life. The dream theory, or the necessity

(1) This was probably at Gandachioragou, on the site of the present village of Lima.

of fulfilling dreams, was observed in every village; the medicine men, or sorcerers, pretended by incantations and magic power to cure diseases, and to guide the weal of their fellow men; and very many were addicted to excessive drinking of liquor, which threatened the ruin of the entire league.

Father Carheil's little congregation at Cayuga began to slowly increase in numbers, and it had not only women and children as members, but some of the warriors also became humble followers of Christ. Two of the most celebrated chiefs at Cayuga attended the services in the chapel and the instructions of the Father, for the purpose of becoming members of his flock. Many learned the prayers and the commandments, but the priest would not admit adults to baptism without a long period of probation.

Besides the town of Cayuga (1), which was the seat of the mission, there were two other villages in which the Father was obliged to labor, and which afforded him an ample field for his zeal. These other towns were situated on the Seneca River, ten and fifteen miles distant respectively from Cayuga, and were inhabited by Cayugas, and by captive Hurons and Andastes.

Father Carheil dwelt with the head chief of the nation, and though this chief was favorably disposed towards Christianity, yet he made the Father feel that his presence was not desirable. He had no personal dislike for Carheil, but as he had journeyed to Quebec to procure a particular priest for his people he was too proud to humbly accept a different one at the bidding of Garakontie. Garakontie, however, was too good a Christian to place any obstacle to the propagation of the Gospel; so he sent a present to the Cayuga chief to atone for any unintentional affront.

The Cayugas were very tenacious of the customs of their country and the traditions of their race, and they would not readily discard the superstitious and absurd method of healing the sick; so when Father Carheil refused to gorge himself with food to procure, as they believed, health for a sick Indian, they regarded his action as an insult to the family of the invalid. They attended the services of the Church in large numbers; they learned the commandments of God; and they learned to pray; but as they did not molest the Christians in their devotions, they did not wish to be disturbed in their sorcery and superstitions.

One day the Father entered the cabin to instruct and baptize a dying girl, the daughter of a Huron captive, but she would not listen to him. The Father of the girl, addressing the priest, said: "You teach the same things that Father Brobeuf formerly taught in our northern home; and as he brought death upon people by pouring water upon their heads you wish to kill us in the same manner." Although the priest was greatly discouraged, yet he did not retire, as he hoped to convince these people of their error. Shortly afterwards a sorcerer entered the cabin. This man was on friendly terms with the Father, and often visited the chapel to learn to pray; so he was ashamed to exercise his magic upon the dying girl in the presence of the priest, and he merely applied some simple remedy which could give no offense. The sorcerer only awaited the departure of the Father to apply his secret art; but as the latter did not seem inclined to leave, he was finally forced to go. Tears filled the eyes of the Father, and addressing the assemblage, he said: "Are you astonished, my brothers, at my grief? I lovingly hoped to save that soul; but now I see it shall suffer eternal loss—a loss which you do not understand, but which I know full well." Then the Father retired to the forest to seek consolation in prayer, and to deplore the loss of this soul. It was then that he seemed to partake of the grief of our Lord in the garden over the loss of so many souls, who through all ages would refuse to profit by His proffered graces. Whilst in this deep reverie he was aroused by his host, who warned him not to walk in the direction of the cabin of the dead girl. He knew full well that this meant danger, and the burden of sorrow was removed from his heart, and he rejoiced to think that God might be pleased to crown his labors with a martyr's death. The Ancients assembled in council; their wise counsels prevailed, and no further attempts were made upon the life of the missionary.

The people readily learn the commandments, and they willingly pray in the chapel and in their homes; but they have a horror of baptism, as they believe it is intimately associated with misfortune or death.

René, the companion of Father Carheil, was this year engaged in erecting a larger and a handsomer chapel, as the little chapel first built was not capable of containing the crowds that came for instruction. This new chapel was to be built in the style of European churches, but with the bark roof of the Indian chapel. Besides carpentry, René had a knowledge of medicine; and as he was kind and affable to the Indians he was a great help to the missionary, and by prescribing natural

(1) See Chapter II.

remedies for the sick he did much to convince the Cayugas of their folly in having recourse to the sorcerers and medicine men to be cured of their ills.

Father Fremin did not send any account of his mission work this year to the superior at Quebec, but from other sources it appears he met with the same success and opposition as the Fathers in the other nations. The people came in crowds to listen to the instructions, and to learn to pray; but the Fathers were not convinced that the adults were prepared for admission to the Church. The sorcerers advised the people not to abandon their ancient customs, and the young men were so busy preparing for war with the Algonquins that they could give but little attention to the Fathers.

Father Allouez, who was laboring among the Ottawa Algonquins, brought three Iroquois prisoners to Quebec to be restored to their homes; and this kindly act tended to avert the impending war between these two nations. The Senecas, however, had powerful enemies in the Mohigans and the Andastes; and the strife with these made them more peaceably disposed towards the French, and more willing to assist the Fathers in their work.

The Fathers made their home in one of the western villages (1); and from this place they occasionally visited the other towns until they returned from the conference at Onondaga, when Father Fremin went to dwell at Gandougaræ.

Early in August Father Fremin started for the Cayuga mission, which he reached on the tenth of the month (2); and from this place, as superior of the Iroquois missions, he wrote to the Fathers laboring in the different nations to assemble at Onondaga for a conference (3) on their labors, and for a spiritual retreat for themselves. Father Carheil shortly afterward accompanied his superior to Onondaga, where they arrived August 20; and Father Fremin had leisure to examine his old mission (4) before the arrival of the other missionaries.

All the Fathers had reached Onondaga by August 26, 1669, and they then spent a week in conference over their work, and in preparation and prayer for further success. As they were about to separate, to journey to their missions, word was brought of the killing by the French of seven Oneidas and one Seneca, near Montreal. This news caused a great commotion at Onondaga; and considering the revengeful spirit of the Indians, the Fathers looked upon themselves as certain victims of retaliation. Belts, however, were immediately sent from Montreal to allay the perturbed spirit of the Oneidas and the Senecas, and the Fathers were allowed to depart in peace.

As Fremin and Garnier were passing through Gandagaro (5), the large eastern Seneca village, on their return, a young warrior savagely attacked Garnier, and threatened to kill him, and would, no doubt, have made good his threat had not others intervened to save the missionary's life. They reached Gandachioragou, however, in safety the seventh day of September, and soon after Father Garnier took charge of this mission.

Father Fremin was delayed some time on account of sickness, but on September 27, 1669, he started for Gandougaræ, where he was to make his future home. The old Hurons were delighted to have a priest dwell among them, and they even gently reproved him for tarrying so long with the Pagans of the western town whilst there were so many Christians at Gandougaræ anxiously awaiting his coming. The good Christians began the erection of a pretty little chapel, where they might hear mass and the Word of God; and Father Fremin went about among his flock to learn their wants and the condition of his mission. The chapel was ready Sunday, November 3, and it was filled with Christians, who came to revive their faith, and with Pagans, who came to satisfy their curiosity. The oldest of the Huron Christians taught catechism, and the children vied with their parents in bringing their companions to pray.

(1) Most probably Gandachioragou, where there was a chapel. See chapter II.

(2) Some historians—with senses keen enough to perceive evil in every act of the Jesuits—rashly asserted that Father Fremin designedly left his mission at this time to incommode LaSalle, and many other writers repeated the statement without taking the trouble to investigate its truth. Marshall and Winsor say that Fremin left the Seneca town the same day that LaSalle arrived at Irondequoit Bay. Winsor, in his latest work, "From Cartier to Frontenac," with an utter disregard for dates, says that Fremin and Garnier left their posts August 26, 1669.

Fremin was at Cayuga August 10, the day that LaSalle reached Irondequoit Bay, and he could not have made the journey in less than two days. Fremin would not have called the Fathers from the Mohawk and Oneida missions to inconvenience LaSalle, nor would he have left his lay companion among the Senecas if he wished to hamper the explorer in his work.

(3) This was the first ecclesiastical council held in the State.

(4) Fremin had been at Onondaga with the French colony in 1657.

(5) LaSalle and his party visited the Senecas during the absence of the Fathers, in search of a guide to the unknown seas and the lands of the West. LaSalle, with Galinee and some men, visited Gandagaro, and remained in the vicinity some weeks; but they did not succeed in obtaining a guide. Father Dollier remained with the rest of the party at Irondequoit Bay, where he said mass in one of the boats as often as the weather permitted.

It was not by the number of baptisms alone that the propagation of Christianity among these people could be judged; for the Indian is naturally phlegmatic, knowing well how to conceal his thoughts; and often when they seemed indifferent to the teachings of the Fathers they were storing deep in their hearts the thoughts of God, of Heaven, and of Hell, and it was only when approaching death brought them closer to these that those thoughts became acts, and they manifested an earnest desire before leaving this world to be consoled by the presence of the priest, and fortified by the sacraments of the Church. All, moreover, had respect for the chapel; and even in their drunken orgies (1), which were very common, they kept away from the house of God.

It could not be expected that the pure and spiritual doctrines of Christianity would, in a few years, take the place in the affections of these people of the carnal vices they had practiced, and the superstitions they had observed from time immemorial; yet the patience, perseverance, and love, of the missionaries triumphed over the prejudices of the Indians, and in many of the villages every adult was sufficiently instructed to receive the sacraments at the hour of death. Many of them believed, but did not wish to become Christians, because they did not care to abandon their vices.

The Fathers had prayers every morning and evening in the chapel, and instructions at some convenient hour; while the Christians were faithful in attending church, and receiving the sacraments on Sundays.

In writing in 1870 to the Provincial in France, Father Le Mercier (2) stated that the Iroquois missions "never presented brighter prospects than at the present time; all the nations have chapels and priests; all listen with interest to the teachings of the Fathers; and all seem to be on the eve of their Christian regeneration" (3).

The success in the missions depended upon peaceful relations between the Iroquois and French, so the latter were careful to strengthen the ties of friendship which bound them to their dusky allies; and a council was held at Montreal to adjust some differences existing between the Iroquois and Algonquins. A party of Iroquois had pillaged a defenceless village of the Algonquins; and this act of hostility threatened a war, which would also involve the French but for the wisdom and prompt action of the great Garakontie who immediately sent wampum belts to the Iroquois nations to restrain the young warriors from further hostile acts, and to invite them to send delegates to Montreal where they would meet the Algonquins, and settle their difficulties in a peaceful manner before the Governor of the French.

The Iroquois party reached Montreal about the same time that four hundred Algonquins came down the river for their annual barter of furs. The Governor invited the Indians to Quebec, and twenty from each nation were selected as delegates to the council. They arrived at Quebec towards the end of July, and three meetings were held to adjust their differences. At the first session the delegates merely exchanged compliments and kindly greetings. The next day the Algonquin orators offered their gifts, and eloquently proclaimed the desire of their nation to preserve the peace which had been so ruthlessly broken by the Seneca warriors; and they called upon the Governor to punish those who violated the treaty he had sanctioned.

The decision given by Onontio the next day was very satisfactory to the delegates, who had assembled to listen to the peaceful solution of questions which they had long sought to settle by the scalping knife, or the tomahawk. He had ordered, he said, some Frenchmen to be put to death because they had broken the peace by the murder of three Iroquois; and now he would deal in a similar manner with the Senecas who had given cause for war by their wanton attack on the Algonquins. Peace, he said, would bring prosperity and happiness to all; and he urged the Indians to accept the blessings the missionaries would bring, by teaching them the truths of Christianity and the customs of civilized life. An old Huron chief thanked the Governor for advancing the temporal interests of the Indians, and for opening the paths for the missionaries to bear the light of Faith to distant nations (4).

Garakontie then arose, and delivered an eloquent oration in favor of the Faith. He publicly proclaimed his belief in Christianity, renounced all Pagan practices, and expressed a desire to be baptized. He had already asked in his own home to be received into the Church, but Father Garnier wished to further test the sincerity of the chief; but on this occasion he spoke with such love and zeal

(1) These drunken riots lasted as long as the liquor, which they obtained from the Dutch, held out—sometimes continuing two weeks. See *Relations*, 1671.

(2) LeMercier was the superior of the Jesuits in New France.

(3) The Recollects returned this year to Canada, and brought great relief to the overworked Jesuits.

(4) According to Indian official etiquette it was not proper to reply to any proposition the same day it was offered, and the French observed this rule in dealing with Indian statesmen.

for Christianity, and expressed such an ardent desire for baptism that the bishop, who had learned of his good works and good life, resolved to grant his request, and to give all the pomp possible to his solemn baptism. The Governor of New France and the daughter of the Intendant stood sponsors for the Indian chief; and the bishop administered the sacrament in the cathedral of Quebec, which was crowded with French and representatives from nearly every Indian tribe in New France. When asked if he wished to be baptized he said he had long since desired this grace; and he returned thanks to the bishop for making him a child of the Church and an heir of Heaven.

He was afterwards conducted to the residence of the Governor, where he was received with firing of cannon by the soldiers, and was entertained at a grand banquet given in his honor. Garakontie was one of the greatest Indians of his age, and one of the wisest and the most influential among the Iroquois chiefs; and his adoption of Christianity showed that the missionaries were making a deep impression on the minds of the most intelligent Indians.

Father (1) Carheil writes from Cayuga, June 10, 1670, that his time was fully occupied in teaching Christian doctrine to young and old, in baptizing children and adults, and in visiting the sick and dying. The country was placed under the protection of St. Joseph, and each of the villages (2) was dedicated to some saint. He had baptized twenty-five children and twelve adults since the preceding autumn, although many objected to the sacrament, prejudiced, no doubt, by the malicious stories circulated by Pagan Indians. They claimed that nations decayed as they adopted Christianity, and death soon followed the reception of baptism. One instance of obstinacy will suffice to show the trials of the missionary. He visited a Seneca woman who was sick, and spoke to her of God, of the soul, and eternal life; but she would not listen to him, and prejudiced all her friends against him, so that all maintained profound silence when he entered the cabin, or were indifferent to his presence. He said mass for her, and prayed that God would give her the grace of faith; but she still remained obstinate and threw her shoe at him when he attempted to address her. The Father did not lose hope, but returned to the cabin at evening and spoke to those present of the teachings of Christ. Finally, a Christian woman told the sick Seneca that she was dying, and should listen to the missionary and prepare for the meeting with God. She yielded; told the missionary she believed all he had taught her, and asked to be baptized.

The Huron Christians gave great consolation to the Father, and a noble example to the Pagans, by their fidelity to the Faith, by their devout demeanor, frequent reception of the sacraments, and the purity of their lives.

A very large number attended the instructions which were given every day in the chapel, nearly one hundred coming the first day; but it was almost impossible to induce them to abandon their religious theory of dreams. Although they did not believe that a dream was a divinity, yet they held that a genius, or demi-god, they call *Agatkonchoria*, appears to them in dreams, and commands them to do what he thus reveals; and they faithfully follow the mandates of this mysterious power, as happiness and prosperity depend upon obedience, and misfortune and evil will come from refusal or neglect to obey. The principal of these genii is *Tharoniawagon*, who is also the chief divinity and the master of life.

The young men delight in hunting, fishing, and in war; and when they are successful in these they become insolent and despise Christianity, as the foundation of faith is the spirit of humility, and this virtue is directly opposed to all the savage believed to be good or great. It is very difficult, therefore, to make an Indian die a saint who has lived all his life a savage.

Father Fremin found his greatest consolation among the Senecas in his little congregation of old Huron Christians at Gandougaræ. These Christians had not forgotten the doctrines they had been taught in their old homes, and they came again to the foot of the altar to renew their faith, and to thank God for the presence of a priest. They made open profession of their faith, and the purity of their lives made a very favorable impression upon the minds of the Pagans.

Many of the Christian Hurons were very exemplary, and even saintly in their lives; and through the long years of their desolation they kept alive the spirit of faith by repeating the truths taught them by the Jesuits in their old home, by acts of piety, and by prayers. Two of the old men were especially noted for their holy lives, and the Pagans as well as the Christians were edified by their good example. One of these old men, James Atondo, was noted for his spirit of prayer, and for his zeal in proclaiming the name of God. He accepted the law of God as the guide of his life, and he sought to convince his

(1) Relations, 1670.

(2) See Chapter II.

Pagan friends of the benefits to be derived from prayer. He told the Pagans that they gave banquets and presents, and went to much trouble to propitiate the dream spirit so they might be successful in fishing, in hunting and in war; yet they were in misery and in want, whilst disease and war carried off some of their finest men. He did not believe in fulfilling dreams, but prayed to God for guidance and help, and God blessed him with a vigorous old age, and an abundant supply of fish and game. He was comfortably situated in this world, and hoped to be happy with God in the next; whilst they would only be released from present ills to fall victims to greater sufferings after death.

Francis Tehoronhionga was another noted and exemplary member of Father Fremin's little flock. He was intelligent, and well instructed, as he was formerly the host of Father Le Moyne; and he taught the doctrine of the Church to every member of his household. For more than twenty years he never neglected his daily prayers; and every day he besought God to preserve his life until he could again see a priest, and receive the sacraments of the Church. He had the firmest hope that his prayers would be heard. He could not believe that God would call him to Christianity and allow him to die without its blessings, because then all his prayers would have been in vain, and the spiritual character of baptism would be a mark of dishonor instead of a symbol of glory. When he heard of the arrival of Father Fremin he exclaimed: "God has at length heard my prayer." In speaking of his dead relatives he said: "Why should I grieve over their departure? My mother died shortly after receiving baptism, and most of my near relatives received the sacraments before death; and I hope they are now happy in Heaven." Every member of his family, who died when a priest was not near, made, at least, a confession of sin, and endeavored to excite in his heart perfect sorrow for the past. The greatest affliction of his life, he said, was caused by the bad conduct of one of his sons, who led a very bad life and died without having been reconciled with God. He had then but one son living, and, although this one had gone on the war path, yet, as he had received the sacrament of penance from Father Fremin before his departure, if death should come it would not find him entirely unprepared.

Francis knew many of the Bible narratives, and the miracles and parables of the Gospel, and he delighted to recite these for the edification of his neighbors and friends, and in this manner he paved the way for the teaching of the Fathers.

It was a very difficult and tedious task to imbue the minds of these savages with pure and thorough Christian principles, as these were contrary to all their traditions, modes of life, and forms of thought; and they were apt to confound their Indian belief with Catholic truth. As an instance of this confusion of Pagan opinion with Christian truth, Father Fremin relates the peculiar notion an Iroquois woman had of Heaven (1). The daughter of this woman died a Christian, and, as the family was quite prominent in the nation, the girl had twenty slaves to do her bidding; so she was never obliged to carry wood or water, or do any manual labor in this world; and as she was the only member of the family in Heaven, she would there be compelled to cook for herself, and do all the drudgery; so this kind mother requested the missionary to baptize a female slave, who was dying, so that she might be a servant to her child in Heaven.

The Senecas seemed to be more firmly attached to the dream theory than the other Iroquois, and they consider any one guilty of a grievous crime who would not fulfill the obligations thus revealed. The dreamer is not deterred from fulfilling every feature of the dream, how ridiculous soever or difficult it may be. One, for instance, dreamed of taking a bath, and as soon as he awoke in the morning he ran naked to the neighboring cabins, and compelled the inmates to pour kettles of water over his body. Another dreamed he was taken captive and burned at the stake; so he had his friends bind him to a stake, and light the fagots around him until he was quite severely burned, as he hoped in this way to escape a real captivity and a horrid death. Another made the long and toilsome journey to Quebec to obtain a dog, which she dreamed she had purchased from the French.

The missionary, therefore, is in constant danger, as one of these Indians may dream that it is his duty to mutilate or kill the minister of Christ (2). There were, however, many bright examples of beautiful lives and saintly deaths among the Christians to console and encourage the Fathers, even in the midst of these dangers.

At Onondaga Garakontie publicly proclaimed his Christian faith, and gave in his life a beautiful example of the efficacy of Christianity in overcoming evil and of leading its professors into the path of virtue. Before accepting the faith he had a plurality of wives, and was addicted to many of the superstitions of his race, but he abandoned all these on the threshold of the Church. In a speech at

(1) Relations, 1670.

(2) Relations, 1670.

a public banquet he said that he had filled many important offices in his country; he had been kind to the poor and to the widows, helping them in their time of need; and all these things he had done through natural inclination, or a sense of honor; he would continue to do in the future as he had in the past, but henceforth he would act through higher motives, because his religion taught him that these good deeds were pleasing to God.

They must not, however, expect him to countenance the belief in dreams, or to participate in any of the superstitious practices of their forefathers; because all these things were forbidden by the law of God. An occasion soon came in which his fidelity was put to a severe test. The Iroquois celebrate in the springtime the feast of dreams (1), during which they expect that Thoroniawagon, the master of life, will reveal to them their good or evil fortune during the coming year; and, as the feast is celebrated in his honor, they hope he will grant them success in the hunt, and victory in war. The chief of the town is expected to appoint the time and suggest the preparations for the feast. Garakontie held this position, and when his attention was called to the matter at a council he replied that he was a Christian and could not sanction any such superstition (2).

The action of Garakontie displeased the Pagans, but it encouraged the Christians to publicly profess their belief; and it gave the sanction of the greatest living Iroquois to the teaching of the Fathers.

The great chief fearlessly proclaimed his faith before the Dutch at Albany, and he told them that they could not hope for success in their peace negotiations with the Iroquois because they sought to discredit the teachings of the Jesuits. "When we treat with Onontio (3)," he said, "he tells us we must honor God and keep His holy law, and we must respect and believe those who teach us what is good for our souls; but you turn us away from the worship of God, and ridicule the practices taught us by the Black Robes."

The uncompromising faith of this great chief had a salutary effect upon the Christians at Onondaga; and they renounced old customs which were immoral, and they abstained from liquor, which was bringing disgrace and ruin upon their race. When one of the members of the little flock gave scandal by excessive liquor drinking, she was excluded from the church until she had made reparation by public penance: but so highly did these people prize the rules of their church that they willingly bore the penalties inflicted for public sin; nor was their respect for these laws weakened by the taunts, or the sneers of their Pagan friends.

Father Carheil baptized sixty-two in his different missions this year, and of this number thirty-five died shortly after receiving this first sacrament of the Church.

He met with some difficulty in eliciting true sorrow from the adults for past sins; as many of these had been addicted to vices which, with the natural light of reason, they knew to be wrong; but when the greater light of revelation and grace discovered these things to them in the enormity of sins, their souls were disturbed with the consciousness of guilt, and a special grace was required to enable them to conquer. In such cases the missionaries had recourse to prayer; and they generally were pleased to find such persons manifesting every outward mark of sincere sorrow. As an instance of the difficulty of awakening sorrow for sin in the hearts of these people, Father Carheil relates the case of a young woman who was a regular attendant at the instructions in the chapel. She was amiable in disposition and refined in manners, and her conversation showed more of European culture than of savage breeding. She gradually learned the doctrines of Christianity, and the missionary considered her a well disposed subject for baptism. In making his daily visits to the cabins, the Father found this woman quite seriously ill, and piteously begging for some remedy to restore her health. He spoke to her of the spiritual healing of the soul, and of the dispositions necessary for receiving the sacraments; and she listened with pleasure to his instructions upon the nature and effects of baptism; but when he told her that the pouring of water alone was not sufficient to merit the graces of this sacrament, but that true sorrow and a firm resolve to sin no more were also necessary, she refused to accept his teaching. The saving of a soul was too important a work to be abandoned on account of a rebuff; so the Father resumed his instructions as soon as she would allow him to enter her cabin, and her dislike of Christianity was soon changed to love. The solicitude which the Father manifested for her spiritual and corporal welfare won her confidence, and she soon learned that deep sorrow for sin brought true joy to the soul.

(1) Called Onnonhouaroia.

(2) Relations, 1671, p. 17.

(3) The French Governor.

Father Garnier relates examples of individual piety and holiness of life manifested by his little flock; but, as a nation, the Senecas did not seem to be any more disposed to adopt Christianity than their brethren of the Cayugas, and it was only in the time of humiliation or defeat that they hastened to the chapel. The town of Gandougaræ, St. Michael's, was entirely destroyed by fire in the spring of 1670, and the inhabitants lost all their provisions and personal property, yet their greatest loss seemed to be the chapel. They said the destruction of their own homes was a merited punishment for their opposition to the Gospel, and they promised to erect a handsome chapel for the Father, as soon as they could provide shelter for themselves, and protection against their enemies.

Drunkenness was very common among the Senecas whenever they could obtain liquor from the Dutch or French, and at such times the orgies continued until all the liquor was consumed. Often twenty or thirty small casks of strong drink were brought from the settlement at Albany, and the entire Pagan population of a town would begin a drunken debauch, which would last for many weeks. It was at such times, especially, that the Christians showed the influence of their faith upon their lives. They took no part in these excesses, and were obliged to hide away in the forests to escape from the riotous rabble; and they would steal their way to the chapel, under the mantle of morning twilight, to pray in peace.

The Senecas were as fully fascinated with the dream folly as the other nations, and they celebrated the feast every springtime with all the fervor of religious enthusiasts. Some of the Christians, however, firmly protested against this folly, and refused to take part in the dream feast. One old Huron, at St. Michael's, went through the town, and also through the neighboring village of St. James', crying out against the custom, and warning the Pagans not to approach his cabin to seek his aid in furthering their folly.

The Father says these people manifest great aversion to the Faith, and the conversion of a savage must be the work of grace. The unrestrained liberty of their life made them averse to any law which restricted their will, or fettered the freedom of passion's sway. Pride, also, prevented many from yielding submission to the Christian law; for this vice reigned in the cabins of the Iroquois as well as in the palaces of Europe, and a few furs, or a number of scalps, were sufficient to fill an Indian's mind with exalted thoughts of his own importance. Their morality was not in accord with the Christian code, and they could not be induced to abandon the practices of a licentious life for the moral virtue of the Gospel. Some of their amusements were immoral, but they were a source of sensual pleasure which the young people would not willingly forego at the command of the priest.

Insurmountable as these obstacles seemed, yet the Fathers (1) overcame them by untiring efforts; and their zeal, their patience, and their sweetness, won the respect and good will of many of these people.

The Fathers knew the language well, and every day they preached to large numbers in the chapel. All the Senecas were sufficiently well instructed to receive baptism; but human considerations or sinful lives kept them out of the Church, and many delayed their conversion until they found death approaching.

The Senecas were also very much attached to the observance of superstitious customs, which they very reluctantly abandoned to adopt Christianity; but as all were well instructed very few died without being received into the Church. Many of the Senecas put off their conversion to the hour of death, because they did not wish to abandon their vices or renounce the customs of their race; but when they realized that life was drawing to its close they urgently sent for the priest, and requested to be baptized so they might enter the Christian Heaven. It was difficult, however, for them to overcome in a moment the habits of a life-time. Father Garnier relates the peculiar case of one of his converts who persisted in believing in dreams. This man dreamed, shortly after baptism, that he was in Heaven, where he was received by the French with the cry which the Indians utter when they meet a prisoner who is destined for the stake; and he accused the Father of deceiving him, as baptism was, according to his dream, only a mark by which the French in Heaven might know those who were to be burned.

Morning and evening prayers were said in the different villages, by Pagans as well as Christians, and Father Garnier was kept so busy instructing and baptizing that he was obliged to send for help to assist him in his work.

(1) Father Fremin left the Seneca mission this year to take charge of the little congregation at *Prarie de la Madelaine*.

Following the example of Garakontie, Saonchiogwa, the great chief of the Cayugas, was received into the Church at Quebec, with all the ceremony and honor which the prelate and Governor could bestow upon so distinguished a convert.

The Senecas and Cayugas were near neighbors and firm friends, and were closely allied in peace and war; so when the former decided to send a delegation on important business to Quebec, in 1671, they selected Saonchiogwa, the Cayuga chief, as their ambassador.

The French Governor labored to put an end to the war between the Iroquois and Algonquins; and he threatened to invade the land of the Senecas unless they buried the hatchet and released the captives they had taken. The proud Senecas were very indignant at this unjust assumption of French alliance with all the Indian nations who were at war with the Iroquois, merely because these nations traded with the French, or because French Fathers preached the Gospel among them (1). The French furnished arms to these nations to fight the Iroquois, and at the same time they ordered the Senecas to lay down their arms. Many of the young warriors were in favor of resenting this insult by attacking the French settlements; but the wiser ones feared the French might make good their threat, and that their homes would be made desolate, as were the towns of their Mohawk brethren some years before by the army of De Tracy. In this dilemma they resorted to their usual peace strategy, and they resolved to send some of their less important captives to Quebec, as a peace offering to Onontio. To more effectually conceal their duplicity, they placed these prisoners in the hands of Saonchiogwa, who had always been friendly towards the French, and whose sincerity would not be questioned at the council.

Saonchiogwa willingly undertook this embassy, as he had long cherished the desire of entering the Church; and his visit to Quebec would bring him near his old friend, Chaumonot (2), who would instruct him, and prepare him for baptism at the hands of the bishop. As soon as he had fulfilled his duties as delegate to the council he gave his time and attention to the care of his soul, and placed himself in the hands of Father Chaumonot for instructions. As he had been the host of Mesnard and Carheil, at Cayuga, and had carefully listened to the truths they had taught, he was prepared in a very short time for admission to the Church.

So sincere seemed Saonchiogwa in his resolution, and so comprehensive was his knowledge of Catholic teaching, that the bishop did not hesitate to confer on him the sacrament of baptism in the Cathedral, where he renounced the Pagan practices of his race. Talon, the Intendant, was his sponsor at baptism, when he received the Christian name of Louis. Talon then gave a grand banquet in honor of the neophyte, who was allowed to invite as his guests all the Iroquois, Hurons and Algonquins, at Quebec.

Many other Iroquois followed the example of Saonchiogwa, and came to Quebec where they could be instructed in Christianity without fear of molestation from their Pagan friends; and some of these remained there, in the new Indian community, after their reception into the Church, so they might practice their religion in peace. Christianity sank deep into their hearts when they could sacrifice the love and esteem of friends and fellow-countrymen, and could abandon their native land to follow the light of Faith. One generous Christian widow, who held a high hereditary rank (3) of importance among the Mohawks, left her home and kindred to seek more religious liberty among the French, and to have the opportunity of satisfying her spirit of piety and devotion in a Christian community. She was degraded from her rank, because she had renounced the customs of her country; but she did not grieve over this loss, as she prized more highly the name of Christian than the title of Oiander.

The genius of the Indian, de Lamberville says, is to follow no law but his own will, and to do only what his interests or wants suggest. He cannot, consequently, be made a Christian by argument; as the motives of credibility seem to make no impression on his mind. He can only be converted by two means: by gold and by iron; he must be won by presents, and held by force. The fear of a French army, or the hope of temporal gain has more influence upon his mind than the arguments of the Fathers.

(1) Relations, 1671.

(2) Saonchiogwa represented the Cayuga nation at the first council, held at Onondaga in 1656, to consider the treaty of peace with the French, and the adoption of Christianity by the Iroquois; and he was one of the chiefs who replied favorably on this occasion to the proposals of Fathers Chaumonot and Dablon.

(3) These were called Oianders by the French, and their office was of the same importance as that of the Ancients among the men. The office was hereditary, but it was retained only by common consent of the clans, and by the merit of the individual. They held councils to discuss state affairs, and their opinions were generally respected by the councils of the league.

The Iroquois were not slow to perceive the difference in religion between the French, the English, and the Dutch; and as these Europeans had different beliefs, the Indians concluded they were all wrong. There were many, however, who understood and appreciated Christianity; who became members of the Church, and led exemplary lives. This was especially true of women, who had more time to learn the Christian doctrine, and a greater inclination to practice its precepts; yet there were many able men, like Garakontie, who were equally exemplary in their lives and firm in their attachment to the Church.

The prominent men among the Iroquois who became Catholics must necessarily be sincere, as they were obliged to renounce the traditions of their race, and their action created a feeling against themselves which often resulted in temporal loss or social dishonor.

Father de Lamberville understood something of the practice of medicine, and he was often able to render valuable aid to the sick Onondagas. He relates that on one occasion the medicine men were endeavoring to dispel the pain of a toothache with their magic art, as they said that some demons had taken possession of the tooth and must be driven out, when the Father extracted the tooth and relieved the patient, to the great surprise of an admiring throng.

They held very strange notions about the causes of disease. They believed that evil spirits, or Otki, placed small pieces of wood, or pebbles, in the parts of the body where pain was located, or which was the seat of disease. Hence, cancer was a pebble inserted in the flesh by an enemy, or an Otki; rheumatism, or paralysis, was a long stick running through the joints and the nerves; and the skill of the medicine men and sorcerers was directed towards expelling these substances by counteracting the power which had inserted them. Sometimes the Onondagas sacrificed a dog to Agreskoué, or they threw tobacco into the fire, to propitiate the demons, and to induce them to cease tormenting the sick.

Garakontie gave valuable advice to the Father about the character and disposition of the people who sought admission to the Church, and was a guide and councilor to the missionary in his dealings with the people.

Father Carheil (1) went to Quebec on account of poor health, in 1671, and Father Raffeix took his place at Cayuga. Father Raffeix was charmed with the beauty of the Cayuga country, the most delightful he had seen in America, and was pleased with the inhabitants, whom he thought more tractable than the Onondagas or the Oneidas; but he did not think that they were yet prepared or disposed to enter the Church. He adopted a new method of teaching Christianity, by setting the articles of faith to music; and, as the Indians had good voices, correct ears, and a love for music they readily learned to sing these truths, and also the morning and evening prayers. Although he had no consolation or society, but a sense of duty and the presence of God, yet he requested his superiors to allow him to remain at Cayuga; but as Father Carheil returned to his mission from Quebec, he proceeded to the Seneca country to assist Father Garnier.

Father Carheil began, in 1673, to administer the sacrament of baptism to persons who were not in danger of death. He believed the nation was favorably disposed towards Christianity, and there was already a sufficient number of fervent Christians to encourage the neophytes to persevere. He was more disposed, also, to baptize healthy adults from the fact that many of these people believed that baptism was a seal of death, for many of the people died soon after receiving the sacrament.

Examples of holy lives and true Christian spirit were to be found at Cayuga as well as among the other Iroquois nations; and these instances were not confined to the old men or the women of the nation, but the young warriors also showed they could appreciate the beauty and worth of Christianity. Such lives formed the greatest consolation and the only visible reward for the Father's zeal in his otherwise dreary life.

There were three missions among the Senecas, although there were only two Fathers to attend them. Father Raffeix took charge of the missions of the Immaculate Conception towards the end of July, 1672, and Father Garnier attended St. Michael's and St. James'. There was no chapel at St. James' in 1672, though it was the largest of the villages, and many of the people there were obliged to go to St. Michael's on Sundays for instruction and mass.

The year 1673 was one of the most peaceful and prosperous the missionaries enjoyed in the Seneca country. The Christians were faithful in attending the chapels and in receiving the sacraments. The Pagans also came to hear the sermons and to pray, and many of them would, no doubt, become members of the Church, but they would not abandon the superstitious practices of their race, and especially the magic of the medicine men, as they knew no other way of healing the sick.

(1) Father Carheil made a pilgrimage to St. Ann, at Beaupre, which was even at that time celebrated. Shea, p. 294.

Garnier was so busy at St. Michael's that he had little time to attend St. James', so he asked for another Father to take charge of the latter mission; and the Rev. James Pierron came as the first resident missionary to this populous town.

Father Garnier says that "it is not immorality or vice, but their false ideas of Christianity, that keep many of the Senecas out of the Church;" for he knows more than two hundred families who lead comparatively good lives, and who would make exemplary Christians. Faith is a gift of God, and the Father continually prays that it will be given to these people.

The Hurons of St. Michael's believed that peace between the Iroquois and French could not be permanent, for the distant rumblings of war were already heard; and they desired to leave the Seneca country and join their brethren near Quebec, or unite with their fellow Christians at the new settlement near Montreal, in forming an Indian Catholic colony.

The confraternity of the Holy Family (1) was established in all of the missions, and effected much good, as it taught the neophytes how to form the family life according to the model Christian home.

The conversions, however, were not very numerous among these people, and there was an undercurrent of ill will towards the missionaries and their teaching that might break into open violence at any moment. Some (2) think this hostility arose from the defeat of the Iroquois by the Andastes, while others (3) ascribe it to the influence of the Dutch at Albany, who in 1673 recovered New York from the English, and, desiring to preserve their ascendancy over the Five Nations, openly advised them to drive the missionaries from their country, and to take up arms against the French.

The Pagan Indians persecuted the missionaries, and labored to render their teachings and their mission odious; and their action prevented many from embracing Christianity, who were well instructed and who were free from the vices of their race.

When the English regained New York, they claimed also the territory of the Five Nations, and the Fathers realized that their missions among the Iroquois must soon come to an end.

From 1668 to 1678 the missionaries had baptized 2,221 Indians (4), but as the greater number of these were the sick and dying they did not very notably increase the Christian congregations in the Iroquois villages.

The Iroquois clung to the sorcerers because they believed these could cure them when they were ill, but when they found that the sorcerers were powerless to help them they turned to the priest for consolation. At Onondaga a sick chief had tried in vain the art of the sorcerers to regain his health, and then he turned in despair to the priest for the same purpose. Father de Lamberville told him that his body was past healing, but his soul was also sick, and it must be healed if he wished to be at peace with the Master of Life and be happy after death. The chief was pleased with the Father's frankness, and he began to make immediate preparations for death. The thought of death did not disturb him, for he believed, with the Father's guidance and care, he would reach the Christian Heaven.

There were many noble models of Christian lives at Onondaga to encourage the neophytes to persevere and to console them for the sacrifices they made in the practice of their faith. Some of the converts had left their homes to dwell at La Prairie, but the chiefs, and their friends, tried to induce them to return. One Onondaga Christian, who had been living for some time at La Prairie, followed her husband to their old home, whither he had returned at the solicitation of his friends. This man had been a catechumen at La Prairie, but at Onondaga he joined the Pagans in their drunken orgies, and soon fell back into their old vices and beliefs. They had one son, and to save this child from the liquor habit, and from the degrading vices of the Pagans, the Christian mother fled again to La Prairie, and left her husband to his fate.

The Onondaga mission lost its most famous and most faithful convert in 1676, in the death of Garakontie. He was then far advanced in years, and he contracted a severe cold by coming some distance, in a storm, to attend the midnight mass (5). When he realized that his end was near he begged Father de Lamberville to prepare him for death. He gave his farewell banquet; and advised the nation to maintain peace with the French, to abandon their superstitions, and to become Christians (6). He wished to be buried like the French, in a plain coffin; and he requested the Father to have

(1) History repeats itself, and after two hundred years we find the Bishops of the province of New York urging the pastors to establish this confraternity in their parishes.

(2) Relations.

(3) Shea.

(4) Shea, p. 304.

(5) Shea, "The Catholic Church in Colonial Days."

(6) Relations, 1673-9.



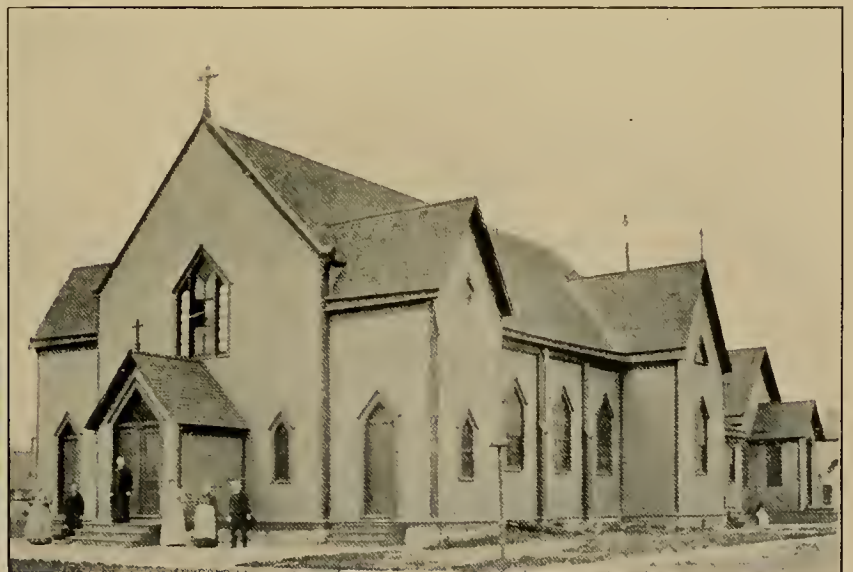
REV. JEREMIAH McGRATH,
Buffalo.



ANNUNCIATION CHURCH AND RECTORY,
Buffalo.



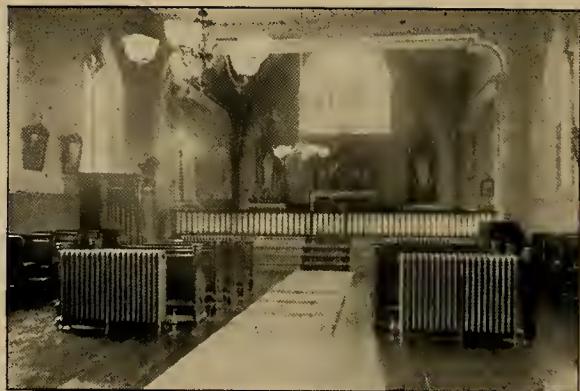
REV. D. M. REILLY,
Buffalo.



CHURCH OF THE HOLY NAME OF JESUS,
Buffalo.



(The late) REV. MOTHER JOACHIM,
Prioress, Monastery of Our Lady of Charity of Refuge
(Good Sheperd,) Buffalo.



CHAPEL, MONASTERY OF OUR LADY OF CHARITY
OF REFUGE, Buffalo.



MONASTERY OF OUR LADY OF CHARITY OF REFUGE,
(Good Sheperd,) Buffalo.



MONASTERY OF OUR LADY OF CHARITY OF REFUGE,
(Good Sheperd,) Buffalo.



CHAPEL OF THE SISTERS OF OUR LADY OF REFUGE,
Buffalo.



REV. M. PHILIPPS,
Buffalo.



ST. JOSEPH'S CHURCH AND RECTORY,
Buffalo.



REV. WM. J. SCHRECK,
Buffalo.



ST. GERARD'S CHURCH AND SCHOOL,
Buffalo.



RECTORY ST. GERARD'S CHURCH,
Buffalo.



LECOUTEULX, ST MARY'S INSTITUTION FOR THE IMPROVED INSTRUCTION OF DEAF MUTES,
Sisters of St. Joseph, Buffalo.



SACRED HEART CONVENT, MOTHER-HOUSE OF THE SISTERS OF ST. FRANCIS, AND ACADEMY,
Buffalo.



REV. H. M. LEDDY, Buffalo.



ST. STEPHEN'S CHURCH,
Buffalo.



CHURCH OF THE NATIVITY OF THE BLESSED VIRGIN,
Buffalo.
Rev. Daniel Walsh, Rector.



ST. STEPHEN'S CONVENT AND SCHOOL, Buffalo.



INTERIOR OF THE CHURCH OF THE NATIVITY
OF THE BLESSED VIRGIN, Buffalo,
(first edifice.)



REV. M. J. KEAN, Buffalo.



CHURCH OF ST. VINCENT, School and Rectory, Buffalo.
Rev. W. J. Grill, Rector.



CHURCH OF ST. TERESA, Buffalo.



IMMACULATE CONCEPTION CHURCH, School and Rectory,
Buffalo. Rev. Thos. A. Donohue, D. D., Rector.



REV. THEOPHILUS SEMELKA, Buffalo.



CHURCH OF ST JOHN KANTY, Buffalo.



REV. FRANCIS KASPRZAK, Buffalo.



ASSUMPTION CHURCH, Buffalo, Rev. L. Chodacki, Rector.



CHURCH OF ST. CASIMIR, Buffalo.



MOUNT ST. MARY'S ACADEMY.
Ladies of the Sacred Heart of Mary, Cleveland, Avenue, Buffalo.



REV. MICHAEL J. NOONAN,
Buffalo,



CONVENT OF THE LADIES OF THE SACRED HEART OF MARY,
and St. Mary's Academy and Female Industrial School,
Franklin Street, Buffalo.



CHURCH OF ST. JOHN THE BAPTIST,
and Rectory, Buffalo.

a large cross erected over his grave to remind the nations that he died a Christian. Whenever de Lamberville visited him, during his illness, they prayed together, and his soul passed away amid the prayers of his friends. Scarcely a sin sullied his soul after he entered the Church, so exact was he in the observance of the law of God; and once, when he became slightly inebriated with wine, he made a public apology for his unconscious fault (1). De Lamberville delivered an address at his grave, extolling his virtues, and urging his hearers to imitate the example of their most eloquent and influential chief.

Father Carheil possessed one of the greatest virtues of the Iroquois missionary—the virtue of patience—and this enabled him to gain many obstinate souls to God. He would visit the sick every day in a friendly or social manner for many months, doing deeds of kindness, and performing the most menial offices, until he gained the good will of the sufferer. It was only when he had won the affection of the patient that he spoke of the soul, and of the necessity of preparing for eternity. He visited a sick woman every day for two months, and she seemed pleased with his kindly interest in her welfare, but as soon as he spoke to her about religion she became angry and would no longer listen to him. The Father continued his good offices, however, and one day when she seemed to be in a pleasant mood he ventured to introduce the tabooed question; she immediately became excited, and attempted to scratch the Father's face, but her weak condition rendered her attack harmless. Carheil returned the next day and told the sick woman she had only a short time to live; she should, therefore, repent of her sins, and should prepare for baptism. Patience triumphed over obstinacy, and the persistent zeal of the Father was rewarded by the conversion of an obdurate soul (2).

The happy death of their converts was the Fathers' sole reward for months of patient waiting and care. Father Carheil, at Cayuga, found in the happy Christian death of a young warrior ample compensation for months of self-sacrifice and toil. This young man had faithfully followed the instructions of the Father, and he was gifted with an extraordinary spirit of prayer. During his last illness he wished to have Father Carheil constantly at his side, so they might converse on holy things and pray together; and when his soul passed away it was accompanied with the prayers of his teacher and friend.

Father Garnier had convinced the people of Gandougaræ of the evil of liquor drinking, and drunkenness was very rare in the town; but the Pagans still clung to their immoral dances and sorcery, and attachment to these customs withheld many from the Church. The Pagans knew no other method of overcoming disease than by sorcery, and the medicine men and sorcerers made a comfortable living by this means of healing; so they would not readily abandon these customs for Christianity which offered them no pecuniary compensation in return. Thorough conviction, therefore, of the truth of Christianity, and a spirit of self-sacrifice were necessary in the people to lead them to the new life.

Some believed, but were not ready to make the sacrifice which their conviction enjoined. An intelligent Seneca, for instance, urged his sick relatives to become Christians, because then they would be worthy of Heaven. He was not a Christian himself, he said, but he had examined the teachings of the Black Robes, and he was convinced that they taught the truth. He was not yet prepared to abandon his old habits, but some day he would enter the Church. The Fathers found their most fertile field among the captives and slaves; because the lives of these were not linked with the traditions of their masters, nor were their habits formed by the customs of the Iroquois. They had not the opposition of relatives and friends to encounter in embracing Christianity, nor would they lose prestige by their new life. Christianity, moreover, consoled them in their present miserable life and promised them happiness in the future.

Intelligent men among the Senecas believed in the doctrines taught by the missionaries, but they knew it would be well nigh impossible to live up to this teaching amid dissolute Pagan environments. Those who resolved to accept the Gospel looked to a life at one of the Catholic settlements on the St Lawrence as their only hope; but this meant the loss of their rights as members of the Seneca nation and the Iroquois League, and few were willing to make this sacrifice.

The Iroquois finally vanquished the Andastes, after a long and stubbornly contested war, and the subsequent peace gave the victorious Senecas leisure to look about for new enemies to conquer. They looked with disfavor upon the encroachments of the French. They had not forgotten that Onontio sailed up the river with an armed band to show them the feasibility of an invasion, and the new fort at Cataroquoi seemed a menace to their liberties.

(1) He believed that brandy alone was intoxicating, and had never before tasted wine.

(2) Relations, 1673-9.

La Salle was sent by the governor, in May, 1673, to Onondaga (1), to allay any fear the Iroquois might have that the new fort was designed as an instrument of war. He was instructed to invite the Iroquois to send delegates to meet the governor at Keute (2), where they could greet the new Governor, and could ratify all the treaties made with the former representatives of the King of France. About two hundred Iroquois came; and at the meeting in July, 1673, the Governor told them he intended to build a storehouse on the spot which would serve as a trading post, where they could exchange their furs for French merchandise. He also advised them as a father to accept the teaching of the Black Robes who dwelt in their towns, and to become Christians, so they might be more intimately associated with the interests of the French.

The object of this assembly was evidently to gain the good will of the Iroquois, and to divert their trade from the Dutch and English at Albany to the French merchants, who would establish their stores on the site of the new fort.

The following year the French transferred the title of the fort (3) to La Salle, on condition that he should indemnify the government for the amount already expended, should keep a garrison (4) of twenty men, and should build a church within two years. The fort became another one of those trading posts which wrought such demoralization among the Pagans.

The custom of drinking strong liquor was the greatest evil introduced by Europeans to the Indians of North America. The Indians depended upon the hunt for the furs which supplied their families with comfortable clothing, and which formed the chief staple of trade; but when they began to barter their furs for liquor their families began to suffer, and want and crime increased in the land. Not only furs but everything of marketable value was given for drink: the hunt was abandoned, for they had no arms; the fishing was neglected, because the time was spent in drunken riot.

The Fathers fought strenuously against the liquor traffic with the Dutch; and they succeeded in restraining the Christians from this habit, and they even lessened the evil among the Pagans, but they encountered a formidable obstacle in the French traders. The Dutch were not Catholics, and they were not supposed to refrain from selling liquor to Indians at the command of priests; but the French-Catholic merchants pursued the traffic in defiance of the Church, and their example weakened the force of the priests' counsel against the practice, and the evil spread through the land. In vain did the Bishop of Quebec plead with these merchants to desist, and he even inflicted the penalties of the Church when they refused to obey: the trade had the sanction of the civil authorities, and it would continue to flourish as long as there were large profits and a ready market. The *Coureurs du Bois* were, in many cases, itinerant rum-sellers, who carried liquor to the dwellings of the Indians when they were unable to reach the trading posts. The only restraint upon the Iroquois in the liquor evil was the influence of the Fathers, and this was on the wane, because the younger warriors were opposed to the encroachments of French domination.

The great Garakontie had ever been the steadfast friend of France. In the Iroquois councils he had ever pleaded for alliance with the French; but now that his voice was still in death France had no friend to champion her cause among the Five Nations. Opposition to the presence of the Fathers had been increasing; they had been maltreated on several occasions, and they began to prepare for the coming storm.

(1) LaSalle was advised to visit the other nations also, if he considered his presence in these places necessary. He visited the Senecas, and spent some time in their towns.

(2) There was a Sulpician mission at Keute. The council was not held here, however; the Governor changed the meeting place to the site of the new fort.

(3) This place was first called Fort Cataroquoi, but LaSalle changed this to Frontenac in honor of his patron.

(4) Frontenac had no soldiers to garrison the fort, hence the King of France was more willing to transfer it to laymen, and relieve the colonists from this unnecessary burden and expense.

CHAPTER XIII.

CONCLUSIONS OF THE MISSIONS IN THE IROQUOIS COUNTRY.



WHEN the Dutch took possession of the country between the Iroquois region and the sea, and established trading posts at Manhattan (1) and Renselaerswick (2), they entered into an alliance with the Iroquois, which continued firm and friendly until Dutch power was supplanted by British rule. The honest Hollanders were content to barter their rum, their fire-arms, and their trinkets with the Iroquois for the valuable furs which these obtained in the hunt; and they did not exert themselves to teach the Indians the arts of civilized life, or the religion of Christ.

When the French missionaries, therefore, first came to the Iroquois cantons the easy-going Dutch were indifferent to their presence, except to make some disparaging remarks to the Indians about the work and teachings of the Fathers, or to intercede for them when they were captives in danger of death.

The English got possession of New York in 1664, and they immediately gained the good will of the Iroquois by acts of kindness, and by a treaty which was never directly broken.

England and France were the great rival powers of Europe; and they were at continual war for supremacy and an extension of their sway. They brought their quarrels with them to the New World, and both nations struggled and intrigued for the allegiance and friendship of the Iroquois Indians. The English resorted to diplomacy and intrigue to attain their end; whilst the French tried to overawe the Iroquois with their power, and to reduce them to subjection by force of arms (3). The benefit which England and France hoped to obtain from alliance with the Iroquois, was a monopoly of trade with those nations in time of peace, and their support in war.

Explorers and discoverers, after Columbus, had visited different parts of the New World in search of wealth and fame, and they soon found that the most accessible riches were the valuable furs they could purchase from the various Indian nations, with the cheap commodities of civilized life. French enterprise soon secured a monopoly of the trade. Along the waters of the St. Lawrence and the Ottawa rivers for hundreds of miles, their daring traders sped in search of furs, whilst the missionaries kept pace with them in quest of souls. The Indians soon learned the importance of the fur trade, and every stream leading to the French trading posts that would carry their light bark canoes on its bosom, bore many a load of rich furs destined for the European markets. The only way of transporting these goods was by the rivers and lakes that led to the trading posts that had been established along the banks of the St. Lawrence and the Hudson rivers. Often they encountered falls in the rivers, or they came to an end of the lake; but their canoes were light, and two men could carry them on their shoulders over the portages, whilst some of the party carried the furs in the same manner. The transportation of large quantities of furs would have been impossible except by the Indian method along the water routes, as there were no beasts of burden in the country, nor any roadways but the narrow trail through the forests that the Indian used in hunting or in war.

The French early established trading posts at Quebec, at Three Rivers and at Montreal; and these were the most convenient points of barter for large quantities of furs in the New World. To these places every year with their fur-laden canoes came the Abnakis of the present Eastern States; the great Algonquin family, whose numerous tribes extended from the Atlantic to the Mississippi; the Montagnais of Lower Canada; the Hurons from Georgian Bay; the Nippisiriens, the Ottawas, the Petuns and the Tionnontates of the North and West; and an occasional Iroquois party, bent more on taking scalps than bartering peltry.

The most valuable fur was the beaver; and, as these were rare in the land of the Iroquois, large bands of well-armed warriors from the different nations of the League invaded the territory of their neighbors in search of the valuable beaver.

(1) New York.

(2) Albany.

(3) Colden.

Other nations were not disposed to submit tamely to these encroachments of the Iroquois on their hunting grounds, but attempted to repel these poachers by force. This led to many petty wars; and as the French had secured the friendship of the most important fur-trading tribes, they became involved in these quarrels, as they furnished arms to their allies to protect their trade in furs.

The Iroquois sold their deer and bear skins to the Dutch or the English at Albany; and these encouraged them in their depredations on the beaver territory of their neighbors; and, consequently, prejudiced them against the French.

The English wished to secure this trade, as they could sell the stronds and duffels of the Indian trade much cheaper than the French; but the acute diplomacy of the latter kept the fur-trading nations at war with the Iroquois, so that they could not bring their furs to Albany, through the territory of their enemies.

The French missionaries wielded considerable influence over the actions of the Indians, and they would naturally counsel the Iroquois to trade with their fellow-countrymen along the St. Lawrence. The English and the Dutch believed that the presence of the French missionaries was an obstacle to their trade with the Indians, and they used means to banish them from the Iroquois country.

Governor Dongan, of New York, asked authority from the King of England to erect forts upon the Delaware, the Susquehanna, and the Niagara rivers; to assist the Iroquois in their forays upon the beaver territory of their neighbors; to protect the Indians who wished to trade with the English; and to secure British right to these regions. He says the French claim as far as the Bay of Mexico: "For which they have no other argument, than that they had possession this twenty years, by their Fathers living so long among the Indians. They have Fathers still among the Five Nations, and have converted many of them to the Christian faith, and done their utmost to draw them to Canada, where there are already six or seven hundred, and more like to go, to the great prejudice of this government if not prevented. I have prevailed with the Indians to consent to come back from Canada, on condition that I procure for them a piece of land, and furnish them with priests. I have procured the land and have promised the Indians that they shall have priests, and that I will build them a church.

"By that means the French priests will be obliged to retire to Canada whereby the French will be divested of their pretence to the country, and then we shall enjoy that trade without any fear of being diverted (1)."

The (2) priests promised by Dongan never came, but in their stead came some Protestant ministers, who labored for a time, with indifferent success, among the Iroquois.

England and France were rival powers in Europe, and, on several occasions, their hostilities had been transferred to their colonies in the New World. At such times each government employed the Indians as guides to lead them through the forests, or as scouts to discover the hidden strongholds or ambushes of the enemy, and as the Indians learned the use of fire-arms they became valuable allies or most formidable foes.

The Iroquois were the most powerful and warlike of all the North American Indians, and their supremacy was acknowledged by all the nations within hundreds of miles of their homes. Their territory lay between the English possessions in the South and the French colonies of Canada, and their friendship would be very valuable in the event of war between these two nations. The English feared the ascendancy of French influence over the Iroquois through the presence of the French priests, and they began to discredit their mission, and to intrigue for their banishment from the Iroquois country. The Fathers induced the Iroquois to make peace with the Indian allies of the French, so that these would be free to bring their furs to the French trading posts; whilst the English wished them to make war on these Indians, to destroy this trade and to divert the Iroquois from attacking the English colonies of Maryland and Virginia.

Shortly after Dongan became governor of New York, he claimed all south of the lakes as English territory, and wished to make the Iroquois acknowledge allegiance to the crown of England. He well knew that Indian independence would not brook such a burden, so he taught them that English supremacy was necessary to protect them from the attacks and rapacity of the French. He had the arms of the Duke of York placed over the castles of the Iroquois, and he told them the French would not dare to attack their towns while they bore the symbol of British rule (3). Though a Catholic

(1) Governor Dongan's report on the state of Province.

(2) Dongan asked for priests, and three English Jesuits were sent to New York, where they started a Latin school. Doc. Hist. N. Y.

(3) Colden.

himself, he advised the Iroquois to expel the French Jesuits from their land, and he would send them English priests to teach them Christianity (1). He also urged them to bring back their brethren from the Catholic settlements on the St. Lawrence; and he offered them assistance and protection if they would settle near the waters of Saratoga Lake.

Although the Christian Iroquois had the greatest faith in their missionaries, and the greatest love and reverence for their persons; yet the Pagans cherished the memory of many hostile deeds against the French, and they were disposed to cast their lot with the English, and banish the French Fathers from their land.

Some Frenchmen had murdered and robbed six Iroquois—three men, two women, and a child—near Montreal, on account of the valuable furs they possessed, and shortly after some soldiers murdered and robbed a Seneca chief for the same reasons; and although the governor had these murderers put to death, yet the Iroquois did not forget these deeds, and they attacked a French fort in Illinois.

The Mohawks and the Senecas seemed to be more especially under the influence of English agents, while the other nations were disposed to side with the French.

The Christian Iroquois could not preserve their faith in the presence of the bad example and the vices of their Pagan brethren, and in the face of the opposition of the English and Dutch when the missionaries would be driven from the field; so the Fathers induced many of their spiritual children to abandon their homes, and, in many cases, their kindred, and to emigrate to the new Catholic Indian settlements near Montreal, where they would be free to practice their religion and worship God.

Large numbers from the different nations settled at these places and formed communities which gave to the Church many saintly lives, and to the world noble examples of eminent virtue. This desertion of the Catholic Iroquois from their country aroused the anger of the Pagans against the Fathers, because it weakened the power of their race, and was opposed to the policy of the league (2).

The English, also, actuated by motives of self-interest, urged the Iroquois to oppose this emigration, and to treat the deserters as traitors to their race.

The Mohawks were more directly under the influence of the English than the other Iroquois, and it was from this nation also that the greatest number of defections took place. The wife of Kryn, the great Mohawk chief, became a Christian, and to escape the anger of her lord she went to live at the new mission at *Prarie le Madeleine*. Kryn wandered away through the forest, part in anger, part in sorrow, till he came to the new community on the St. Lawrence, where he was so enchanted with the strange and beautiful lives of these neophytes that he, too, begged to be received as a member. After receiving baptism he returned to the Mohawk country, where he induced about forty of his fellow-countrymen, mostly Christians, to leave their native land and emigrate to the *Prarie*. There were very few Christians left in the Mohawk country in 1679, and Father Bruyas, the superior of the Iroquois missions, found that prejudice was so strong against him that his influence was destroyed, and as he was in danger of death, with the Rev. James de Lamberville, he retired to Onondaga. The Rev. Francis Vaillant de Gueslis, however, remained at *Tionnontaguen* until 1681, when the inimical influence of the English forced him to leave. Most of the Christians had abandoned their Mohawk homes for the new Catholic settlements along the St. Lawrence River, and with the departure of the Fathers the Mohawk mission of *Our Lady of Martyrs* was closed forever.

The Seneca towns were the most distant from the French settlements; and as the Senecas did not engage very extensively in the fur trade they did not often come in friendly contact with the French, and they were, consequently, but lightly swayed by the brilliant authority of Onontio (3).

The Seneca region was very fertile, producing immense quantities of corn, which the Senecas bartered with the neighboring nations for the furs which were so rare in their own land. They made war upon the Indian nations that traded with the French, and as these obtained their fire-arms at Quebec and Montreal, the Senecas naturally looked upon the French as the enemies of their race. The Senecas made war upon the fur-trading nations of Western and Northern Canada, and intercepted their rich fur-laden canoes on their way to the trading posts on the St. Lawrence.

The English encouraged the Senecas in this warfare, and furnished them with fire-arms at a mere nominal cost, to weaken the influence of the French, and to destroy their fur trade, or divert part of it to the English posts on the Hudson.

(1) O'Callaghan thinks Dongan was sincere in promising English priests, as the English register of the Jesuits shows that the priests of the order were in New York in 1685-6.

(2) It was the policy of the league to increase their numbers by the adoption of captives.

(3) The Indian name for the Governor of Canada.

When La Salle came to the Niagara River in 1678, with Father Hennepin and a number of men, to build the first vessel to sail the upper lakes, he sought by treaty or by guile to secure permission from the Senecas to erect a fort on the river to protect his prospective trade with the West. He soon learned that the Senecas would not allow a fort to be erected on their domain; so he beguiled them with the belief that he merely intended to erect a shop in which they might find a blacksmith, who would repair their guns and manufacture for them the iron implements of war. He erected a building, but it was intended for a storehouse, which could easily be converted into a fort if he were successful in his expedition on the upper lakes. The Senecas viewed with alarm the building of the Griffon, which appeared to them as an immense war canoe; as they saw in this an extension of the power of the French and an enlargement of their trade with the western nations, so they attempted more than once to burn the vessel before it was complete. No blacksmith remained to repair their guns when the Griffon sailed; and when they saw they were deceived, they retaliated, some time after, by burning the quarters La Salle intended for a fort.

A Seneca chief had been wantonly robbed and murdered by French soldiers, and although the soldiers were shot yet the Senecas manifested their spirit of resentment by attacking a French fort in Illinois.

With the memory of these different grievances rankling in their hearts, the Senecas were not disposed to be friendly towards the Fathers, and they began to show in many ways that the missionaries were not wanted in their land.

Governor de la Barre made preparations in 1683 to humble this haughty race, and to punish them for their interference with the fur trade, and for their repeated attacks upon the Indian friends of the French. The Fathers well knew that their lives would not be safe in the event of war; so they quietly made preparations to leave their little bark chapels in the hands of the Christians, and retire from the field, in which they had not reaped an over-abundant harvest, with the hope of returning when the storm had passed.

Governor de la Barre came to Cataroquoi in 1684 with an army of French and Indians, to defeat the Senecas; but as an epidemic broke out among the soldiers he decided to agree upon terms of peace with the Iroquois. All the nations were invited to send delegates to the council at Cataroquoi, but only representatives from Oneida, Onondaga and Cayuga came, as these cantons were still under the influence of the French priests (1). The Mohawks and the Senecas were induced by the English not to send their representatives to the council.

Governor Dongan held a council of the Iroquois in July, 1684, to induce them to make a treaty of peace with Lord Howard, the English Governor of Virginia, in favor of his colony in the South. Dongan advised the Iroquois on this occasion to place their towns under the protection of the royal arms of England, and he also counseled them to bring back to their old homes the Christian Iroquois who had emigrated to the settlements near Montreal, or if they would not return to treat them as traitors to their race (2).

The threatened invasion of the French, and the influence of the English, so incited the Cayuga Pagans against the French that they began to ill-treat Father Carheil; and they finally robbed him and forced him to leave the canton. About the same time Father Millet left his mission among the Oneidas, and proceeded to the camp of the French governor at Cataroquoi.

The Fathers had now closed all the missions in the Iroquois country except the chapel at Onondaga; and here the two brothers, Fathers James and John de Lamberville still labored, enjoying the confidence of this nation which remained faithful to French interests.

De la Barre had patched up a sort of peace with the Iroquois; but it was never ratified by the Senecas, nor respected by the other nations, and after the council at Albany a force of Iroquois started on the war-path against the Ottawas, friends of the French.

The Marquis Denonville succeeded De la Barre as Governor of Canada in 1685, and he determined to subjugate the Iroquois as the only means of securing peace for the French and prosperity for their trade. Colonel Dongan, Governor of New York, was in the meantime inciting the Iroquois against the French, and he endeavored to obtain possession of Father James de Lamberville, the only priest (3) then among the Five Nations; but the Onondagas would not allow him to leave until an act of base deception on the part of Denonville compelled the last priest to leave the Iroquois country. Denonville

(1) Colden.

(2) Colden, p. 52.

(3) Father John de Lamberville had gone to Canada.

was secretly preparing to attack the Senecas, and, to more thoroughly conceal his design, he invited, through Father de Lamberville (1), delegates from the Iroquois to meet him at Cataroquoi. The nations sent their delegates, chiefs, and orators, to meet the new governor, who, with barbarous treachery, of which the Indians would scarcely be capable, cast them into prison and sent them to France as galley slaves, or as captives to the French King.

Father de Lamberville had been made the innocent instrument of this cruel deception, but it cost him his mission, and it nearly cost him his life. The Onondagas had the utmost confidence in his integrity, and they believed him when he told them that he was not aware of the evil designs of Denonville when he invited their delegates to the council; but they decided that he should leave their land. They allowed him to depart in peace, and thus the last missionary left the country of the Iroquois, and the missions were closed after twenty years of successful existence.

Denonville made preparations in the early spring of 1687 for his expedition against the Senecas, and June 13th he set out from Montreal with about sixteen hundred French soldiers and four hundred Indians (2), and started up the river in small boats and canoes towards the land of the Senecas. July 1st they reached Cataroquoi, where they remained until July 4th, when they proceeded to Irondequoit Bay, where they were to meet the French and the Indians from the West. Thence they continued their march along the Indian trail through the oak forest, on the western shore of the bay to Gannagaro (3), the first of the Seneca villages, where they gave battle to a force of the Senecas and defeated them. The Senecas fled; and the French and their Indian allies burned and demolished the cabins in the different towns, and destroyed immense quantities of corn (4). Having completed the work of destruction, Denonville proceeded to the Niagara River where he built a fort, and left a garrison of one hundred men with Father de Lamberville as chaplain; but a sickness broke out among the men by which nearly all perished.

The Iroquois retaliated for this wanton destruction of their homes and property by a renewal of near their old system of warfare against the French, and they also waged war on the Christian Iroquois Montreal, who had fought with Denonville in the invasion of their country. Love for their old homes and kindred was still strong among the Christian Iroquois, and many of them were inclined to leave Caughnawaga, or the Two Mountains, and cast their lot with their own race; but Kryn, the Mohawk chief, vehemently opposed removal, as it meant a probable loss of faith, and the missions were saved.

In July, 1688, the Senecas attacked the Canadian colony at La Chine and killed two hundred; and they also attacked the Christian Iroquois at Two Mountains and at Caughnawaga, and forced them to fly to Montreal for protection. As the English had instigated this attack, Kryn, the Mohawk chief, with some Iroquois and French, retaliated by attacking the English settlement at Schenectady, and killing many of the inhabitants.

These acts of hostility tended to exasperate the representatives of the English and French powers, and Governor Dongan called a council of the Five Nations at Albany, and advised them not to allow any more French priests to enter their territory, as they worked against the interests of the Iroquois and of England.

Frontenac succeeded Denonville as Governor of New France in 1689, and he immediately tried to patch up a peace with the Iroquois through the chiefs whom he had brought back with him from France; but the Iroquois were too much under the influence of the English to yield to any terms submitted by the French. War broke out the next year between England and France, and the Iroquois joined the ranks of their English neighbors.

After leaving the fort on the Niagara River built by Denonville, Father Millet went to Cataroquoi, where he labored among the neighboring Indians, and assisted as chaplain at the fort. In June, 1689 a band of Iroquois approached the fort, declared that peace had been made at Montreal, and asked for a priest and a physician to attend to their sick and wounded. Father Millet and the resident physician went out to meet this band, on an errand of mercy, when they were immediately seized as prisoners of war, and were carried off to the home of the Iroquois.

There were some Oneidas among this band of warriors who were well acquainted with Father Millet, and they were also aware of the love their own people had for this priest; so they protected

(1) Father John who had replaced his brother.

(2) Among the Indians were about one hundred and fifty Christian Iroquois from the settlements near Montreal, who went to fight against their former fellow-countrymen.

(3) St. James. See p. 12.

(4) Denonville estimates that they destroyed 1,200,000 bushels. (Marshall).

him from any harm and brought him to their own canton, where he was adopted as a member of the nation and was made a sachem of one of the clans (1). He had no sacred vestments, nor sacred vessels for the altar, and could not celebrate mass; but the few Christians still living here, and some from the other nations, gathered around him to converse with him and to receive the sacrament of penance. He had a little chapel in a grotto, dedicated to the Dying Saviour, and here he recited prayers on Sunday and at morning and evening, for those who chose to come, and he also taught them, unmolested, the doctrines he had taught in their town as an accredited minister of Christ.

The English feared the influence of his presence, and they sought by strategy to bring him to the Mohawk country where he would be in their power. They sent some Mohawk messengers to invite him to their towns to attend to the Christians there; but his Oneida friends would not allow him to depart as they feared treachery, and they told the Mohawks he could always be found in his little chapel at Oneida (2).

Millet remained here until 1694, when peace was concluded and he returned to Quebec. War broke out again the next year, and Frontenac led a force of over two thousand French and Indians into the country of the Onondagas and the Oneidas, and compelled them to sue for peace.

Hostilities between the English and French ceased with the peace of Ryswick in 1697, and prosperity once more appeared in the land. The husbandman was allowed to till the soil, and the trader to traffic in furs.

The Iroquois also made friendly overtures to the French shortly after, and the prospects seemed bright for a renewal of the former successful missions among these people; but the hatred engendered by religious differences now arose to prevent the return of Catholic priests.

The English Governor, Bellomont, had a law passed by the New York Legislature, in 1700, making it a penal offense for any priest to be found in the territory subject to the King, and punishable with perpetual imprisonment; and anyone who harbored a Catholic priest was subject to a fine of two hundred and fifty pounds (3). In the latter part of August the Governor called the Five Nations to a council, at which he told them he had sent for ministers to come to instruct them; and he advised them to capture any Jesuits they found in their land and bring them to Albany.

Fathers Bruyas went to Onondaga with the French representative, after the peace of Ryswick, to negotiate the exchange of prisoners, and during the council he gave a belt as a pledge that he would come back to them, to live amongst them as a missionary; but the Iroquois council would not accept the belt, as they had already accepted one from the English Governor, who promised to send Protestant ministers to instruct them (4). Father Bruyas attended the Iroquois council again in 1701, and endeavored to relume the fading light of faith, but how willing soever the Indians may have been to see the Fathers among them once more, they feared the power and authority of the English Governor, who exerted all his energies to prevent a revival of the missions.

The next year, 1702, the Iroquois of their own accord responded to the invitation of Father Bruyas, and asked the missionaries to come again to their people.

Father James de Lamberville was elected for Onondaga, whilst Revs. Julian Garnier and Vailant de Gueslis proceeded to the Seneca villages near the Genesee. In October, 1702, the chapels were again opened and the word of God was announced to these erratic children of the forest (5).

The English did not view with any good will the presence of the missionaries among the Iroquois, and they began secretly to prejudice the minds of the Indians against the French in general, and the Fathers in particular. They succeeded, finally, in 1709, in forcing them to leave the Iroquois country forever, and to relinquish the field which had been so productive of joy and sorrow, of pleasure and pain; which had sent so many saints to Heaven, yet in which, through the enmities of civilized powers, the harvest was never fully reaped. English influence over the Iroquois practically excluded the French missionaries from their country, and many of the Indians fell back into Paganism, or listened with indifference and incredulity to the preaching of some paid preachers of Protestantism, who abandoned the field as soon as their salary ceased; whilst many others preserved the faith even in their wanderings, and when deprived of all external aids, till love through death supplanted faith and hope.

(1) Colden.

(2) Lettre du Pere Millet.

(3) Shea, p. 357.

(4) Colden, p. 201.

(5) N. Y., Vol. Doc. IX., p. 737, and Charlevoix History of New France, p. 153.

CHAPTER XIV.

RESULT OF THE MISSIONS.

BEFORE the advent of the missionaries the Iroquois were cannibals, and often had the Fathers witnessed the cruel spectacle of some unfortunate slave, or one of their own captive companions, being roasted on the spit, or thrown into a large caldron of boiling water to be cooked and devoured by these savages. The Fathers taught them the sacredness of human life, and the abomination of devouring the flesh of their fellow beings; and in deference to the teaching of the missionaries, and the wishes of the French, they buried the caldron, and promised to renounce this barbarous practice forever. To hate an enemy the Iroquois considered one of the noblest virtues, but as they were taught that men are all brothers and children of the same eternal Father, they learned to have, at least, a moderate degree of love for their fellow beings, and were known to forgive and even to pray for their enemies. The Indian had but a very confused notion of God or of the soul, and his idea of God, the highest being, Master of life, did not include any religious relations towards the Supreme Being, any moral obligations towards his fellow-man, or accountability for his acts. His mind did not rise above nature, and he recognized no moral restraint except the advice of the Ancients, or the power of an enemy; nor did he know any force except the visible and animal of this world. When the waters, therefore, devastated their fields it was because some evil okki had destroyed their dams; and when a storm arose it was because some unknown animals, living in the caverns and dens of the earth, had removed the opening from the caves of winds and allowed them to fly over forest, lake, and moorland. Though the greater part of the Iroquois did not become Christians, yet they seemed to have generally adopted the ideas of God as taught by the missionaries, as a new name, Haw-wen-ne-yu, was adopted to express the new belief; and Thoronhiawagon, their old deity, was relegated to the class of genii, or spirits; while the name and worship of Agreskoue, the sun, had entirely disappeared years before the Fathers had left the field. They (1) also seemed to have unconsciously adopted many of the truths of Christianity and principles of morality as taught by the missionaries; as they were found many years afterwards advocating these truths as a part of their traditions, and practicing works of piety which they could only have learned from the Jesuits. At one of their councils, held at Tonawanda, chief John Skye made a very long speech on moral matters, and on the religious traditions of his race. In conclusion he said: "You must not do bad, you must not speak bad, you must not think bad; for the Great Spirit knows your thoughts as well as your words and deeds." Some of them were accustomed to rise during the night to pray (2). This teaching and this custom must have been some of the lingering rays of the light spread through their land by their first teachers, the Jesuits. The missionaries also endeavored to teach them the arts of civilized life, as they became Christians and would undoubtedly have succeeded in both had not the English, Dutch and French transferred their political and religious strife to American soil, and so bewildered the poor Indians by their conflicting interests and theories that they could not place implicit confidence in the words of any of the Europeans (3).

The Indians of North America might long since have been a civilized and Christian race if the governments of Europe, through their agents, had not interfered with the Catholic missionaries in their work of redeeming these savage children of the forest. The missionaries were always sincere and unselfish in their dealings with the Indians; and their presence and labors among these dusky tribes were the noblest, and almost the only, redeeming feature in the relations of the two races, whose history on the part of the whites is but a narrative of debauchery, of treachery, and of deceit. Thousands of the Iroquois blessed the coming of the Catholic missionaries, as through them they subdued their passions, triumphed over the vices of their race, and obtained the happiness of Heaven (4); whilst

(1) Alden, Missions.

(2) Alden.

(3) Parkman.

(4) Dablon. The relations only continued to 1672, but Father Dablon, who was superior of the mission, wrote an account of their labors from 1672 to 1679, which was published in 1860.

even the Pagans held the Black Robes in reverence, although they did not profit by their presence, but were whirled along with the great mass of their race, without grace or God, like so many of their white brethren, towards the happy hunting ground, where they believed they would hunt the deer and fight their foes.

Many of the adult Christians gave strong proof of the firmness of their faith, not only by assisting the Fathers to instruct the catechumens, but by leaving home and kindred and emigrating to the new settlements near Montreal, where they could preserve and practice their faith.

Many individual examples could be given which would show that the Iroquois Christians realized and appreciated the truth and beauty of Christianity; as they sacrificed their lives for the faith with all the fervor, resignation, and love, displayed by the early martyrs of the Church. Among the Christian Iroquois who had emigrated to the Sault was Stephan Te Ganonakoa, and his young family. In August, 1690, he set out with a party of friends for the usual fall hunt, but shortly after they were attacked by a band of Cayugas, and Stephan and his wife were led captives to Onondaga (1). Here they were tortured with all the cruelty which these people inflict upon the enemies of their race, because they had abandoned their country for Christianity. They inflicted upon him the most cruel tortures to compel him to renounce Christianity and return to his native home; but he remained firm and endured the torments until death, with the stoicism of the Indian and the fortitude of the Christian martyr. He begged only for time to pray; and then he urged them to proceed with their torments, for his sins deserved punishment, and the more severe were his sufferings here the greater would be his reward in Heaven.

Two years later Frances Ganannhatenha, an Iroquois living at the Sault, was captured and taken to Onondaga where the nails were torn from her hands; the sign of the cross was cut on her bosom with a tomahawk; she was burned at the stake; her scalp was torn off, and hot ashes were placed on her head; yet, whilst the savages were inflicting these cruelties, she prayed and advised her tormentors to become Christians.

The next year a young Indian woman of twenty-four years, whose home was at the Sault, was captured by the Pagans; and when she realized what cruelty awaited her she cried out that her sins merited whatever punishment they could inflict on her; and she prayed the Lord would give her strength to suffer for her sins. She was burned at the stake, and as the fierce flames arose around her frail form, with her dying breath she gently murmured the names of Jesus, Mary and Joseph (2).

Stephan Aonwentsiatewet, a young man who dwelt at the Sault, was captured by the Mohawks, and was hurried off to their towns to be tortured. He had influential friends among the Mohawks, and his life was saved. He was urged to live like the Pagans, to adopt their customs and practice their vices, but he refused. He saw that it was impossible for him to practice his faith among Pagans, so he resolved to escape. He was recaptured, and, after a prayer for his friends and for his torturers, he was put to death (3).

The humble Mohawk maiden, Catherine Tekakwitha, led a most remarkable life of fervor and devotion, and she added lustre to the glory of the Church in the New World by the virtues which adorned her soul. Her life was proof that children of the forest, reared amid Pagan surroundings, are as capable of the highest degree of Christian perfection as those who enjoy the advantages of refined education and civilized society. Her tomb at the Sault became a shrine to which thousands of her own race as well as Europeans came to pay their tribute of respect to a holy virgin, whose beautiful life entitled her name to be enrolled among the number of the saints. Many also came with their sorrows and their ills, and through her intercession they obtained miraculous favors (4).

The missionaries baptized more than 4,000 (5) adults and children during the years they labored in the Iroquois country. Fully 1,500 emigrated from the Iroquois cantons to the Catholic settlements on the St. Lawrence River, where they have practiced their religion with fidelity to the present day.

The king of France had early expressed a desire to have the children of New France educated like the children of Europeans, and to adopt the manners and customs of civilized life. Many of the wealthy nobles and the pious ladies of France had contributed generously towards the establishment

(1) Kip, p. 121. Kip was a Protestant Bishop, who admired the self sacrifice and devotion of the missionaries and the heroic virtues of the Catholic Iroquois.

(2) Kip, p. 129.

(3) Burtin, "Vie de Catherine Tekakwitha."

(4) Kip, p. 114

(5) Dablon.

of seminaries of learning at Quebec, for the training of Indian boys and girls. The king hoped by this means to make the Indians loyal subjects of France, and the pious ladies wished to see them faithful children of the Church.

The Jesuits believed that the Christian education of some of the Huron youths would greatly facilitate their work in converting these people; so they started at Quebec, in 1635, a little seminary which they called the "Seminaire des Hurons." Father Daniel and Father Nicoll brought some promising children from the Huron country and placed them in this seminary; but some soon died, and the others fled from the institution. Some Algonquins and some Montagnais were also admitted, but they did not take kindly to the study of books.

The Ursulines came to Quebec in 1639, and they immediately began the work of educating all the girls, of whatever race, that they could induce to come within the sacred precinct of their convent walls. They especially desired to educate and civilize the Huron and Algonquin girls, who were amenable to their teachings. The celebrated Marie de l' Incarnation, the superior of the convent, was well fitted for this work, as she knew the Huron and Algonquin languages well, and was devoted to the enlightenment and elevation of the Indian girls.

From the time the seminaries were established at Quebec and Montreal the Fathers had sent some of the brightest young Indian boys and girls they could find in their respective missions to these schools, so that they might be instructed in the arts of civilization, and taught the truths of Christianity; and then when they graduated from these seminaries, and returned to their forest homes, they might also become missionaries in civilizing and Christianizing the Indian nations. Peace with the Iroquois gave the Fathers an opportunity of placing many of the young boys from the Five Nations in the seminaries at Montreal and Quebec, and several of the girls in the convent of the Ursuline nuns; and in this way they hoped to spread the light of progress and of faith among these benighted people, and teach them to adopt the customs and practices of civilized life.

The Indians could not be expected to pay anything for an education they did not appreciate, and the work of sustaining these institutions devolved on the pious ladies of France, who religiously and generously contributed towards the conversion of these savages. There was an inherent charm in the untrammelled freedom of Indian life that firmly wedded these people to their forest homes. No inducements of civilized life could lead them from the traditional customs and occupations of their race. The commercial activity of civilized communities was for them an intolerable prison life, whilst they utterly despised the tillers of the soil. They gloried only in the hunt or in war, and when they visited the Europeans it was to barter their furs for arms and ammunition or for rum, or to lie on the ground and gaze in idle curiosity and scorn at the busy lives of the merchants and traders.

The children of these people could not brook the restraint of convent life, and when they seemed content with their surroundings, at an unguarded moment, they would scale the walls and fly like deers to their forest homes (1).

Marie de l' Incarnation says that it was almost impossible to civilize them, as scarcely one out of a hundred children who passed through their hands would adopt the manners and customs of European life.

The Iroquois were the most implacable foes of the French, yet, paradoxical as it may seem, their girls were the most docile pupils of the convent. When the Catholic Iroquois began to settle on the St. Lawrence, some of their girls went to live with the sisters, where they learned the arts and sciences of civilized life; and some of them joined the community and became exemplary and saintly nuns.

As the Indian converts learned more of Christianity they valued education more highly, because they found that books were an important factor in the preservation of their faith. Little works on Christian doctrine were published in the Huron, Iroquois and Algonquin languages, and schools were started in the Catholic Indian settlements, in which all who wished could learn to read and write in their own tongue (2).

The first schools for Indians were located in large towns; but as these were not successful many thought they would be more prosperous if they were placed in the country, away from the turmoil of the town, where the Indian youth could have the fields and the forests to engage in the pastimes of their homes. There were three little isles in the St. Lawrence at Gentilly, above La Chine, called the

(1) The Montagnais, at the Bay of Chaleurs, were taught by the Jesuits to read and write near two centuries ago, and they have preserved the knowledge thus acquired to the present day by teaching their children the contents of the books that were printed in their language.

(2) Letter of Bishop of Quebec to Bishop Timon.

Isles of Courcelles; and these were given by the Governor to the Abbe Fenelon in January, 1673, for the purpose of establishing a seminary for Indian boys.

Schools were started at the different Indian Catholic settlements, in which the Indians were taught to read and write, and other branches were added when they could be induced to remain; and these schools have continued without interruption to the present day.

There are now four excellent schools for the Catholic Iroquois at St. Regis, two at Caughnawaga, and one at Two Mountains (1), in which the pupils learn all that is generally taught in our grammar or common schools. It is a general complaint, however, that parents do not realize that much benefit is conferred by such an education, and they still prefer to see their boys learn to hunt or fish, or lazily till the soil; whilst some few serve as pilots to guide steamers through the dangerous rapids of the St. Lawrence, whose every rock has been known to their race for many ages.

(1) Canadian report of Indian affairs, 1893.



CHAPTER XV.

LA SALLE AND FATHER HENNEPIN.



THE Reverend Fathers visited the homes of the Iroquois during the period of the missions; and, although they did not directly labor to propagate the Gospel among the Indians, yet they performed religious services in this region, and their deeds form a part of the early Church history of this part of the country.

De La Salle had learned from some Iroquois at Montreal that there were vast forests and prairies to the westward, teeming with game; that there were vast lakes, on the borders of which were inexhaustible mines; and that there was a river to the west of their country which flowed into a great sea. The discovery of a northwest passage to the East Indies was the highest ambition of the early explorers, and La Salle thought this might be the route that would solve the problem, and bring him wealth and fame. In the summer, therefore, of 1669, with two Sulpitans, Revs. Francois Dollier de Casson, and Rene de Brehart de Galinee, he organized a joint expedition,—La Salle to make discoveries, and the missionaries to preach the Gospel and bring the light of faith to the unknown nations and tribes beyond the lakes and along the extensive valley of the Mississippi (1). The party was composed of about twenty-five men, and started from La Chine (2), July 6, 1669, ascended the St. Lawrence to Lake Ontario, and skirted along its southern shore to Irondequoit Bay. Thence they proceeded to the Seneca village of Gannagaro, or St. James, in order to obtain a guide to conduct them through the wilderness to the Ohio River. They were received with great pomp by the Seneca chiefs and ancients; and a banquet was prepared for them, at which the principal dish was roast dog.

They were detained here for three weeks, expecting to obtain a captive, or slave, as a guide; but they were obliged to depart without one. They returned to Irondequoit Bay, where Father Dollier and some companions had remained, and where mass was celebrated on the shore, in a little chapel made of the oars and the sails of their canoes. They proceeded along the southern shore of the lake towards Niagara River, where they landed, and very probably said mass. Here they learned from the Indians about the great falls, which they did not visit but accurately described from the account given them. They went to Burlington Bay, and thence overland to an Indian village, situated between the head of the bay and Grand River, where Father Dollier said mass and all the company received Holy Communion. Here La Salle left the party, and the Sulpitans proceeded down the Grand River to Lake Erie. As the season was far advanced (3), the missionaries decided to remain in this beautiful region until spring; so they built a chapel (4) a short distance from the lake; gathered nuts and killed game for food; gathered the wild grapes which were here in great abundance, and pressed them to serve as wine for the altar; and thus this little congregation of French Christians spent the winter of 1669-70, worshiping on Sundays in the first chapel erected on the borders of Lake Erie. They made preparations to continue their westward journey on the lake, March 26, 1670, but during the night a violent storm arose which submerged one of their canoes, and their ammunition was destroyed; but the greatest loss was the chalice, without which they could not celebrate mass or administer the sacrament of the Holy Eucharist; and their grand missionary enterprise came to a sudden end, and they reluctantly made their way to the nearest settlement of French.

They (5) said mass in their travels in more than 200 places where mass had never been celebrated before, Father Dollier celebrating at least three times every week.

(1) The Relations of 1670 give this name to the river.

(2) So called, perhaps, from its being the supposed starting point to China. Marshall.

(3) It was then October 15.

(4) Margry, *Decouverts*. On M. Galinee's map there was a Presque Isle on the Canadian shore above the Grand River, which was very large. This is now Long Point, and the chapel was a little inward of this, probably on big Creek, at or near Spring Arbor. General Clark, however, holds that they wintered at Dover, thirty-five miles west of the mouth of Grand River.

(5) Journal of Galinee in Margry.

La Salle was not discouraged by the failure of his first attempt to explore the vast region of the West, but made preparations for another expedition over the lakes and waterways to discover new lands, and to buy peltry from the Indians. For this purpose he sent a party of carpenters and artisans to build a fort at Niagara and a vessel above the Falls (1). He had received a grant of land near the present site of Kingston, Ont., where he built a fort which he named Frontenac, and here he also built a brigantine of ten tons, which he loaded with materials for the new vessels and with supplies and provisions for his explorations on the upper lakes.

The companions of La Salle in this enterprise were Father Louis Hennepin, a Flemish Franciscan, the Chevalier Henry de Tonty, the Sieur la Motte de Lussiere, and sixteen men (2). Father Hennepin possessed something of the venturesome spirit of La Salle, and he accompanied the party not only to attend to their spiritual wants but also to take part in the exploration of the vast region of the West. This exploring party embarked in their little brigantine at Fort Frontenac, November 18, 1678, and on the sixth of December, the feast of St. Nicholas, they entered the beautiful river Niagara, "Into which no bark similar to ours had ever sailed (3)." The grand strains of that noble hymn of the Church, the *Te Deum*, arose from the deck of the vessel, and resounded along either shore of this romantic region, so interesting and pregnant with events of importance to Church and State. The next day a party with Father Hennepin ascended the river in a canoe and landed on the Canadian shore, near the old suspension bridge, ascended Queenstown Heights, and followed the river as far as Chippewa Creek, where they encamped for the night. The next day they returned to the mouth of the river, and on the eleventh of December Father Hennepin said mass on the American shore, presumably the first ever said in this vicinity (4).

La Salle had not arrived from Fort Frontenac, and, as the Indians objected to the building of a fort, La Motte invited Father Hennepin to accompany him to the Seneca villages near the Genesee River, to obtain from the chiefs a sanction for their work. They started from the Niagara River on Christmas day, 1678, and journeyed five days along the ridge road trail to the Genesee, through the snow in the wilderness, with parched corn, or some wild game killed by their Indian companions, for food, and some large oak or lofty pine for a shelter at night, until they reached the large village of Tagarondies (5). On the first day of the year Father Hennepin said mass (6) in this village and preached to the Iroquois, in the presence of Fathers Garnier and Raffeix, S. J. They were kindly received and generously treated by the Senecas; but their mission was fruitless, and they returned to their companions on January 14th.

In the meantime the brigantine had been towed up the river to the present site of Lewiston, at the bottom of the footpath near the old bridge (7), and the men awaited the coming of La Salle to begin work. La Salle selected a site for his shipyard about five miles above the Falls, on Cayuga Creek (8), where two bark cabins were built, one for a work shop, and the other for a chapel where mass was said every day, and where Father Hennepin preached on Sundays whilst the devout Frenchmen made the forests resound with the strains of the Gregorian chant for high mass. La Salle was obliged to return to Fort Frontenac for supplies for his expedition, and Father Hennepin accompanied him as far as Niagara (Youngstown), where a site was selected for a fort; but to avoid giving offence to the Senecas the French pretended it was to be a blacksmith shop which La Salle had promised them.

The vessel, which was completed in May, 1679, was called the *Griffon*, in compliment to Count Frontenac, and was blessed by Father Hennepin; and the first vessel of the upper lakes floated out with the *Te Deum* over the waters of the Cayuga Creek to the Niagara River. The *Griffon* soon after sailed up the river to the foot of Squaw Island, about two and one-half miles from the lake (9), where she was anchored and remained nearly three months awaiting the return of Father Hennepin and La Salle, who went to Fort Frontenac for supplies and for other priests to assist them in the work.

After the return of Father Hennepin mass was daily celebrated on the vessel, and the word of God was preached on Sundays from the deck of the *Griffon* to the men ranged along the shore.

(1) Margry "Decouvertes." Vol. I.

(2) Marshall.

(3) Hennepin N. D., p. 74.

(4) Marshall.

(5) Gandachioragou.

(6) Father Hennepin always carried his portable altar on his back during these journeys, and, consequently, said mass in many places not recorded.

(7) Roseel.

(8) Locality in doubt, Remington.

(9) At the foot of Austin street, Buffalo.

This was the first religious service that was held in the present city of Buffalo, and the first time the Gospel was announced in a place which is now adorned with many beautiful temples dedicated to the worship of God.

The Griffon sailed up the lakes on August 7, 1679, and Father Melithon remained as chaplain to the little band which La Salle left at the stocks (1) where the vessel was built, to carry the furs he expected to bring on his return from this place to the lower lake. The Griffon was lost in a storm; the Senecas burned the storehouse at Lewiston; the French with Father Melithon soon after returned to Fort Frontenac, and thus disappeared the first Catholic house of worship along the banks of the Niagara River.

THE CHAPEL AT FORT NIAGARA.

The Chevalier De Treguai, an officer of the French army, stationed at Fort Niagara, gives the following account of occurrences at the Fort during the winter of 1687 and 1688.

"After Denonville defeated the Senecas and destroyed their towns, he sent a detachment of his army to establish a fort at the mouth of the Niagara River. The fortification was erected in three or four days, and then all but one hundred officers and men returned to Montreal and Quebec. The Rev. John De Lamberville remained with this detachment at Fort Niagara as their chaplain. A little chapel had been erected in the interior of the Fort near the officers' quarters, and here mass was said every day. Scurvy broke out amidst the soldiers at the Fort during the winter season, on account of the poor quality of provisions, and a fearful scourge of disease devastated nearly the entire garrison. At the close of winter there were only twelve persons left at the fort. Death had carried off all the others. Lieutenant De Treguai was at the point of death early in March and was only partially conscious when he felt a strong hand grasping his own, and, in a semi-delirious state, he imagined that the Iroquois warriors had come to complete the destruction of the little garrison. Instead, however, of the tomahawk which he expected, the dark visaged individual proffered food, and he realized that it was a friendly face that smiled on him and that relief was at hand. The dark visaged person was a Miami Chief who had come with some of his warriors from the west to visit the French at Fort Niagara, and, possibly, to take the scalps of some of their old enemies, the Iroquois.

Father De Lamberville was one of those fortunate enough to escape the ravages of the disease. He had been near death during the winter, but towards spring he recovered sufficiently to care for the few remaining sick in the fort. Shortly after the arrival of the Miamis, the invalids at the fort were delighted at the sight of a sail on Ontario Lake, and their hearts were filled with joy at the prospect of relief from their friends at Montreal. Father Millet came with this relief expedition and said mass the next morning in the little chapel of the fort. He had the soldiers prepare a great cross of wood which was erected in a little burial ground of the fort, and was blessed by him with imposing ceremony. This scene has been transcribed to canvas by Mrs. John Clark Glenney, of Buffalo, and now adorns the corridor of the Buffalo Historical Rooms, at the head of the grand stairway.

Some officers and men remained at the fort until September 15th, 1688, when they all retired to Montreal or Quebec, and the last mass was said in the chapel for nearly fifty years. The garrison was revived again in 1726, and from that date until the destruction of the fort by the English in 1759, there was a chapel there and Catholic services were held there until the French finally retired and the chaplain, women and children of the fort, the wives and children of the officers were allowed in the Articles of Capitulation to retire unmolested to Montreal. All during this period there was a regular chaplain stationed at the fort, but when the place was taken by the English the register was lost and

(1) There is some difference of opinion among authorities in regard to the location of the chapel and the cabins of Father Melithon and his companions, after the sailing of the Griffon. The cabin above the Falls seems to have been a mere temporary structure, but the one at the mouth of the river was intended for a permanent storehouse and fort. Denonville, in his act of possession, in 1688, says the stocks above the Falls still exist, but the *quarters* which LaSalle had built at the mouth of the river had been burned by the Senecas.

The quarters, or fort, at the mouth of the river, were large and commodious, and it was here, most probably, that Father Melithon and his companions dwelt.

no record was preserved of the names of the chaplains or of the events occurring during that period. It is known, however, that Father Crespel was stationed at the fort for three years from 1729; then Father Bonnacamps, S. J., who accompanied the expedition of De Celeron, also visited the fort in July, 1749. The Rev. Claude Pieot was supposed to have been killed in an assault on the fort in 1759.

There was no Catholic chaplain stationed at the fort during the period of English possession, but there was a large garrison of soldiers there and many of them were undoubtedly Catholics, and Jesuits visited the fort a few times during this period and held services in the chapel, which still existed, for the Catholics of the garrison. The Rev. Edmund Burke visited the fort in 1796 and said mass in the little chapel.

All the priests who were stationed at Fort Niagara during the period of French possession were Franciscans. The Franciscans were stationed at the fort at Ogdensburg and at Fort Duquesne, and evidently priests of the same order were stationed at Niagara until it fell into the hands of the English. After the British retired from the fort, the chapel was abandoned forever; and nothing now remains except some walls in the interior of the fort which formed part of the mess house in the chapel during the period of French possession.





ST. VINCENT'S FEMALE ORPHAN ASYLUM, Buffalo, Sisters of Charity.



ST. VINCENT'S TECHNICAL SCHOOL, Buffalo, Sisters of Charity.



BROTHER EDWARD,
President St. Joseph's College, Buffalo.



ST. JOSEPH'S COLLEGE, Buffalo, Brothers of the Christian Schools.



ST. MARY'S INFANT ASYLUM AND MATERNITY HOSPITAL,
Sisters of Charity, Buffalo.



THE PROVIDENCE RETREAT,
Sisters of Charity, Buffalo.



CHAPEL OF PERPETUAL ADORATION, Convent,
Sisters of the Third Order of St. Francis, Buffalo.



ST. FRANCIS CONVENT, MOTHER-HOUSE AND NOVITIATE OF THE SISTERS OF THE
THIRD ORDER OF ST. FRANCIS, and Asylum for the care of Old and Infirm Persons, Buffalo.



ST. FRANCIS' HOME FOR THE AGED AND INFIRM, Williamsville,
Sisters of the Third Order of St. Francis.



ST. FRANCIS' CONVENT AND HOME FOR THE AGED AND INFIRM, Gardenville,
Sisters of the Third Order of St. Francis.



REV. GEORGE AZIZ,
Rector Church of St. John Maron, Buffalo.



REV. ANTHONY ZOBY,
Church of St. John Maron, Buffalo.



EMERGENCY HOSPITAL, Buffalo,
Sisters of Charity.



ST. PATRICK'S CHURCH AND RECTORY, Lockport.



INTERIOR ST. PATRICK'S CHURCH, Lockport.



RT. REV. P. J. CANNON, Dean,
Lockport.



ST. MARY'S CHURCH,
Lockport.



REV. HENRY FUCHS.
Lockport.



(The late) Very Rev. THOS. BROUGHAM, V. F., Dean,
Batavia.



REV. THOS. J. E. BLAKENEY,
Batavia.



ST. JOSEPH'S CONVENT AND SCHOOL, Batavia.



REV. JOHN F. MCGINN,
Rector St. Bridget's Church, Newfane.



ST. JOSEPH'S CHURCH, Batavia.



REV. J. J. LEDDY, Lockport.



ST. JOHN THE BAPTIST'S CHURCH,
School and Rectory, Lockport.



REV. H. J. KINGSTON, Akron.



ST. MICHAEL'S CHURCH Warsaw.
Erected during the pastorate of Rev. J. J. Leddy.



ST. TERESA CHURCH AND RECTORY,
Akron.

PART II



History of Catholicity
Among the Early Settlers.

CHAPTER I.

THE TWILIGHT.



EARLY white society of the New World did not offer a very congenial field for the growth of the Church.

The earliest white settlers came from countries in which the Church was persecuted and her offices proscribed; or they came from lands that had been drenched with blood that had been shed in religious wars and religious feuds, and rancor filled their hearts towards the professors of Catholicity. The penal laws of England were re-enacted in the provinces of America; and if the Church had any history amongst the earliest settlers it was written in hieroglyphics, invisible to the eyes of men; it was engraven in the hearts of her children, and was formed by their private acts of devotion or their secret reception of the sacraments. Mass might have been celebrated at different times in the homes of faithful families, but there was no organized congregation in the State of New York till freedom came with the formation of the United States.

When Father Jogues escaped from the Mohawks and reached New Amsterdam(1) in 1643, he found only two Catholics in the settlement; and but few more came until the arrival of Governor Dongan. Thomas Dongan, (2) the first Catholic governor of Manhattan, succeeded Sir Edmund Andros in 1683, and he was disposed to promote the utmost freedom of religion, in order to secure the rights of his co-religionists to publicly proclaim the principles of their faith and to enjoy with impunity the solemn services of the Church.

Jesuit missionaries had labored for nearly a half century among the scattered hamlets of Catholic colonists in Maryland and adjoining provinces before the advent of Governor Dongan. The great religious order of the Society of Jesus, known as the Jesuits, filled the seats of learning in many of the colleges and universities of Europe, and this was also one of the missionary orders of the New World. Members of the order were very willing to go out to the mission fields wherever their presence was needed and especially to the lands where the civil rulers would sanction their labors. New York offered a very promising field with a Catholic Governor at the head of the province. Two English priests, the Rev. Thomas Harvey and the Rev. Henry Harrison, prepared for this mission. Father Harvey sailed with the new governor of New York in an old frigate, *The Nantasket*, in August, 1683, whence they proceeded overland to their new fields of labor.

This new field gave promise of abundant harvests. With a Catholic governor to protect them they could make New York the centre of their labors. Here they could build their college and establish their headquarters. From New York they could attend frequently the few scattered Catholics dwelling outside the island, in the present State of New Jersey, or on the islands down the bay. They might also establish a Catholic settlement for the Iroquois near Manhattan, so that they would be weaned from the influence of the French. Governor Dongan was in sympathy with all these projects, and he was especially anxious to secure the friendship of the Iroquois.

Both England and France were reaching out for territory and trade in the New World. The French sailed into the Gulf of St. Lawrence, ascended the river also named after the Saint established important posts at Quebec, Montreal and Three Rivers, and had already an extensive fur trade with the Indian nations of the far North and West. The English landed at Manhattan, and establishing here their base of supplies, prepared to reach out to the West for furs and land. The great war-like nation of the Iroquois cut off the westward progress of both the English and the French, and to gain the friendship of these Indian nations became the great aim of the rival governor's diplomacy. The

(1) Hudson discovered New York in 1609, and sailed up the river which bears his name. The territory was claimed by Holland, and the Dutch began to settle on Manhattan Island in 1621. The region between Canada and Virginia was named "New Netherlands." Manhattan Island was purchased from the Indians in 1626 for twenty-four dollars. The English claimed the territory as part of Virginia and in August, 1664, captured Manhattan (New Amsterdam) and named it New York. The Dutch regained possession shortly after, but it reverted to the English next year, and it remained under English control until the revolution.

(2) Dongan was a descendant of an Irish-Catholic family, and a distant relation of the Earl of Tyreconnell.

French had the advantage of many years of friendly contact through the presence of the missionaries in the different nations and through years of established trade; but the English would also send them missionaries, and would sell them goods cheaper than they could buy from the French.

Bright hopes of abundant harvests led the English priests to labor early in this new field. The English provincial, Father Marner, wrote to the superior general of the order in 1683: "Father Thomas Harvey, the missionary passes to New York by consent of the governor of the colony. In that colony is a respectable city, fit for the foundation of a college, if faculties are given to which college those who are now scattered throughout Maryland may betake themselves and make excursions from thence into Maryland. The Duke of York, the lord of that colony, greatly encourages the undertaking of a new mission." (1).

The college was started with a small number of students, mostly rich men's sons who were looking for a classical polish to ornament a professional career. The classics would not appeal to a very large number in a commercial community, and the college did not long flourish. Leisler wrote to the governor at Boston in 1669: "I have formerly urged to inform your Hon. that Coll. Dongan, in his time did erect a Jesuite college upon cullour to learn Latin, to the judges West. Mr. Graham, Judge Palmer and John Tudor did contribute their sons for some time, but no body imitating them, the college vanished." (2).

The Jesuits also organized the few Catholic families then in New York into a congregation, and these assembled on Sunday in the little chapel in Fort James, which was south of Bowling Green. Many persons who were not formerly known as Catholics were to be seen here every Sunday, following faithfully the services of the Church.

Father Le Moyne visited New Amsterdam (New York) (3) in 1658, and he came, says Dominic Megapolensis, "On account of the Papists residing here, and especially for the accommodation of the French sailors." Smith (4) says: "Papists began to settle in the colony under the smiles of the governor; the collector of the revenues and several principal officers threw off the mask and openly avowed their attachment to the doctrines of Rome. In a word, the whole body of the people trembled for the Protestant cause."

The scattered families of Catholics throughout the colonies like those at New York, were not known as such because in many places they were publicly proscribed by the law, and in other places they were privately ostracised by society. It was only when they became strong enough to proclaim their faith openly that they were recognized as children of the Church. Governor Dongan convened the first legislative assembly ever held in New York in October, 1683; and one of the first acts of that body was to pass what was called the "Bill of Rights," which proclaimed the principles of religious freedom. The principle of religious liberty thus publicly proclaimed in New York was a determining factor in the coming of the Jesuits to the province. They needed only freedom from restraint to find ample scope for their zeal.

They were, however, doomed to disappointment; and their bright flower of promise was nipped in the bud. James the Second, the Catholic king of England, was hurled from the throne; a conspiracy against king and Church deposed Dongan in New York; and black bigotry banished from the province the spirit of religious liberty which an enlightened governor had fostered. Catholics were discriminated against by law, and priests were proscribed under severe penalties (5). For nearly a century after Dongan's rule Catholics were very few in the present State of New York, and even these few practiced their faith in the privacy of their homes or were separated entirely from communion with their co-religionists. Without priests to supply spiritual nourishment for their souls in life, their faith languished and became but a feeble reflection of the fervor of their earlier years, and was often extinct when death came without the consolation of the sacraments.

Few faithful Catholics would desire to settle in a land in which their religion was proscribed, and only those colonies that were comparatively liberal in their laws were selected for future homes by Catholic emigrants. Some went to Virginia where their religion and characteristic race features were eliminated by their environments. Some settled in Philadelphia, whither the liberal policy of Penn attracted them by allurements of freedom of religion and hopes of peace.

(1) Foley, "Records of the English Province," Chap. 7, page 343, in Shea.

(2) Doc. History, Vol. 2, page 23.

(3) Then under the government of Holland.

(4) History of New York, Vol. 1, page 90.

(5) Laws of July, 1700, prohibited priests from entering a dwelling in the province under penalty of imprisonment; a second offense was punishable by death.

Penn's policy was too liberal for some, and complaints were made which induced Penn to write to Governor Logan: "There is a complaint against your government that you suffer publick mass in a scandalous manner." A more tolerant spirit prevailed in Pennsylvania than in New York, and many Catholics made their homes in Philadelphia, (1) and many others came there to have their children baptized or to receive the sacraments.

The spirit of intolerance which dominated New York excluded Catholics from the colony, and seven years after the deposition of Dongan only seven Catholic families were returned from New York. Upon order of Governor Fletcher, William Merriitt, mayor of New York, gave the following list of Catholics in the city: "Maj. Anthony Brockholes, Mr. William Douglass, Mr. John Cooly, Mr. Christian Lawrence, Mr. Thomas Howarding, Mr. John Cavalier, Mr. John Patte, Mr. John Fenny and Mr. Philip Cunningham." (2).

The Church could not thrive under the restrictions put upon her development by intolerant laws, nor could her children practice the principles of their faith under the bane of religious bigotry rampant in the society of colonial New York. Many Catholic individuals and families undoubtedly dwelt in New York during the century of English rule, but the church enjoyed no public life or concomitant history and existed only as she did in the first centuries, in the catacombs,—held her services in some private dwelling behind closed shutters to exclude the gaze of unfriendly eyes.

About 1655 there were many Acadian (3) Catholics in the colony, but they were more like slaves than free white men and were mostly children separated from their parents, whose existence was tolerated on the prospect of useful citizenship. These had no priest; it was the policy of the rulers to eradicate their religion as well as their nationality. The presence of so many prominent Polish and French Catholic officials during the revolution, training and leading our troops, dispelled much of the prejudice against their religion. The spirit of freedom, proclaimed in the Constitution of the new republic, was incompatible with religious persecution, and as soon as the British evacuated New York the Catholics scattered through the town began to assemble for services. Father Farmer came from Philadelphia to celebrate mass for them in the house of the Spanish minister (4) or Spanish consul. Mass was also said in a carpenter shop on Barclay Street, which was then in the suburbs of the city; and mass was also said in a public building in Vauxhall Garden, on North River, near Warren or Chambers Street.

The law of 1700 against priests and Jesuits was repealed by the Legislature of the State of New York in 1754, and immediately after the Catholics of the city began to form a congregation.

The Rev. Charles Whelan, an Irish Franciscan, who had been a chaplain on one of the French warships, became their first resident pastor. Trustees were selected and shortly after St. Peters, in Barclay Street, was started, the first Catholic church in the City of New York.

(1) 5,655 Irish emigrants landed at Philadelphia in 1729, and the great majority of them must have been Catholics. McGee.

(2) Bishop Bayley's History of the Church in New York.

(3) The expulsion of the Acadians from their homes was one of the most inhuman acts that ever blotted the pages of history of any civilized country. Children were separated from their parents, wives from their husbands, and they were scattered among the different colonies where it was hoped they would be absorbed by the English communities and become faithful subjects of the king. They were French Catholics.

(4) First Mass (Bailey).

CHAPTER II.

THE BEGINNING OF CHURCH HISTORY IN WESTERN NEW YORK.

WESTERN New York was still a wilderness when peace settled over the land after the long struggle of the colonies for freedom from British oppression. There were not many settlers in Western New York until some years after the revolution; and the country was an unbroken stretch of forest from the Hudson River to Fort Niagara, except the few clearings occupied by the cabins of Indians who had not been driven from their homes by General Sullivan, on account of the Wyoming massacre and the assistance they rendered the British in the war.

The Senecas settled on Buffalo Creek, about five miles south of Buffalo, where they dwelt for many years until the advancing tide of the white race swept them from the last refuge of safety and from the land where they roamed the forest, being children of nature like the deer of the forest and the beaver of the brook; masters of all except the Genii, who were the invisible inhabitants of the region, and who dwelt in every mysterious place, whether woodland or water, and presided over the destiny of the Indian race.

Even before the revolution a considerable colony of the Scotch (1) Catholics, from Glengary Scotland, at the invitation of Sir Wm. Johnson, settled in 1773, along the Mohawk Valley and near Rome, with an Irish priest, Father John McKenna as pastor; but when war came these sturdy Scotchmen were suspected of sympathizing with England, and they were forced to leave their homes in 1776 and immigrate to British soil in Canada. This was the first priest to administer the sacraments in the State of New York since the Jesuits dwelt among the Iroquois Indians. The first settlements in Western New York were made on the shores of the lakes or the banks of the rivers, as the water was the first means of transit to the interior from the seaports where the European immigrants landed, and it furnished the most convenient method of transportation to the early settlers. There were very few Catholics among those early settlers, or if they were Catholics they did not openly profess their faith on account of the prejudice they might excite, and also because the laws of the State of New York, punishing those who harbored priests, were not revealed until 1784 (2), and the penal laws of the New England States, whence some of the Catholic emigrants came, were still in force. In 1785 Rev. John Carroll wrote to Rome that there were about 1500 Catholics in the State of New York; but most of these lived in the City of New York, with perhaps a few at Albany.

Soon after the close of the war the Genesee country attracted the attention of intending emigrants in the Eastern States on account of its fertility of soil, because it was extensively advertised, and because a large tract adjoining it was given by the government to officers and soldiers of the late war. Settlers came from New York up the Hudson River to the Mohawk, and through Mud Creek to Oneida Lake, then through the Oswego River to Lake Ontario, whence they landed at some convenient place along its southern shore; or they came from Philadelphia through the Schuylkill River to the Susquehanna, and through the Chemung River to Crooked Lake. These hardy pioneers traveled in shallow flat bottomed boats, carrying all their earthly possessions, with perhaps a yoke of oxen to draw the boat through the water, or haul it over the rough ground of the portage between river and lake (3). Some of these emigrants settled at favorable locations along the route; and Elmira, Owego, Bath, Watkins (Cathrines) Geneva and Canandaigua, soon contained clusters of log houses and cabins, the advance guard of European civilization; but the first settlement of importance was that of eighty families of the Quakers or Friends, who came about 1790 and dwelt along the western shores of Lake Seneca about twenty miles south of Geneva.

There was a settlement of Catholics near Fort Stanwix (Rome) in 1795, comprising about seventy families with Father Flynn as pastor (4), and there were said to be four hundred Catholic (5) families between that place and Albany.

(1) Shea. "Life of Archbishop Carroll."

(2) Bishop Timon's History.

(3) Buffalo Historical Society Publication.

(4) This was probably at Carthage on the Black River.

(5) These were probably the Scotch, who formerly dwelt on the Mohawk on the Johnson establishment.

The first paper issued in Western New York was published at Bath, in 1796, and was called the "*Bath Gazette*" and "*Genesee Advertiser*" (1), but the only places of note even after a decade of the 19th century's years had passed were Batavia and Canandaigua, because here the land companies established their headquarters and located their offices (2).

The first settlers came from New England states, and established their dwellings on the Genesee tract, in the valley of the Chemung or along the highway which led from the East. They passed through Fort Stanwix, Oneida, Onondaga, to Cayuga Lake, where there was a ferry; thence to Seneca Lake and Geneva; thence to Canandaigua, and to the Genesee River near Avon (3). From the Genesee River to the Niagara the road passed through swampy land in this ninety miles of forest, where in 1792 there was no white man, or the house of any white man to be found. The Genesee tract, which comprised about 2,000,000 acres, and extended across the State north and south, and forty-two miles east and west, soon began to be dotted with the cabins of emigrants who were attracted to this section by the fertility of the soil, and the report that was sedulously spread abroad that this was the great grain growing region of the West (4). The necessity of having mills to grind their grain was early recognized by the settlers, and one was started at Newtown (Elmira); and in 1789, Ebenezer Allen, a dissolute character who lived among the Indians, bought one hundred acres of land near the Falls of the Genesee, in the present City of Rochester, for the purpose of establishing a mill for the convenience and accommodation of the inhabitants of the surrounding country (5). No town, however, opened up around Allen's mill for many years, and the mill itself did not thrive, partly through the carelessness of the owner and partly because it was too distant from the important settlements and the public highways; but some years after the place became known for its large milling interests, and received the name of the Flour City. In 1802 three gentlemen from Maryland, Colonel Rochester, Colonel Fitzhugh and Major Carroll, believing that the Allen mill site was favorably located for a future town or city, bought the one hundred acres at seventeen and one-half dollars an acre, and laid it out in village lots (6). Others thought the unborn city would arise on the shores of the lake, or at Irondequoit Bay, as this was the old Indian landing place (7), and many of the early settlers still followed this route to the Genesee country, and the city of Tryon was laid out on the picturesque bluffs of the bay; but as soon as the water power at the falls was developed, this prospective city vanished, and practical persons could see in present profits of the flour mills at the falls the future favorable location of a great industrial town. Soon after the revolutionary war the United States government began the construction of military roads, and the state legislature appropriated sums for the building of highways through the unsettled portion of the state; and this gave immigrants an opportunity to locate more inland and even in places where transportation by water was not within easy reach. The early travelers overland followed the Indian trails, which were the only roadways then existing, and these were improved and adapted to the modern method of transportation and became the public highways; thus the old trail through the open forests of oak, which furnished the portage between the upper and lower Niagara, gradually widened as the bulk of freight increased until it became a modern highway. In 1802 the government commissioned General Wilkinson to build a military road from Lewiston to Black Rock; but the road was finished only from Lewiston to the top of the hill, although the trees were cut and the brush was cleared away the entire distance.

The Ridge Road, which was an old Indian trail from the Genesee to the Niagara, a short distance from the south shore of Lake Ontario, was opened about 1815 and offered an excellent means of transit to the early immigrants. The other road from the east through Avon, Leroy and Batavia, branched off a short distance west of the last place, one road leading towards Buffalo, the other towards Lewiston. The Buffalo branch led to the ferry over the Niagara River, which was in operation before the revolution, but dividing into two branches on its entrance into the present limits of the city, one branch coming along Bouck Street (Lafayette Avenue), the other along North Street to the road which ran along the beach from Buffalo Creek to the ferry. State Street and Lake View Avenue in Rochester were Indian trails (8) that were gradually transformed into the highways of the white man, and finally into the

(1) Doc. History of New York.

(2) The agents at Batavia and Bath were Catholics:

(3) Parker, "Rochester."

(4) It was bought from Massachusetts.

(5) Parker, "Rochester."

(6) Ibid.

(7) Denonville's army landed here.

(8) See map of Rochester in Reilly (Grosvenor Library).

avenues of a modern city. The earliest settlers in the western part of the state, outside of the little hamlets at the principal points of navigation, took up their abode along these highways and began the work of clearing the forests and establishing their homes. There were very few Catholics among these early settlers, as they came principally from New-England, and the tide of European emigration did not begin to flow to these shores until public improvements offered a good market for the laborers from other lands.

The French province of Canada included Northern Ohio, Indiana, Michigan and Wisconsin; and there were settlements made in these remote sections of the country, and Catholic congregations were established in these states, under the spiritual guidance of the French Bishop of Quebec. There was also a congregation of French and Canadians at Split Rock, Lake Champlain, New York, in 1790, in charge of the Rev. Peter La Valiniere; and even after Archbishop Carroll was appointed Vicar Apostolic, the bishop of Quebec claimed jurisdiction over the Canadians in Northern New York (1).

The diocese of Baltimore was divided in 1808; and New York (2), Philadelphia, Boston and Bardst-town (3) were made new dioceses, and this put an end to the jurisdiction of the Bishop of Quebec in the State of New York, although the new bishops of Philadelphia and New York made the Bishop of Quebec their Vicar General, on account of the French residents in the northern parts of these respective states, and the Bishop of Quebec, through courtesy, appointed the new bishops of New York and Philadelphia his vicars general for the French in their dioceses (4).

The state laws, condemning Catholic priests to imprisonment and even death, were not repealed until 1784; and up to this time there did not exist a single Catholic congregation within the limits of the State of New York, although there was a large number of the faithful in different parts of the state. Archbishop Carroll wrote to Rome in 1785 that there were about 1500 Catholics in the State of New York, but there was undoubtedly a larger number, as they were scattered through the state, and many were afraid to profess openly their faith on account of the recent laws and the prejudice which existed against them. St. Peter's congregation in New York City was organized in 1786, and the church was dedicated on November 4th of the same year by Father Nugent; and this was the first Catholic parish established in the State of New York. Priests from Philadelphia visited New York in disguise for some years before the revolution, and the chaplain of the French fleet administered also a few times to the faithful in the city, but there was no church organized or visible congregation; and the Catholics assembled in some friendly home or large building when the priests came to receive the sacraments and hear mass, (5) although they had a little frame chapel which was burned during the revolution (6).

Many Catholics had settled at Albany and westward as far as Fort Stanwix (Rome) before the close of the century. Sir Wm. Johnson obtained his title and 500 pounds sterling a year for the repulse of the French near Lake George (7). He obtained also a vast tract of land, about 100,000 acres, a few miles west of Schenectady. Here he erected a baronial manor-seat, and lived in barbaric splendor with Molly Brant, the sister of Joseph Brant, the great Mohawk chief. A large colony of hardy Scotch Catholics were induced to settle on his estate, and they came from their old homes with their priest, Father McKenna, to form a respectable settlement in the New World.

When the colonies rebelled against England the sympathies of Johnson and his Scotch tenants were on the side of the British crown. Such a large community of Tories, so near New York, could not escape the vigilant American officers. Rumors came to Johnstown that General Schuyler was about to descend upon the colony to disarm or capture them, and they hastily gathered their belongings and fled through the forests of Northern New York with their priest, to the friendly fields of Canada.

The Catholics of Albany started at an early date the erection of a church edifice of which Thomas Barry laid the corner stone on September 12, 1797, assisted by Louis Le Couteulx, who afterwards became prominent in church affairs at Buffalo; and it was to this church that for many years the Catholics of Western New York came to receive the sacraments at Easter, to be married, and to have their children baptized.

(1) Shea, "Life of Carroll."

(2) Rev. Luke Concomon was consecrated at Rome first bishop of New York, but he never came to this country and died at Naples soon after his consecration.

(3) Maryland Catholics began to move to Kentucky in 1785. Shea.

(4) Shea.

(5) Bishop Bailey, "History of Catholic Church in New York."

(6) Shea.

(7) He changed the name from Lake St. Sacrament to Lake George in honor of the English king and to show that the territory belonged undoubtedly to England.

When civil peace settled over the country with the advent of liberty and the Republic, it was then that the Church founded by the Prince of Peace, and herself the harbinger of "peace to men of good will" first began to manifest her existence in the land; and she came forth as she did in the fourth century from the catacombs, from her hiding places in the humble homes of the faithful to the light of day, because she found a congenial atmosphere in the spirit of freedom and began to form her children into congregations, and to erect handsome buildings for the service and worship of God (1). After the suppression of the order of Jesuits (2) many of the members in England and Belgium came to America, and for many years they were the only missionaries in the country; and they went about on horseback visiting the faithful in the different towns and hamlets and supporting themselves, sometimes by teaching schools, by the slender contributions of the people, or by the rent and produce of farms which they held in their own name (3). Prominent among these Jesuits was the Rev. John Carroll, who was consecrated bishop of Baltimore and the first bishop of the United States, at Lulworth Castle, England, on August 15, 1790, with jurisdiction over all the territory east of the Mississippi River (4). Catholic laymen erected chapels in different parts of the country, but they had no priests and they could only hope that when some itinerant priest would come their way they would have a place to assemble and worship God.

There was no seminary for priests in the country until the Sulpitians, fearing the ravages of the revolution in France, turned their eyes to this land as a place of safe retreat, where they could continue the work of educating young men for the ministry; and they started a little college at Baltimore in 1791; but it was many years before they could furnish priests to the extensive and rapidly increasing missions in the United States. In the large towns and where there was a considerable settlement of Catholics the eyes of the faithful turned anxiously to their old homes across the water, to the church in which they were baptized, in which they made their first communion and were confirmed, and, perhaps, married; to the priests who instructed them in their catechism and their religious duties, and their only hope lay in the thought that some of these good priests would take pity on their condition, and would come to minister to their wants in the New World. Many priests did come on the invitation of laymen, but they did not remain long in any one place, for the number of Catholics was small in each locality, and they were unable to support a permanent pastor. Many Catholic families in the eighteenth century, and in the early years of the nineteenth century, were undoubtedly lost to the faith, because they had no priest, no Catholic society, nor the influence of Catholic surroundings, no means of keeping alive the principles of their faith; and although the old country people may have remained true to their church, yet they had no means to teach the faith to their children as the printing of Catholic books in England was a crime and the same spirit, if not the same laws, prevailed in the New World (5). It could not be expected that the Church, under the conditions that prevailed previous to the revolution, would make very rapid progress; it was, in fact, only the firm faith of her children that enabled them to remain faithful to her teachings, for many of them were forced to live without the grace and strength of her sacraments, and to die without the consolation of her priests.

The increase in numbers of the faithful during those early years must necessarily come from immigration; but it is very difficult to determine how many Catholics came to these shores before 1820, as there was no official record kept of the number of immigrants to this country before that date. From the close of the revolution to 1820 it is estimated that 225,000 Europeans came to the United States (6). When the great project of building the Erie canal, to connect Lake Erie with the Atlantic Ocean was begun it attracted thousands of the laboring class from Europe, but more especially from Ireland; and in three years, from 1816 to 1819, more than ten thousand Irish emigrants landed at the port of New York. The Erie canal was begun in October, 1817, at Rome, New York, and the greater number of these Irish emigrants were undoubtedly employed on this great work. Nearly all of these were Catholics, yet no priests came to attend them, and the only Catholic clergyman in the State

(1) After peace in 1783 the capital of the country was New York; and here the Spanish and French legations, who were entirely Catholic, had Catholic services in their chapels, and their presence and example did much to destroy or at least to weaken the spirit of bigotry and hatred of the Catholic religion.

(2) In 1783.

(3) Shea, "Life of Carroll."

(4) There was another diocese west of the Mississippi where bishops and priests were paid by the Spanish government.

(5) The first Catholic book published in the United States was an edition of Reeve's History of the Bible, issued by Talbot in Philadelphia in 1584. Another Catholic book was printed in 1789, and a quarto Bible in 1790, and another in 1805. History of Church in New York.

(6) Bureau of Statistics, Treasury Department, 1890.

outside of New York and Albany, was the Rev. Arthur Langdill to whom Bishop Connolly, October 22, 1817, gave faculties to perform all priestly duties throughout the diocese of New York, excepting in New York City and Albany, until further orders (1). This reverend gentleman probably visited the Catholic laborers along the canal and other places through the State; but he did not labor permanently in the State, and nothing is recorded of his presence after his sojourn at New Burg in January, 1818 (2).

There was no priest to preach the word of God to the hundreds of Catholics laboring along the canal, or to light up the last hours of many faithful sons of the Church who contracted mortal maladies in the swamps and forests along the line of this great work (3). There were not priests enough to attend the established congregations, much less to travel through the State to administer the sacraments to the scattered Catholic population; so when Bishop Connolly came to New York he found only four priests to attend the 1,300 Catholics in the city, and two of these, who were Jesuits, left soon after (4). Even as late as 1822, there were only eight priests in the entire diocese, and but one, Rev. Patrick Kelly, in all Western New York (5). There was no seminary except at Baltimore, and "The American youth have an almost invincible repugnance to the ecclesiastical state" (6). The Catholics of Auburn were the first to receive the ministration of a priest. There were several Catholics there, and they sent to New York for a priest to baptize their children. The Rev. Michael Gorman came in 1820, from the Cathedral at New York, and said mass in the court house for the five or six families, and administered the sacraments of the church. (7)

At the beginning of the present century there were only about fifty families west of the Genesee Falls, Hanfords Landing, at Leroy and Fort Schlosser (8). On account of its favorable location Buffalo was early looked upon as a possible site of a future city, and the advantages it offered soon attracted prospective settlers to locate within its domain, and its propinquity to the Seneca Reservation made it a desirable place for barter and trade with the Indians. Buffalo to the Indian was "Te-osah-way," the bass wood place; and the tableland or plateau of the site of the present city, beginning with the rise of ground at the Terrace and extending east and north, was covered with fine chestnut groves, and bass wood forests extended over the region to the south and along Buffalo Creek. From the Terrace cliffs to the lake was a marshy flat which covered all the southern part of the present city and extended nearly to Seneca Street (9). In 1801 the Holland Company gave it the name of New Amsterdam, but the appellation did not seem congenial, and it mysteriously and gradually assumed the name of Buffalo. The first settlers located on Exchange, then called Crowe Street, on Main Street and on the Terrace. Mr. Le Couteux, one of the most prominent of the early inhabitants and a generous and faithful Catholic, came in 1804 and located at the northeast corner of Main and Exchange streets, where he had a drug store which faced on Exchange Street, and a flower garden on the Main Street side of his lot.

Mr. O'Rourke also came to Buffalo about the same time; and a Mr. O'Neill, a ferryman at Black Rock in 1800, was very probably an Irish Catholic, but a congregation was not formed for nearly a quarter of a century after the above dates. Catholics seemed to have congregated at Rochester earlier than at any other place in the western portion of the State; and although it was a mere hamlet until work on the Erie Canal was started, yet the prospect of convenient transportation to the east and to the sea for its extensive milling interests, and for the shipment of grain from the Genesee tract, brought many settlers to this favored locality. In 1818 Colonel Nathaniel Rochester, after whom the place was named, came from Maryland, and his entrance into the future city with ten slaves (10) created considerable excitement in this free community where slavery would not be tolerated. About this same year the first visit of a priest was made by Rev. Patrick McCormick (11) to the village of Rochester; but it could only have been a transient visit, as no such name is found in the almanac or early lists

(1) Bailey, History of New York.

(2) Bailey, History of Catholic Church in New York.

(3) An epidemic had broken out among the men near Syracuse and about 1,200 were sick at one time.

(4) Bailey.

(5) Almanac 1822.

(6) Bishop Connolly's Journal.

(7) Bishop Timon's History.

(8) Hotchkiss, "Western New York."

(9) Welch, "Buffalo."

(10) The legislature passed a bill in 1817 abolishing slavery in the State after 1827.

(11) Bishop Timon. This was probably the Rev. M. Gorman, who came to Rochester at the time of his visit to Auburn.

of priests in New York. The Rev. Patrick Kelly, who was educated in Ireland, was ordained by Bishop Connolly in 1821, and was soon after sent to administer to the spiritual wants of the Catholics scattered through the entire western part of the State.

Catholic immigrants had already settled in considerable numbers at Auburn and at Rochester, and this zealous young priest labored earnestly to assemble these children of the Church into congregations, and to build some humble chapel where they might receive the sacraments and worship God. His principal duties consisted in ministering to the spiritual wants of the hundreds of Catholics who were employed along the line of the Erie Canal; yet these were not his only care, as many had already located at Auburn and Rochester, and he erected in 1821 (1) a little chapel at the former place for the accommodation of the eight or ten families who were located there as prominent residents. Father Kelly also visited Rochester (2), which then contained about 1700 inhabitants, and urged the Catholics to secure a lot and build a church.

Many Irish Catholics were among the first settlers of Rochester, and their names are found among the first purchasers of lots on the one hundred tract, in the village directory, and in public offices; and soon after the arrival of Father Kelly they began to collect funds for the purchase of a lot and the building of a little church where they might hear mass and receive the sacraments. A little frame building was put up on the site of the present Cathedral, and here they worshipped whenever a priest came, until the Rev. M. McNamara built the first stone church for them.

Bishop Connell, of Philadelphia, was the first Catholic clergyman to visit Buffalo, after the white man settled within its confines. He passed through the settlement in 1821, whilst on his journey to Quebec. He baptized a child for the O'Rourke family; but there is no record that he performed any other religious service.

The Rev. P. Kelly also came to Buffalo the same year, and remained some days. He held one public service in St. Paul's Episcopal Church, which was a little frame building, not quite finished, and which was located on the Pearl Street side of the present property. This was the first public mass said in Buffalo since the time of Hennepin (3). There were only five Catholic families here then.

(1) First Catholic Almanac printed 1822.

(2) As some confusion might arise from the early name of counties we give here a short account of their formation. Previous to 1789 Montgomery County extended over the western half of the State, but in this year Ontario County was formed embracing all Western New York; and Steuben County was formed from the latter in 1796 with nearly the same limits as at present. In 1802 Genesee County was formed embracing all the territory west of the Genesee River, and from Genesee and Steuben, Allegany County was formed in 1806. Monroe County was formed from Ontario and Genesee in 1821, and the same year, Erie County was formed from Niagara. Chautauqua, Niagara and Cattaraugus counties were formed in 1808. In 1823 Livingstone was taken from Ontario and Genesee; Yates from Ontario and Steuben; and Wayne from Ontario and Seneca. Orleans was taken from Genesee in 1824, and Wyoming from Genesee in 1841. Seneca County was formed from Cayuga in 1804; and Chemung from Tioga in 1836. Hotchkiss, "Western New York."

(3) The Rev. Dr. Babcock was the rector at the time. See *Iroquois and Jesuits*, p. 212.



CHAPTER III.

THE MISSIONARY PERIOD.

AFTER Father Kelley's departure there was no resident priest in the diocese until the advent of the Rev. Michael McNamara. Father McNamara was the first resident priest of Rochester and of the original diocese of Buffalo. He had collected money in New York, Philadelphia and some of the other large towns for the purpose of building a church. When he was sent by the bishop of the New York diocese to look after the spiritual interests of the western part of the State he established his home near Rochester, because here there was already a church building and a respectable congregation. He lived on a farm up the Genesee some miles from Rochester, and he came to town every Saturday to perform his duties as pastor of the congregation. His mission embraced all the settlements in the western part of the State. Auburn, Owego, Canandaigua, Geneva, Palmyra and several little settlements in Monroe, Ontario, Wayne, Tompkins and Steuben counties were then formed into communities with prospects of future incorporation as villages or towns. Father McNamara visited all these little places whenever occasion offered, and he said mass in many of them or administered other sacraments as occasion demanded. He came to Rochester in 1825, and he built a second church of stone on the site of St. Patrick's Cathedral, and he remained here as pastor of this congregation until he died of cholera in 1832.

The Rev. Stephen Badin was the first priest who remained any length of time in Buffalo. He had been on the mission in Kentucky when his health gave way, and he returned to Europe where he remained five years until he was completely restored. On his way back to his mission in Kentucky he tarried in Buffalo for six weeks as the guest of Mr. Le Couteulx, and during this period he assembled the Catholics and said mass for them either in the court house or in the house of Mr. Le Couteulx, and he urged them to secure a church building where they might have services when a priest could come to minister to them. Father Badin's presence and zeal inspired the Catholics with a desire of having a church of their own and a priest who could say mass for them and administer the sacraments, and he issued a circular calling upon their friends and neighbors to assist them in establishing a church for the Catholics of the city. Mr. Le Couteulx possessed much land within the city limits and Father Badin persuaded him to donate a plot of land to Bishop Dubois which would serve for a church, priest's house and cemetery. Mr. Le Couteulx sent the deed of this plot of ground, which was located on the corner of Louis (or Edward) and Main streets to Bishop Dubois as a New Year's gift at the beginning of January, 1829. A part of this land on which the parochial residence of St. Louis' parish now rests was used for cemetery purposes, but only for a short period.

Bishop Dubois came to Buffalo that year to inspect his gift and to consider the prospect of the establishment of a church at this extreme end of his diocese. Many Catholics had settled in Buffalo within a few months preceding the bishop's visit, and he found that a priest was urgently needed to attend the spiritual wants of the large number of Catholics in the town. The bishop held services in the court house, and heard, through an interpreter, confessions of about two hundred Swiss or Alsations. He also blessed the grounds for the purposes for which they were donated, and readily acquiesced in the urgent appeal of the people for a priest. In the fall of this year the Rev. N. Mertz, a saintly old man, arrived in Buffalo as the first resident pastor west of Rochester. He established his residence on the west side of Pearl Street, in the rear of the old Eagle Hotel, and he said mass in a rented house nearby until the little church which was called "The Lamb of God," was built on the property donated by Mr. Le Couteulx. Father Mertz had collected some money in Europe for a church which he had intended to build farther west, and he had also a bronze or brass tabernacle on which there was the figure of a lamb, and this gave the name to the little log church which was the first edifice erected to the service of God in the diocese west of Rochester.

Father Mertz also visited occasionally some of the other settlements outside of Buffalo. There were settlements then, or clusters of houses, at Lancaster, at Sheldon, at Java, and also some farmers at Eden, Williamsville and North Bush. Whenever Father Mertz could find time, or when he

was called to any of these places to attend the sick, he visited the few Catholic families in these different places and did what he could to keep alive their faith or to console them with the sacraments.

The extreme eastern end of the diocese, or what was afterwards the diocese of Buffalo, was looked after by the Rev. Francis O'Donoghue, who dwelt at Selina, which is now Syracuse. Father O'Donoghue occasionally visited Auburn, Owego, Elmira, Ithaca, Canandaigua and Geneva, until 1834 (1), when he bought the Methodist church on Chapel Street in Auburn and established his residence there. There was no other church in any of the above places, and the priest was merely an itinerant missionary who carried the chalice and vestments with him to these different places and said mass in the homes of some of the faithful. After Auburn, Canandaigua was the most important of these towns, and in 1830, when the Rev. M. McNamara visited this place he found fourteen or fifteen Catholic families in the town.

The new St. Louis' Church was a little log structure about 30 ft. x 50 ft. The timbers were of oak hewn by some of the members of the congregation in the forest along Delavan Avenue, and they were hauled to the ground by oxen. The interstices between the timbers were filled in with a composite of hay and straw. The building of this little church was quite an undertaking in those days, and it was not ready for services until 1832.

Bishop Dubois paid another visit to Buffalo in 1831 with Father Raffener, who was vicar general of the diocese. Some misunderstanding arose between the trustees and the pastor about the financial affairs of the parish, and these were satisfactorily adjusted. The bishop probably blessed the building at this time and St. Louis' congregation was launched on its career.

The Rev. J. F. McGerry was sent to St. Patrick's Church in Rochester in 1832 to adjust some financial difficulties which had arisen in the congregation. There was no order in financial affairs of the parishes at that period, and difficulties could easily arise where there was no rule or law to guide the trustees in their relation with the church. Father McNamara lived some distance in the country, and he left the financial affairs of the parish to the care of the trustees. The financial affairs were not adjusted in a manner pleasing to the bishop, and he ordered the church closed. Father McGerry remained in Rochester, and the Catholics rented a large meeting house on North St. Paul Street in which Father McGerry held services for them. Father McNamara was taken sick a short time later with cholera, and Father McGerry had just administered the sacraments to him when he died. There was a large school at this time attached to St. Patrick's Church, Rochester, and this was the first parochial school in the diocese. Father McGerry also attended the little church of St. Ambrose, at Greece, where there was a little Catholic settlement near Hanford's Landing. Father McGerry remained until November, 1832, when he was succeeded by the Rev. B. O'Reilly. Father O'Reilly soon adjusted the difficulties that existed in St. Patrick's congregation, and the interdict was taken off the church before Christmas of that year.

After St. Patrick's Church was re-opened by Father O'Reilly, the Catholics, who had rented the meeting house in which Father McGerry held services, still retained it and they were attended by the Rev. Father Foley. The people in this section were not strong financially, and they did not make the payments on the building, and it reverted in 1835 to its former owners. The people then went back to old St. Patrick's Church.

The new stone church of St. Patrick's was built in 1833, and it was sufficiently large to accommodate all the Catholics at that time in Rochester.

The Erie Canal was finished in November, 1834, and it opened up a vast territory to commerce and habitation. A few years later railroads were begun, and these brought more people to the region through which they passed. The railroad from Owego to Ithaca was built in 1832, and Father O'Donoghue collected along the line of this work for his church at Auburn. He said mass in the court house at Ithaca, and he came afterwards occasionally until he retired from Auburn. In 1834 the Rev. B. O'Reilly came to Lockport and organized a congregation there and started a church building. Father McGerry filled his place at Rochester from November, 1834, to May, 1835, when Father O'Reilly returned to his Rochester charge. Father O'Donoghue visited Elmira also a few times in 1834.

There were a few Catholics in 1835 at Medina, and when the priest was at Lockport, on a temporary visit, he also called to see the few Catholics at Medina. The Germans at Tonawanda, Black Rock and North Bush, under the direction of Father Mertz, commenced a little log church in 1835, at North Bush, as it was the most central point for these settlements of German Catholics. Occasionally

(1) Father Creedon thinks that Father O'Donoghue established his residence at Auburn about 1830, but it was probably two years later, because in 1832 he collected at Ithaca for the church at Auburn.

the priest came from St. Louis' Church, and said mass for them in their little log church whenever he could find time from his other duties.

The Rev. Alexander Pax came in 1835 to assist Father Mertz at St. Louis' Church. Father Mertz took advantage of the presence of Father Pax to pay a visit to Europe in order to collect funds for an orphan asylum which he proposed to establish.

Father Raffener of Brooklyn advised the Germans of Rochester to secure a site and build a church. They had no priest, but the church, which was of brick, was soon ready for dedication.

Father Mertz urged the establishment of a church at Williamsville about this time also; and when Father Neumann came in July, of the year following, he found the building partly erected. The walls were up, but it was still in a very unfinished state. Father Prost, the Redemptorist, had also advised the Germans at Rochester to build a church for their use, when he passed through that town on his way West in the year 1835. On his return he found the church already built, and he remained with them as the first pastor of St. Joseph's Church, Rochester. He came July 8th, 1836. The Rev. J. Neumann, who was afterwards bishop of Philadelphia, arrived by canal boat at Rochester a few days before Father Prost. Father Neumann said mass for the Germans, in St. Patrick's Church at Rochester, on the 3rd of July, 1836. St. Mary's Church, Rochester, was also opened this year, on July 10th, and services were held there twice a month. Father Neumann came to Buffalo a few days after his visit to Rochester, and he immediately took charge of the churches at Lancaster, Williamsville and North Bush. Father Neumann dwelt for some time at Williamsville, and then he removed nearer to the North Bush Church, where he boarded with a family named Smith. From here he occasionally visited Pendleton, Transit, Williamsville, Lancaster, and numerous other little settlements all through the western part of the State.

There were settlements also in what was called the Southern Tier that were becoming at this time important on account of their population; and in these little settlements and towns there were many Catholic dwellers. Father O'Reilly, from Friendsville, Pa., occasionally visited the Catholics of this region and said mass for them in 1837 and the following years in private houses.

In 1837 the Irish, or the English speaking portion of the St. Louis' congregation at Buffalo, separated from their brethren of other nationalities and rented a place on Main Street, near Niagara street, in which services were held for them. Then they removed to the corner of Main Street and the Terrace. The Rev. Chas. Smith came about May 1st, 1837, and said mass for them once a month in this rented room. The other Sundays of the month he visited Java, or some of the other settlements in the remote regions of the diocese where there were Catholic families which claimed his attention and services. Mr. Le Conteulx, who had given the St. Louis' Church property for all the Catholics of the city without distinction of nationality, donated another plot of ground on Louis (Edward) Street, for the English speaking Catholics of the city. An attempt was made to organize a congregation; and Patrick Cannon, Patrick Milton and Maurice Vaughn, urged the incorporation of a congregation in order that they might take possession of the property and build a church. The majority, however, of the English speaking Catholics of the city decided that the site was too far out of town to be available for church purposes.

Bishop Dubois came to Buffalo again in 1837, and administered confirmation to one hundred and fifty at St. Louis' Church, to twenty-five at Eden, to twenty at Williamsville and fifteen at North Bush.

From North Bush Father Neumann, in 1837, visited for the first time Sheldon and Batavia. At Sheldon he said mass in the summer time on every second Sunday, at the home of Mr. George. At Batavia he baptized several persons, some of whom were fourteen years of age. This was the first visit of a priest at Batavia. Father Neumann also attended this year the Germans at Rochester; because the Redemptorists had, through some misunderstanding about financial matters, abandoned them. Father Neumann also began to say mass this year at Transit in a private house, and he here also began a little log church on some land donated by Mr. Blocher.

It was very difficult at this period to do very extensive church building. The wages of laborers were sixty-two and one-half cents per day; and the most of the church building that was done was accomplished by the voluntary contribution of labor by the people, who gave their time and material instead of money.

Father Mertz was old and worn out with many years of missionary labor, and when he returned from Europe he resigned St. Louis' Church into the hands of Father Pax, and he retired in 1838, to the secluded and pleasant little town of Eden where he spent the remainder of his years in peace.

In 1838 Father Czackert came from Ohio to assist Father Prost at St. Joseph's Church in Rochester. This congregation required the services of two priests, but the trustees caused some trouble about financial matters and Father Prost withdrew. Father Czackert also left the congregation three months later, and they were without a priest for an entire year. There were several other priests who visited some of the places in Western New York about the years 1838 and 1839, but their coming was merely transitory, and they did not labor for any length of time in any one place or any one section of the country. Father Danaher was for some time at Rochester and Greece, and Father Mangan was for some time stationed at Java. The Rev. M. Connelly attended the little congregations at Auburn and Geneva.

The Rev. John Hughes was appointed coadjutor of the diocese of New York in 1838. There were then seven churches in New York City, and eleven churches in other parts of the State of New York and four in New Jersey. There were about five priests in the diocese at that time; and the greater number of these had no permanent dwelling; and their work consisted of visiting the scattered settlements and little towns throughout the State, saying mass in private houses and court houses and in many cases, in the Protestant meeting houses, which had been purchased by the Catholics as a place in which they might hear mass when a priest by chance came their way.

The Rev. P. Costello was located at Lockport in 1838, and he visited from there, Niagara Falls, Lewiston and Youngstown. This was probably the first visit of a priest to the settled Catholic inhabitants of these places. Dansville is first mentioned in the almanac of this year, and it was attended by the Redemptorist fathers from Rochester. St. Joseph's Church, Rochester, also appears for the first time in the almanac in 1837. Father Prost was the pastor of the congregation, which was organized in 1836 by Father O'Reilly. It had at this time about 150 families and a respectable parochial school, the sessions of which were held in the basement of the church. Medina is mentioned in the almanac this year as possessing a church which was not then dedicated. It was attended by Father Costello from Lockport.

Bishop Hughes came to Buffalo in August, 1839, and on the 15th of that month he confirmed one hundred and ninety persons in St. Louis' Church at the morning service. In the afternoon he preached to the English speaking Catholic people of the city in a large hall. He advised them to buy the property on the corner of Batavia and Ellicott streets for a church which was to be dedicated under the title of St. Patrick.

St. Joseph's Church, in Rochester, had been without a pastor for a whole year when the Rev. Simon Sandrel, an Indian missionary, consented to take charge of the parish. He also encountered the same difficulty with the trustees as his predecessor, and he soon retired from the congregation and took charge of St. Mary's Parish. When Bishop Hughes reached Rochester on his visit this year, to bless the cemetery, he gave Father Sandrel permission to build another church. Father Sandrel told the people of St. Joseph's that if the trustees would turn over the money in their possession he would build a large church for them. The trustees at first refused, but at a meeting of the congregation, they agreed to Father Sandrel's proposition, and he bought the land and had the deed made out in the name of the Redemptorist order, of which he was a member.

In 1839 and 1840 mass was said for the first time in several of the small places of the diocese. The priest from Auburn said mass at Jefferson, which is now called Watkins, and Father Beyer, from Rochester, said mass in the house of Mr. Clancy at Scio. The first mass was celebrated in Cuba in this year by Father Urquhart from Java. Father Grace was stationed at Auburn for a short time in 1840. He died there on the 9th of April, and was succeeded by Father Bradley. The Rev. B. O'Reilly of Rochester was the pioneer priest in many of the small towns some distance from Rochester. He visited Palmyra three or four times in 1840, and said mass in private houses. He also said mass in Watkins four times in 1840, in a private house. The Rev. J. Neumann resigned his charge at Williamsville in 1840 and joined the Redemptorist order. He went to a house of the order at Pittsburg, and he was succeeded in his missionary work by the Rev. Alexander Pax.

Bishop Janson, of Nancy, France, visited Buffalo in 1840 and confirmed two hundred persons in St. Louis' Church on the 26th day of August of that year.

When Bishop Hughes was in Rochester to bless the cemetery, he advised the Irish to build another church. St. Patrick's was overcrowded, and the people were too scattered to conveniently attend this one church for the English speaking Catholics of the city. They still had a claim on the old church of St. Mary's, which they lost by not making payments on it at the proper time, and they re-bought it in 1841 and again converted it into a Catholic church.

German priests were very scarce in the country and in the diocese of New York at this period. Bishop Hughes made every effort to secure German speaking priests from Europe; and the few they had labored in the western part of the State as sort of itinerant missionaries, going from one town or settlement to another to spend a few days with their fellow countrymen, saying mass for them or teaching them the principles of their faith. One German priest, the Rev. Theodore Noethen, was added to the number in 1841 of German priests who were laboring in the western portion of the State. He settled at Lancaster this year as the first resident pastor.

The number of English speaking Catholic people in Buffalo increased very rapidly in the year 1841. The Boston & Buffalo R. R. was then in process of construction, and this work brought many railroad men to Buffalo. The new church of St. Patrick's was opened about the 1st of May of this year and a school was also established in the basement of the building, which was taught by Mathew Garrigan.

Many of the places of the diocese began at this period to assume an appearance of substantial growth and stability. As the towns grew the numbers of Catholics increased, and resident pastors became a necessity in all the larger places. The Rev. C. McMullen established his residence in Lockport in 1842, and from there he attended many of the adjoining missions. Batavia was also attended regularly this year by the Rev. T. Noethen of Williamsville. Lewiston was regularly attended from Lockport, as were also Medina, Albion and Niagara Falls. Sheldon is first mentioned in the almanac for this year as a mission which was regularly attended from Williamsville. Transit and Tonawanda were also regularly attended about this time from Williamsville. St. Peter's Church, of Rochester, was organized in the year 1843, and the Rev. Francis J. Levitz assumed charge of the parish immediately after the dedication of the church, which took place on the 29th of June, 1843. The parish was formed from St. Joseph's congregation, and the church was built before the arrival of the first pastor.

The work of the vast diocese of New York was even too much for such an energetic bishop as John Hughes, and the Rev. John McCloskey, who was pastor of St. Joseph's Church, New York, was appointed coadjutor of the diocese of New York on March 10, 1844. Bishop McCloskey, this year ordained three young priests at Fordham, who were immediately sent on the missions in the western part of the State. These were: The Rev. Wm. O'Reilly, Rev. John Sheridan and the Rev. Thomas McEvoy. Father Sheridan succeeded Father Doyle at Binghamton, and took charge of many of the little missions within forty or fifty miles of his place of dwelling. Father McEvoy took up his residence at Java, and from there he extended his missionary labors through Wyoming, Genesee, Cattaraugus, Allegany and Chautauqua counties. Father O'Reilly was assigned to Rochester, where he assisted his brother in the large congregation at St. Patrick's Church. Another parish was organized in Buffalo at this time by the Redemptorist Fathers, and a long, low, brick building was erected for the congregation on the corner of Batavia and Pine streets.

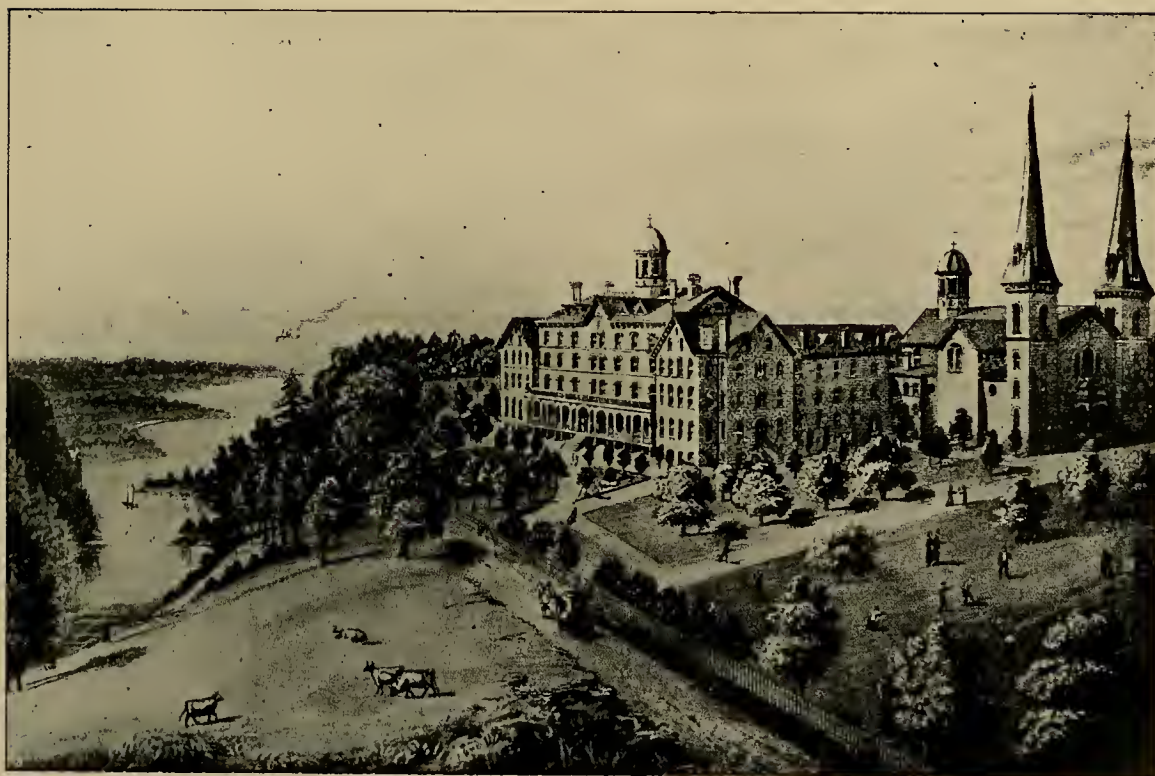
An Ecclesiastical Seminary was started at New York in the year 1845. The corner stone was laid on the 27th of March of that year by Bishop McCloskey. The opening of the seminary promised a necessary supply of priests for the vast territory and the fast growing church throughout the State of New York. In 1845 Father McEvoy built a little church at Greenwood which served for the prosperous farming community which had settled in that district. Elmira was formerly attended from Auburn, but in 1845, it was attached to the Binghamton mission.

With the advent of more priests, new churches and new congregations appeared all through the western portion of the State. It was impossible for Bishop Hughes and his coadjutor to attend to this immense region. Although the priests performed their duties faithfully, yet they were so far removed from church authority and episcopal direction that they could not do such efficient work as if they had the counsel of the bishop and guidance of more definite law to direct them in their labors.

Buffalo was incorporated as a city in 1832, and it had then a population of about 40,000. There were three Catholic churches in the city: St. Louis', St. Patrick's and St. Mary's. Rochester was incorporated as a city in 1834, and it then had a population of about 30,000. There were four Catholic churches in Rochester when the city was incorporated: St. Patrick's, St. Joseph's, St. Mary's and St. Peter and St. Paul's. These were two large and fast growing cities; and many other towns in the western portion of the State were also growing very rapidly, and the Catholic population of all these places increased with the growth of the towns. Rome decided, with the advice of Archbishop Hughes, to establish two more bishoprics in the State of New York, one at Albany and one at Buffalo. The Very Rev. John Timon, the visitor-general of the Lazarists, was selected as the bishop of Buffalo. There was always rivalry between the cities of Rochester and Buffalo, and this spirit of rivalry pervaded also



Most REV. JOHN JOSEPH LYNCH, C. M. D. D.
Archbishop of Toronto.
Founder of the Seminary and College of Our Lady of Angels, Niagara University.



SEMINARY AND COLLEGE OF OUR LADY OF ANGELS,
Niagara University.



VERY REV. W. F. LIKLY, C. M.,
President and Superior, Niagara University.



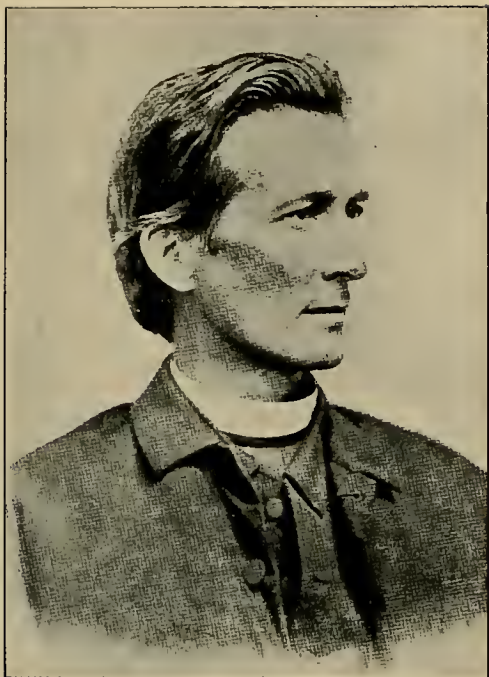
REV. EDWARD QUINN, C. M.,
Vice-President, Niagara University.



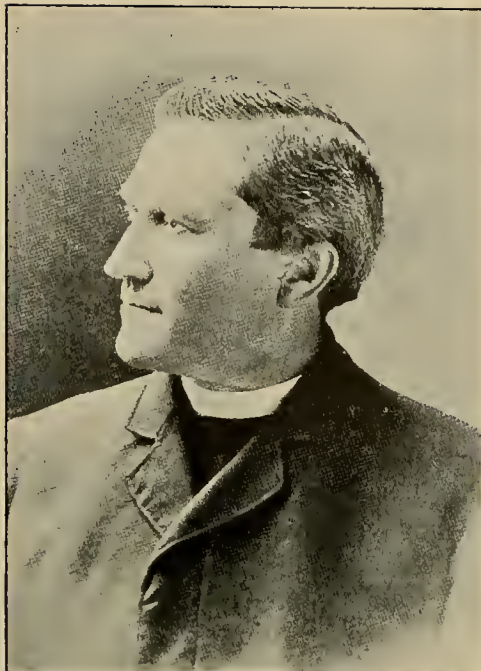
REV. L. A. GRACE, C. M.,
Secretary, Niagara University.



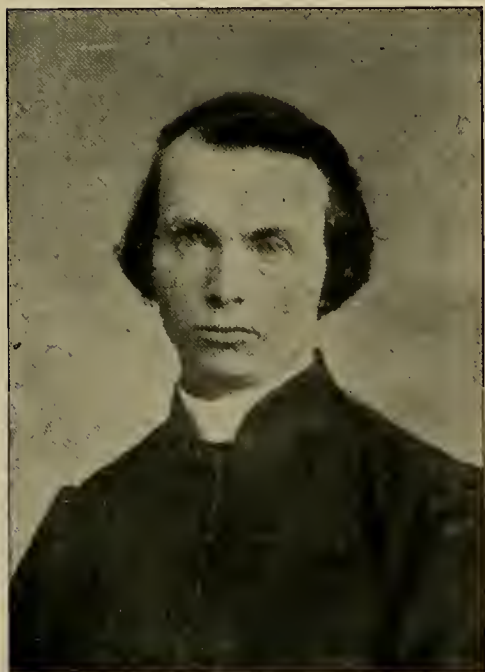
REV. R. F. WALTERS, C. M.,
Treasurer, Niagara University.



(The late) VERY REV. R. E. V. RICE, C. M.



(The late) VERY REV. P. V. KAVANAGH, C. M.



(The late) REV. JNO. B. McEVOY.



REV. THOS. J. WALSH,
Buffalo.



SACRED HEART CHURCH AND RECTORY,
Niagara Falls.



REV. JAS. J. ROCHE, Niagara Falls.



REV. ALOYSIUS A. BACHMANN,
Tonawanda.



ST. FRANCIS OF ASSISIUM,
Church and Rectory,
Tonawanda.



REV. WM. J. McNAB, Niagara Falls.



CHURCH OF ST. MARY OF THE CATARACT,
Niagara Falls.



INTERIOR CHURCH OF ST. MARY OF THE CATARACT,
Niagara Falls.



(The late) REV. N. A. GIBBONS.



REV. PETER BERKERY, Medina.



ST. MARY'S CHURCH, Medina.



REV. JOHN V. SCHAUS,
Lancaster.



ASSUMPTION CHURCH,
Convent School and Rectory, Lancaster.



ST. PAUL OF THE CROSS, Rectory.
Gowanda.



REV. PATRICK J. ENRIGHT,
Rector, Church of St. Paul of the Cross,
Gowanda.



RT. REV. A. ADOLPH,
Williamsville.



CHURCH OF SS. PETER AND PAUL AND RECTORY,
Williamsville.



ASSUMPTION CHURCH AND RECTORY,
Swormville.



REV. P. GEMÜNGT, Swormville.



ST. BONAVENTURE'S MONASTERY, SEMINARY AND COLLEGE, Allegany.



VERY REV. P. JOSEPH BUTLER, O. F. M.
President, Allegany.

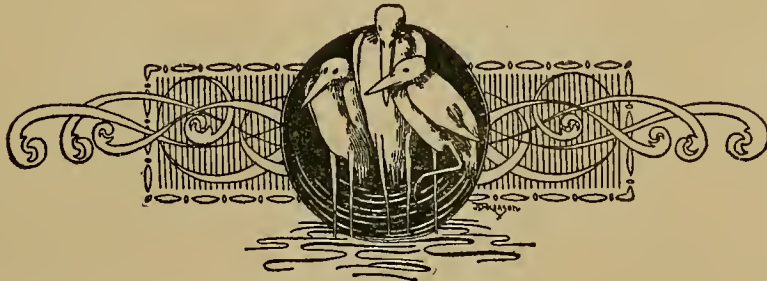


REV. CORNELIUS KILLEEN,
Depew.



ST. JAMES' CHURCH AND RECTORY,
Depew,

Catholic societies in the two cities. The Catholics of Rochester maintained that their city contained more Catholics and was more central than Buffalo, and that, consequently, it should be the residence of the new bishop. This feeling, which seemed of little import, became quite a serious matter, and some years later, when the bishop desired to collect funds for his great cathedral at Buffalo, many of the Catholics at Rochester were not disposed to subscribe towards the building of the cathedral in their rival city. Bishop Timon found it necessary to convince the people of Rochester in his sermons and lectures on two or three different occasions that he was appointed bishop of Buffalo and not bishop of Rochester, and that the naming of the See was not of his choice, but that it was the selection of Rome; and the growth of the great city of Buffalo, which has now assumed Metropolitan proportions, proves the judgment of Rome and the wisdom of the first bishop of Buffalo.



CHAPTER IV.

NEW YORK A DIOCESE.

IT the beginning of the nineteenth century there was only one bishop, and consequently, only one diocese in the United States. This was the diocese of Baltimore over which the Rt. Rev. John Carroll presided. It was impossible for one bishop to fulfill the duties of his office over such an immense extent of territory.

Incipient congregations were giving evidence of embryonic existence in remotely separated localities of this vast extent of land; and these required the attention of wise councillors to bring them to successful existence. New York was growing rapidly, and little settlements began to dot the State wherever localities favorable to agriculture or navigation were found. Means of transit were not so numerous or rapid in those days but that a journey from Baltimore to the interior, or upper portion of New York State, would constitute a serious undertaking. New York was also favorably located for rapid growth. The great port of entry for foreign goods and of export of native products must make rapid strides in growth as the metropolis of the New World. The church authorities were fully alive to the possibilities of the Empire State, and they early resolved to provide as fully as possible for the numerous Catholic immigrants who would take up their abode within this domain. Priests were needed; but more bishops were necessary to confirm the young, to supervise the administration of the sacraments, to secure church property, and to guide the work of the priests.

In 1880 Baltimore was made an Archepiscopal See, and four new dioceses were erected in different parts of the country. The Rev. Luke Concanen of the order of St. Dominic, was appointed the first bishop of the new diocese of New York. He was distinguished in his order for piety and learning, and for his business ability. He was at the head of the Monastery of St. Clement in Rome, and had held several other important positions of honor in his order. He was consecrated at Rome on April 24th, 1808, by Cardinal Antonelli, Prefect of the Propaganda.

Shortly after his consecration he made an effort to reach his new diocese, bearing also with him the pallium for Archbishop Carroll, the first archbishop in the United States. There were no regular lines of passenger vessels then between Italy and America as there are now; and after waiting four months at Leghorn for a vessel to take him to New York, he returned to Rome. He then proceeded to Naples on the same mission. Naples was then held by the French, and under the plea that the new bishop was a British subject, they would not allow him to sail for New York. He died at Naples shortly afterwards, without ever having seen his new See.

Bishop Concanen had evidently appointed priests to represent him as his vicars-general, and the Rev. Anthony Kohlman and the Rev. Benedict Fenwick managed the affairs of the diocese until a new bishop was appointed. These two were able, zealous and learned men; and they did much to overcome the prejudice against the Catholics, and to establish the church firmly in the City of New York.

They lived near St. Peter's Church, but the rapidly increasing number of Catholics induced them to start another church, and Father Kohlman laid the corner stone of St. Patrick's Cathedral (1) on the 18th of June, 1809. This new church was under the same trustees as St. Peter's, and was not ready for consecration until 1815, when it was consecrated on the feast of the Ascension by Bishop Cheverus, of Boston.

Father Kohlman (2) and Father Fenwick (3) established an institute of learning, or school, known as the "New York Literary Institution," which did good work in teaching Sunday-school, and in dispelling bigotry, by spreading the knowledge of Catholic teaching.

During Father Kohlman's time an event occurred of great importance to the Catholic community and to the future position of the Catholic church in the State of New York. The question of profes-

(1) This was the old St. Patrick's in Mulberry and Prince Street.

(2) Father Kohlman was born at Kaiserburg in 1771. He was ordained in Switzerland and entered the Jesuit order in 1805, and two years later he came to the United States.

(3) Father Fenwick was born in Maryland in 1782. He was of an old English family and was ordained in 1807. He came to St. Peter's in 1808 and remained until 1817, when he became President of Georgetown College.

sional privilege and sacredness of the secrets of the confessional was determined by the courts. Goods had been stolen from a citizen named Keating. The thief evidently repented, and through Father Kohlman, the goods were returned to their lawful owner. Keating had previously obtained a warrant for a Mr. Philips and his wife, whom he suspected of having received the missing goods, and on this warrant Philips and his wife were indicted and held for the jury. Keating testified that the goods were restored to him through the instrumentality of Father Kohlman, and the latter was cited before the court and required to give evidence in regard to the person from whom he had received the stolen goods. Father Kohlman refused to do this, on the ground that a priest could not be compelled to testify in regard to anything he knew only through the confessional. His case was presented to the grand jury, and again Father Kohlman was called upon to testify. He begged to be excused on the plea of privileged communication. The case excited a great deal of interest, and able lawyers offered their services in defense of the position maintained by Father Kohlman. The Hon. De Witt Clinton rendered the decision in favor of Father Kohlman. In giving his decision he declared: "They (the Catholics) are protected by the laws and constitution of this country in the full and free exercise of their religion, and this court can never countenance or authorize the application of insult to their faith, or of torture to their consciences." (1) The principle communicated in this decision afterwards became a statute of the State, and is in harmony with the religious liberty guaranteed by the constitution.

The head of the church, Pope Pius VII, was at this time in exile, and the appointment of bishops along with many other important affairs were delayed, awaiting his return to Rome. Soon after his return in 1814, a successor was appointed to Bishop Concanen. The new bishop was the Rev. John Connolly, of the order of St. Dominic, who was then like his predecessor, Bishop Concanen, at the head of the Monastery of St. Clements' in Rome. He was consecrated at Rome in November, 1814, but he did not reach his episcopal city until a year later, having spent the intervening time in Rome and in Ireland. He took up his residence on the Bowery, which was then a respectable residence quarter; and later in Broome Street, and finally at 572 Broadway, where he died.

Bishop Connolly was very modest in his demeanor and simple in his manner of living. Owing to the scarcity of priests he was obliged to do parish work like any ordinary priest; and he spent long hours in the confessional, and visited the sick in remote parts of his diocese. He did not have clergymen enough to carry out the imposing ceremonies of his office (2), so he dispensed with these, and on Sundays he sang high mass without the insignia of his station.

There were only four priests in the diocese in 1816; and these could not adequately administer to the spiritual wants of the faithful of New York alone, without giving any consideration or time to the Catholics scattered throughout the vast diocese. There were then nearly twenty thousand (3) Catholics in New York, and about two or three more scattered through the diocese. No permanent pastor could be assigned to these scattered clusters of Catholics. The four priests then in the diocese had more work than they could attend to in New York, and no one place outside of the metropolis could maintain a priest except Albany. The Catholics of this city on the Hudson appealed to the Rev. Corr. of Mary's Lane Chapel, to come to administer to them (4).

More priests were necessary to carry on the work of forming congregations, of explaining the doctrines of the church in bigoted communities, and of preventing the young from losing their faith. Without instruction in their religion, and with little opportunity of practicing the principles of their faith, the Catholic young people fell into the habits of their Protestant associates and adopted the denominational practices of their environments. Bishop Connolly was very anxious to procure itinerant missionary priests, or "ambulatory zealous priests," as he called them; to supply the scattered districts of the diocese, and to prevent their (Catholic) children from conforming to the persuasions of neighboring sectaries. There was only one ecclesiastical seminary in the country, and that had very few students; so the only hope was in getting priests or students from Europe.

Priests and bishops were greatly needed for the Church in the United States. As soon as New York was made a diocese the Church immediately began to assume a position of importance unheard of before. Politicians (5), who were ready before to raise the no-popery cry to gain their case, realized that Catholics formed an important body and could not be insulted with impunity. More solemnity was added to the ceremonies of the Church under the new bishop; and with true American spirit,

(1) Sampson, "The Catholic Question in America."

(2) He did not use mitre or crosier. At that time priests wore the white cravat like the ministers.

(3) Bishop Connolly says seventeen thousand. Letter to Dr. Fray.

(4) Bishop Connolly's letter to Dr. Fray.

(5) Politicians frequently flaunted the no-popery bogey merely to show that their principles were sound.

people were led to investigate the claims to truth of this religious body that was making such rapid progress. This disposition brought many converts to the Church. People no longer looked upon Catholics as a foreign body.

Officers and men of the French army and navy, who did so much to secure the independence of the colonies, were mostly Catholics. Catholics fought side by side with their fellow citizens in the American army and navy for the freedom of the colonies (1). Washington publicly thanked the Catholics for the part they played in emancipating the colonies from British rule, and he expressed the wish that his fellow citizens would ever be mindful of the patriotism of the Catholics during the Revolution.

These different circumstances aided materially in the development of the Church, and added dignity to her position in the United States. Intelligent men were drawn to her services and many converts became her most faithful followers. The rector (2) of the Episcopal Church of St. George, of the City of New York, was one of the first to join the fold of the Catholic Church, and many other prominent people followed his example.

The Church in New York had profited so much by the presence of a bishop that Bishop Connolly urged Rome to appoint at least one bishop for every state in the Union. The tide of immigration had set in toward the South, and Bishop Connolly believed that there the Church would have a rapid and immense growth. Many Catholics had settled in the Carolinas and Georgia; and the presence of a bishop there would do as much for the Church as it had done in New York.

Priests were needed as well as bishops. They were needed not only to visit the sick and to administer the sacraments, but to relieve the few bishops then in the country of the burden not directly connected with their office.

Bishop Connolly was old when he was consecrated, and the anxieties and strenuous labors of his episcopal career in New York soon undermined his constitution. Although the diocese was numerically small, yet the duties of the bishop were very arduous; everything was in a chaotic state. The legal status of the Church was yet to be determined. Trustees held the deeds of church property and claimed the right of securing or removing pastors. The entire policy of the Church was yet to be established by enactments of the legislature and by decree, of ecclesiastical authorities. All these demanded careful thought, legal advice, and serious consideration of the regulations that were to form the ground work of church law in the State of New York.

Bishop Connolly was not pleased with the position assumed by the trustees; but he was powerless to remedy an evil that arose naturally from the prevailing conditions. He was very willing to allow the people to invite priests from their old homes in England, Ireland, Germany or France, to come to be their pastor. Long before there was a bishop in New York Catholic laymen had bought property for church purposes, and had formed corporate bodies in which the titles were vested. They were faithful Catholics who acted thus and their acts were inspired by the holiest motives of faith; but these precedent principles established from pure love of religion afterwards became the source of much evil. People were allowed the privilege of calling pastors to incipient parishes, and this privilege was afterwards claimed as a right. As a result of the right to call pastors came the right to dismiss; and the power over priests was taken from the bishop.

The tenure of church property was another prolific source of trouble. Nearly all new parishes were organized by laymen. Property was secured by them and trustees were selected to hold it in the name of a corporation. There was no special legislation at that time for Catholic church property, and all religious bodies were incorporated under the same general law (3). Protestant congregations could, through their trustees, appoint or remove their pastors at will; and Catholics were easily led into the same practice. They had the same incorporation; then why should they not have the same powers? They had enjoyed the privilege of calling their pastors, and it was only a short step more to the right of rejecting them, or of refusing to pay their salary if displeasing to them.

The bishops could do nothing to remedy these obnoxious conditions but await developments. With the growth of the Church would come more priests; State laws would be enacted to regulate the control of Catholic church property, and particular church laws would guide the people. In the meantime, the bishop must labor like any ordinary priest except that more was required of him, because the welfare of the people of the whole diocese rested on his shoulders. Bishop Connolly struggled along

(1) Washington's reply to congratulatory letter from Catholics of the United States.

(2) The Rev. Mr. Kewley an Englishman, who was educated at Cambridge.

(3) The law of 1813.

bravely under these conditions until his body, worn out with labors, found rest in death in his home on Broadway (1).

The See of New York was vacant for nearly two years after the death of Bishop Connolly. Its affairs were administered during this period by the Very Rev. Dr. Power, who had been appointed Vicar-General by Bishop Connolly. Dr. Power was born at Roscarberry, County Cork, Ireland, in 1792, and he came to New York shortly after his ordination at the solicitations of the trustees of St. Peter's. He became their pastor, and he labored in New York until his death in 1849, when he was buried beneath the Cathedral.

After nearly two years of vacancy the See of New York was filled by the appointment of Rev. John Dubois, who then held the important office of president of St. Mary's College, Emmitsburg, Maryland. Bishop Dubois was born in Paris, in August, 1764, and received his early education in the College of Louis le Grand. The College of Louis le Grand was the celebrated Jesuit institution of learning in Paris at which most of the French celebrities of the time received their early training. Here the future bishop formed friendship with characters that became widely known in different spheres in after life. Here he had for classmates Robespierre (2) and Camille Desmoulins, as well as the Abbe Duval and the Abbe Leontard. Young Dubois turned his thoughts to the Church, studied for the priesthood at the Oratorian Seminary in Paris, and was ordained in 1789. He was appointed assistant priest at the Church of St. Sulpice, where he labored until the Revolution put an end to his work. He then obtained letters of introduction from Lafayette to prominent people in America. He went in disguise to Havre, where he took passage in a sailing vessel, which landed him at Norfolk in August, 1791.

He labored for many years in Virginia and Maryland and formed friendship, with some of the most prominent men (3) of the country.

He became a member of the order of St. Sulpice, and established Mount St. Mary's College, which sent out from its halls of learning, especially in those early years, so many zealous priests to carry on the mission work of the Catholic Church in America. The one institution most needed at that time by the Church in the United States was an ecclesiastical seminary to educate young men for the priesthood; and the founding of St. Mary's College testifies to the enlightened zeal of Father Dubois.

It was to Father Dubois Rome turned when a successor was sought for Bishop Connolly. A better selection could not have been made at that time for the Catholic bishop of the growing metropolis of America. He possessed the courtly grace (4) of the cultivated French gentleman, and his intimate association with the most prominent men of his day added additional lustre to his position as head of the Church in the State of New York. His mind was well stored with the science of theology, with the history of the world and with the knowledge of men.

The new bishop was consecrated in the Cathedral at Baltimore, by Archbishop Marechal, October 29, 1826, and took possession of his See a few days later on the feast of All Saints.

It was a very uninviting field indeed to which the new bishop came. There was a large and rapidly increasing Catholic population; but there were only four priests to administer to them, and there was no immediate prospect of remedying this defect.

The three churches were heavily burdened with debt, and their financial affairs were badly managed by boards of trustees, who claimed absolute control of the financial affairs of the churches. This assumption on the part of the trustees led to many misunderstandings and difficulties. The trustees claimed the right in some cases to withhold the salaries of priests who were not pleasing to them; and it was but a short step farther to refuse any but priests of their own choosing.

This principal, which was known as trusteeism, was the great affliction in the early life of the Church in the State of New York. Bishop Connolly writhed under the scourge, but was obliged to suffer in silence because it was not in his power to remedy it. He saw with sorrow the priests, whom he knew to be good and well equipped for their duties, rejected by the trustees for some whimsical reason; and he knew that funds were foolishly squandered which should have aided in the progress of the Church.

(1) No. 512. He died on Feb. 5, 1825.

(2) Bishop Bruté says that it was through the influence of Robespierre that Father Dubois escaped from France.

(3) He lived for some time with Mr. Monroe, afterwards President of the U. S., and he also dwelt with Gov. Lee of Maryland.

(4) Bishop Dubois called on President Jackson when the latter was on a visit to New York, and the President afterwards remarked that he was the most complete gentleman that he had ever met.

Trustees preferred priests from their own homes in Europe, and on their own responsibility they invited such to come to administer to them. This principle could not be productive of harmony in the mixed population of America. A priest from England or France might not be pleasing to Irish trustees, or a priest from Cork might not be satisfactory to trustees from Clare. They even objected to Bishop Dubois, that he was French. The answer of the bishop should have banished forever from the soil of America, as St. Patrick's power banished the snakes from Ireland, this intolerant spirit of race prejudice. "If we were not long ago Americans, our oath of allegiance, our habits, our gratitude and our affections; thirty-five years spent in the toils of the missions and in the cause of public education will surely give us the right to exclaim: We, too, are Americans. But we are Catholics. All distinctions of birth and country are lost in this common profession."

The trustees were not ready in every case to be guided by reason, nor were they willing to relinquish the power which they foolishly believed to arise from their office. The bishop was practically powerless. He had only four priests to look after the spiritual welfare of about 30,000 Catholics in the City of New York. There were 100,000 Catholics in the State at that time outside of New York City, and there were only two or three priests to look after their welfare. This was not a very promising prospect for a zealous bishop. He could only do as his predecessor did; work hard like any ordinary priest and pray that the trustees would not cause trouble.

THE CHURCH OUTSIDE OF NEW YORK CITY.

A Catholic congregation was formed at Albany, about the year 1808, and this was the farthest point west in the diocese at which there was a priest for some years. The priest from Albany attended Utica and a small settlement on the Black River named Carthage. Those places soon grew in population and importance, and they wished to have a resident priest nearer than Albany. Father O'Gorman was pastor of St. Mary's Church at Albany from which place he attended Utica. In January, 1819, Father O'Gorman called a meeting in the court house at Utica, and they decided to erect a church for the Catholics of Central and Western New York. His church was intended to supply the wants of all Catholics between Albany and Buffalo. A corporation was formed under the title of the "Trustees of the first Catholic Church in the Western district of New York." The trustees who formed the corporation were: John O'Connor, of Auburn; John C. Deveraux and Nicholas Deveraux, of Utica; Morris Hogan, of New Hartford; Oliver W——, of Johnstown; Thomas McCarthy, of Syracuse; John McGuire, of Rochester, and Charles Carroll, of Genesee River. The residences of the trustees will give us some idea of the extent of territory that this new parish was designed to cover.

The unfortunate Catholics outside the City of New York were for years deprived of any religious services. They were scattered through the different settlements and hamlets of the State; and their only consolation consisted in the sporadic visits of some itinerant priest who would say mass for them and administer the sacraments. The bishop had more than he could attend to in the City of New York, without giving any care to the rest of his flock in the remote parts of the State; yet his thoughts must necessarily turn to this abandoned portion of his flock, and their condition must bring him many hours of anxious pain. It was beyond the physical powers of any man to fulfil all the duties of the Catholic bishop of New York at this period. There should have been thirty priests in New York City alone, to look after the interests of the Catholics there at this time; and the zealous bishop strove to do the work of at least twenty priests and attend to the duties of his own portion also.

Bishop Connolly was, no doubt, worn out with labors and anxious cares. The Catholic population had been increasing very rapidly, but no more priests came, and the trustees seemed to grow in importance as the congregations enlarged. That the trustees caused the bishop much trouble is evident from his diary and his letters. They frequently refused to follow his suggestions or be guided by his counsel. The bishop could not command. He could only advise the people to dismiss the trustees; and even when this was done harmony did not reign. They claimed absolute power over the property and funds of the church and they often used these for their own ends or against the wishes of the bishop.

Bishop Dubois was a wise, learned and able man. He could not, however, immediately change the condition which made the bishop's life a burden. He could condemn the assumptions of the trustees, but necessity often compelled him to yield to their exactions. On one occasion the trustees

of the Cathedral refused to accept a pastor appointed by the bishop. They waited on the bishop and respectfully informed him that they were elected by the people to manage the financial affairs of the church, and they could not conscientiously vote the bishop's salary unless he appointed such priests as were pleasing to them. The bishop's reply was full of fatherly firmness, "Well, gentlemen, you may vote the salary or not, just as seems good to you. I do not need much. I can live in the basement or in the garret; but whether I come up from the basement or down from the garret, I will still be your bishop." Whilst they refused to accept the pastor appointed by the bishop they continued to pay the salary of a suspended priest.

Bishop Dubois had some idea of the fast growing Catholic population in the remote parts of his diocese, but he decided to obtain more intimate knowledge by personal visitation. Travel in those days was not so rapid or comfortable as at present. The Erie Canal furnished the most rapid means of transit, and it was along this highway that the principal settlements were made in the State. On this visit Bishop Dubois confirmed a small class at Utica, and this was the first time this sacrament was administered in the central or western part of the State. The bishop found churches at Auburn and at Rochester, in the subsequent diocese of Buffalo. Greece, too, had a church at this time, but no pastor. The bishop was surprised at the large number of Catholics he found in Buffalo, and he immediately prepared to provide a church and priest for them.

This first Episcopal visitation, through the settled portions of the present diocese of Buffalo, revealed to the bishop the actual condition and the urgent needs of his diocese. He needed priests very badly to look after the spiritual wants of the fast growing Catholic population of his diocese. He embodied the result of his visitation in a report which he prepared for the Holy See, and he hastened with it to Rome to explain the peculiar condition of his diocese, and to seek advice and assistance.



CHAPTER V.

THE FORMATIVE PERIOD.

AUBURN was the first place in the western part of the State that attained importance. The soldiers who marched with Sullivan against the Iroquois Indians, spread the fame of the beauty of the region among their friends in the East. After the revolutionary war the government gave a bounty of land to the soldiers, and many of them eagerly accepted the allotments on the site of the future city of Auburn.

The early inhabitants were good, energetic business men, and they laid out good roads which made Auburn an accessible market for the surrounding country. Auburn was incorporated as a village in 1815, and it had at that time a population of nearly 1,000. Rochester then was a mere cluster of log huts; and Geneva and Canandaigua, the only other places of note in the western part of the State, were not giving any evidences of growth.

A great boom was given to the town in 1816, by the selection of Auburn as the site of the famous prison. Mechanics from different parts flocked to Auburn where work was plentiful and wages good. A bank was started, hotels sprang up, and the town assumed an appearance of prosperity second to none in the State outside of New York City. Among the early business men and mechanics were some Catholics. Mr. John O'Connor came to Auburn in 1816 and found but one Catholic family. This was probably the family of Thomas Hickson, who had a hotel there the next year. In the next few years the number of Catholics increased; children were born but not baptized, and people desired to receive other sacraments, so they sent to New York for a priest. The Rev. Michael O'Gorman came in 1820, administered the sacraments and said mass for them, and remained long enough to form the nucleus of a congregation. The corporation was called the fourth Roman Catholic Church of the western district of New York. The original trustees were Hugh Ward, John Connor, James Hickson, Thomas Hickson, David Lawler.

Father O'Connor (1) could not remain long in Auburn, and after saying mass in the court house for the four or five Catholic families there at that time, he proceeded to Rochester, where there was another little cluster of Catholics.

Rochester at this time could boast of a population of about 1,500, and among these there were several Catholic families. Two of the trustees of the church at Utica, which was organized the preceding year, represented the region around Rochester; James McGuire lived in Rochester, Charles Carroll dwelling on the Genesee River, at Groveland. On the Genesee, in the town of Greece, there were some Irish Catholic settlers who thought that a future city might grow up on the banks of the lower river. An incipient town had been started in 1810, at Hanfords Landing; and at this early date Hugh McDermaid, Felix McGuire and James Daily, three Irish Catholics, had already taken land in the vicinity of their future homes; and a few years later they established at Greece the first Catholic Church in the State outside of the large towns.

The next year Buffalo also received the first visit of a Catholic clergyman within her borders. Buffalo at that time could boast of about 1,000 inhabitants. Four or five of the settled families were Catholics, who journeyed from the East in search of propitious homes. Louis Le Couteulx (2) took up his residence here in 1804, and he became prominently identified with the early history of the Church in this region. He was of a generous and religious nature, and a conspicuous example of the polished French gentleman. He dwelt at Albany before his arrival in Buffalo, and whilst residing there he assisted in the organization of the first Catholic congregation in the State outside the City of New York. He acquired several tracts of land on the site of the future city, and some of this was donated for churches and for charitable institutions.

Patrick O'Rourke and family were the next Catholics to establish a permanent dwelling in Buffalo. They dwelt for a time at Albany before the journey westward in search of a home. They arrived in

(1) Bailey, History of the Catholic Church on the Island of New York.

(2) Mr. Le Couteulx established his residence on the corner of Main and Exchange streets. He kept a drug store in his residence, which fronted on Exchange Street.

Buffalo in 1815; and in the subsequent years they made journeys to Albany and to Monroe (1), Michigan, to have their children baptized and to receive the sacraments. Such was the firm faith of some of the pioneer Catholics. It was only such strong faith that could survive the spiritual desolation in the frontier settlements of those days. The only public religious practices possible were the family prayers recited at the fireside, or the reading of some spiritual book, when the Catholic community possessed such a treasure.

We can imagine how welcome the visit of a Catholic clergyman must be in the remote regions to the Catholic inhabitants. They sometimes waited for years to have their children baptized and to receive the sacraments, and the advent of a priest was the occasion of great gladness. He could say mass for them in one of their homes, or in the court house; would baptize their children, would give them holy communion, and in their happy moments they would feel that they were again members of the Church from which they had been practically excluded.

Bishop Conwell was consecrated Bishop of Philadelphia in 1820, and the year following he had occasion to consult the Bishop of Quebec in regard to some of the affairs of his diocese. For more than a century the St. Lawrence River offered a facile route for traffic and travel between Quebec and the fur posts and forts of the West. Bishop Conwell came to Buffalo to take the river route to visit his fellow-bishop at Quebec. In Buffalo he found the little cluster of Catholics already mentioned, and he undoubtedly said mass for them in the house of Mr. Le Couteulx or Mr. O'Rourke, and administered the sacrament of baptism (2).

The Rev. Patrick Kelly was ordained by Bishop Dubois in 1821, and was immediately commissioned to look after the Catholics in the western part of the State. He was educated in Kilkenny College, in Ireland, and came to New York ready for ordination. He labored for about two years among the little towns and hamlets of the western part of the State, and then he left the diocese and proceeded to Michigan. Father Kelly was the first resident pastor in the western portion of the State. Rochester and Auburn claimed most of his time and attention, for here there were fast growing communities and several Catholic families. Buffalo, too, began to boom up at this time as a stronghold of the Church. His was a very ample field for one pastor. His parish was the whole of the original Buffalo diocese, in which there are now about one million inhabitants and about one-third million Catholics. He said mass at uncertain intervals in private homes, in Auburn, Rochester and Buffalo; but he was called to any part of the western portion of the State to console the dying or to bury the dead.

This was an immense territory to traverse, and, with the means of locomotion in those days, it was a very difficult one. There were stage coaches on the great highways which ran at two or three day intervals; but to reach any place on the main thoroughfare the missionary priest must procure a horse if possible, or he must trudge along on foot, carrying the heavy load of vestments and altar vessels with him. Those difficulties of travel would not permit frequent visits, and many places were blessed when they could see a priest once or twice a year.

This work was too difficult and discouraging for Father Kelly, and after two years of trials and hardships, he left the diocese and went to Michigan. The western part of the diocese was then without a priest until the Rev. Michael McNamara came to Rochester as the first resident priest.

(1) John McManus, "A Perfect Woman Nobly Planned."

(2) Bishop Conwell baptized a child of Patrick and Mary O'Rourke on this occasion. This was probably the first time that baptism was administered to a white Catholic in Buffalo.

CHAPTER VI.

BISHOP TIMON'S FIRST YEAR'S WORK IN BUFFALO.

IN the spring of 1847 Buffalo and Albany were cut off from the diocese of New York and formed into new dioceses. On the 5th of September of the same year the Very Rev. John Timon, who was a visitor of the order commonly called Lazarist, received a letter from the bishop of St. Louis notifying him of his nomination to the See of Buffalo.

Father Timon requested the bishop to keep the matter quiet until he would have time to decide whether he should accept or refuse the proffered honor. The news, however, of the nomination had already become public property, and the bishop as well as his friends urged him to accept the honor. The action of Father Timon in regard to the acceptance of the bishopric manifests his deep sense of the grave responsibility of the post which was assigned him. He requested his friends among the clergy to give him the benefit of their wisdom and counsel, and asked each one to offer up a mass for their own enlightenment before giving their opinion in this case of such importance to him. Every one of his clerical friends urged him to accept the responsibility of the mitre. Bishop Flaget, however, strove to induce him to refuse the mitre of Buffalo diocese, but it was only because he wished to secure him as his own coadjutor, and he told Father Timon that he had already forwarded his name to Rome as his choice for coadjutor. Father Timon, however, was destined for Buffalo. Rome needed a man of Father Timon's zeal and energy to establish a prosperous diocese in this deserted region.

The Very Rev. John Timon was consecrated bishop of Buffalo in the Cathedral of New York on October 17th, 1847, by Bishop Hughes, assisted by Bishop McCloskey, of Albany and Bishop Walsh, of Halifax. Bishop Kenrick, of Philadelphia, preached an eloquent sermon on that occasion. The first official act of the new bishop was to appoint a vicar-general in the person of the Rev. Bernard O'Reilly, who was at that time pastor of St. Patrick's Church in Rochester, and the new bishop lost no time in proceeding to his new diocese. The day after his consecration, in company with Bishop Hughes Bishop McCloskey and Bishop Walsh, he started for Buffalo. The party reached Rochester at 2 o'clock in the morning, and at an early hour Bishop Timon said mass in the convent of the Sisters of Charity. The party proceeded to Buffalo at 3 P. M., but they met with an accident which delayed their arrival until 9 o'clock in the evening. An immense crowd was awaiting the arrival of the new bishop, and about 12,000 people formed in line to escort him to St. Louis' Church on Main Street. Here the bishop addressed the congregation, gave benediction and took possession of his new See. The next day he appointed the Rev. Francis Guth vicar-general for the Germans of the diocese.

On the first Sunday in his new diocese the bishop celebrated Pontifical High Mass in St. Louis' Church, and Bishop Hughes preached the sermon. At vespers in the afternoon, the Very Rev. Francis Guth preached in German and in French. The bishop appointed November 10th as a day on which a retreat should begin for the priests of his diocese, and he also sent word to Rochester that a retreat would be given at St. Patrick's Church on the first Sunday of Advent for the people of that city. He sent notice to Father Bradley at St. Patrick's Church, Buffalo, that he would give a mission for the English speaking people of the city, which would begin on the third Sunday of Advent. He made arrangements with the pastor of St. Louis' Church to board with him at his residence adjoining the church, but this arrangement did not appear pleasing to the trustees, and the bishop in a few days changed his residence to Ellicott Street opposite St. Patrick's Church. The bishop conducted the retreat for the priests, which closed with a synod on the 18th of November. Soon after the retreat the bishop hastened to Rochester where he conducted a mission for the people. At this mission the bishop preached four times a day and spent many hours in the confessional as he had done on missions given by him whilst a Lazarist in the cities and towns of the South and West.

On the feast of the Immaculate Conception he celebrated Pontifical High Mass at St. Mary's Church in Buffalo, and on this occasion he preached his first sermon in German and confirmed 173 persons. Two days later he started in company with Fathers McEvoy, McMullen and Smidt for Java. They reached Attica in the evening, and the bishop imme-

diately proceeded to the school house where he preached to the few Catholics and Protestant who had assembled to listen to him. The next morning they continued their journey over very bad roads to the little church at Java, which was reached at 2 o'clock in the afternoon. The next morning the bishop celebrated Pontifical High Mass, preached and gave communion to ninety-three persons. Here he gave another short mission, preaching three times a day and spending nearly all the rest of the time in the confessional. On December 16th, in company with Fathers Schneider, McMullen and Smidt, he rode in a very severe storm to Sheldon. At Sheldon there was a little church which was not completed, and there were no windows to protect the bishop or the congregation from the storm. Here the bishop confirmed sixty persons, heard confessions, and the next morning gave communion to 240. Nearly the entire community was formed of German Catholics, and the bishop urged them to establish a Catholic school under the direction of the pastor.

When the bishop returned to Buffalo he established his ecclesiastical seminary, with two students and three professors. The students were young men who had been sent to him by some of his clerical friends, and the professors were the pastor of St. Louis', the pastor of St. Patrick's and the bishop himself. The seminary building was Father Bradley's house on Ellicott Street in which the bishop dwelt.

The bishop began the mission for the people of St. Patrick's Church, Buffalo, on December 19th, and here he observed the same order of exercises which he had maintained at St. Patrick's Church in Rochester and at Java. He preached all the sermons, helped with confessions and confirmed 234 persons at the end of the mission. On January 7th, he visited Williamsville. Here he found a fairly good church building, with but little land and the pastor's residence some distance from the church on the opposite side of the road. From Williamsville the bishop rode towards Lockport; and the people had prepared the way for him by the erection of a rude triumphal arch and an escort of the entire population with the children dressed in white garments, notwithstanding the inclemency of the winter season. At Lockport the bishop celebrated mass and confirmed 149 persons. Here he gave another mission which lasted for a week, and at the end of this period he confirmed 170 persons, nearly all of them adults. Here he established a St. Vincent de Paul Society and a Rosary Society; the St. Vincent de Paul Society to look after the poor, and the Rosary Society to keep alive the piety of the faithful. He proceeded to Lancaster where he confirmed 73 persons and settled some difficulties which had arisen between the pastor and people.

The bishop then made a long trip through nearly all of the towns and settlements of what is now the diocese of Rochester, inspecting the parishes, confirming, baptizing, preaching and giving missions of shorter or longer duration according to the necessities of the location. He found that very few churches had more than one set of vestments. None had the vestments or sacred vessels for benediction, and several did not even have altars. Tables were arranged in these churches for altars, and in many places the bishop was obliged to get things in readiness for mass. On the 14th of February the bishop reached Scio. Here he found a little church without an altar, but an earnest and anxious congregation. He preached for three hours and confirmed forty-two persons. Father McEvoy accompanied the bishop on this trip, and it was no pleasure jaunt traveling over those rough roads in the winter season. Many times they were lost in the country, and at other times it was very late at night before they reached their destination. The bishop said mass at the Hornby House where he preached three times and confirmed forty-one persons. It was half past four o'clock in the afternoon before he broke his fast.

The bishop visited New York, Philadelphia and Baltimore in search of students and sisters. Two more seminarians were enrolled amongst his students in March, 1848, and he gave all his spare time to teaching these the ceremonies and the most essential things needed for their ministry.

The bishop was not sufficiently well versed in German to conduct a mission in this language, so he arranged with the Jesuits to give a mission at Williamsville, and with the Redemptorists to conduct one at Sheldon. He prepared to give another mission in Rochester the 3rd of April, 1848. At this mission he preached three times a day in English and once in French. At the end of the mission he confirmed 183 persons. About 1,500 people received communion during this mission. Here he also established a conference of the St. Vincent de Paul Society and a society of the Holy Rosary. When he returned to Buffalo it was towards the end of Lent, and he found that it was necessary to prepare everything for the services of Holy Week. The ceremonies of Holy Week were something new and strange to both priests and people in Buffalo, and it was necessary for the bishop to prepare everything which was needed for the ritual of this season.

In May the bishop conducted a mission at North Bush. A procession was formed to escort him to the little church, and the people abandoned their work to come to the church to listen to the words of instruction of their bishop. He visited Black Rock also, and urged the people here to establish a little church and school. There was a considerable settlement at Eden, and the bishop paid them a visit, preached for them in German and confirmed 109 persons. When he returned to Buffalo he purchased a lot on Washington Street, on which he hoped some day to erect his cathedral. There was not land enough for the church at Williamsville, and the bishop journeyed to Lancaster to purchase some more ground for the necessary buildings for that congregation. From Lancaster he journeyed back to Buffalo on foot. The sisters had come to Buffalo on the 3rd of June and he immediately put them at work teaching a free school in St. Patrick's Church. He also bought the Protestant orphan asylum building, which he intended to convert into a hospital. On the 17th of June the bishop visited Lewiston and Youngstown. At Lewiston he confirmed twenty-four persons, and he preached for two hours in Mr. Kelley's home at Lewiston. He started a subscription for a little church there, and he found the people very liberal and very anxious to have a place in which the priest could hold services for them. He stopped at the Falls on his way home and preached in the Methodist Church. Here he secured \$240.00 and a lot from Judge Porter for a Catholic congregation.

In many of the little places visited by the bishop he was obliged to perform the duties of pastor as well as those of bishop. In many of the little settlements there was no priest, and the bishop would instruct and baptize children and adults and some times journey many miles to visit the sick. He would also start subscriptions for the purchase of property, buy sites for churches and give plans for the buildings. In September he visited Ellicottville. Here he said mass in the school house and preached three times. From Ellicottville he went in company with an Indian lawyer to the Indian Reservation. He had a long interview and argument with the Indian chief about religion. The Indians seemed to be quite pleased with the interest the bishop took in their welfare, but, with the stoicism of their race, they gave no evidence of belief in the bishop's teachings. At Randolph the bishop prepared an altar in the Baptist Church, preached as usual and confirmed twelve persons, and as his labors here were finished it was 2 o'clock in the afternoon before he broke his fast. He visited Jamestown, but could not find any place there to hold service. At Mayville he preached in the court house. He did not find any Catholics at Westfield. On the road to Dunkirk he found a family with an Irish Catholic name, but they had all been attending the Methodist Church for seventeen years. They were pleased, however, to see the bishop, and promised that the whole family would come to mass at Fredonia where all the children would receive baptism. The bishop said mass at the home of Mr. Mertz, Fredonia, and it was here that he received the lost family into the church. Judge Walworth helped the bishop to secure the Baptist Church, in which the bishop preached to a congregation composed principally of Protestants. From Fredonia he started to Ellicottville in a wagon which, however, broke down before they had proceeded very far, and the bishop journeyed the rest of the road on horseback. From Ellicottville the bishop journeyed for more than seventy miles, through Olean to Cuba where he said mass in the court house and confirmed seventeen persons. From there he went to Java, and to Akron where he again visited the Indians. Here the Indians practiced what they called natural or national religion. They said what the bishop told them was too complicated and too difficult. The bishop told them that their belief was like the bud, ours was the fruit; theirs was the dawn, ours was the day. The white man was superior to the Indian and white man's belief was more perfect than the Indian's belief. When the bishop reached Buffalo he began a retreat for his seminarians in preparation for the first ordination in his new diocese.

CHAPTER VII.

BISHOP TIMON'S FIRST VISIT TO EUROPE.



THE new bishop of Buffalo spent the first two years after his consecration in visiting all the little Catholic settlements and parishes of his charge, and in becoming thoroughly acquainted with his new diocese. He found that all the churches were poor and very few of them had the vestments and sacred vessels necessary for divine service. There were very few priests in the diocese, and many of those could not be depended upon to remain permanently in the diocese of Buffalo. There was only one teaching body of religious, and teachers were needed for the many schools which were about to be organized. The bishop saw therefore that priests were necessary for the parishes, that teachers were necessary for the schools and other institutions, and that money was necessary for the churches. He resolved, therefore, to journey to the old world to provide for the pressing wants of his new diocese. He sailed from New York on the 14th of November, 1849. He reached Liverpool on the 28th day of the same month and hurried through England to Paris, where he obtained shelter at the head house of the Lazarist Order in France. His first work in Paris was to present a petition to the Society of the Propagation of the Faith, in which he explained the condition of his diocese and requested an appropriation from the funds of the society for the work of building up the necessary institutions in his diocese. He did not wait idly for an answer from the Society of the Propagation of the Faith, but immediately sought out the most prominent personages of the city who would be apt to assist the poor missions of America.

From time immemorial the nobles of France and the titled dames had generously aided the many missions in North America, and the Bishop of Buffalo knew that the descendants of those people would not turn a deaf ear to his plea for the missions in the newly erected diocese of Buffalo. He called upon the Duke and Duchess of Narbon, the Duchess of Balzac, the Countess of Montesquieu, and all of these promised him assistance.

Seeking aid from the wealthy nobles of France was only a little part of his labors. We wonder at the physical endurance of the bishop in his labors through his own diocese in earlier years of his episcopate. He traveled over the rough roads of his diocese at all hours of the day or night by any conveyance and in all kinds of weather. Nothing seemed to deter him. He gave the same evidence of tireless energy and ceaseless labor in Europe. In Paris he officiated in the churches and preached to the congregations and to the pupils of the schools the same as he did in his own diocese. Every place of importance he visited in France. He said mass in the principal church. He visited the different institutions to learn their working nature, and preached or gave retreats whenever he was invited. As an instance of his ceaseless labor we may take the following excerpt from his journal written at Mount Pellier, in the South of France: He arrived there on the 3rd of January, 1850, and the same day he visited the seminary and preached to the seminarians; on the following day he visited the convent of the Sacred Heart, gave benediction and preached. January 5th he celebrated mass at the convent of the Ursulines and preached after mass. In the evening he visited the convent of the Visitation where he also preached. January 6th he celebrated Pontifical High Mass and preached. In the afternoon he sang Pontifical Vespers and afterwards attended a conference of St. Vincent de Paul. The same evening he preached a sermon to a large congregation. January 7th he celebrated mass at the Church of Notre Dame, and he afterwards preached to the congregation. At 5 o'clock in the afternoon he preached to a large assembly, and at night he visited the seminary. Here he also gave an instruction for the students. This programme is not much different from that which was followed in every town of importance visited by Bishop Timon. During his trip to Europe he had three objects principally in view. There were no institutions in his new diocese, and he wished to learn all about the different institutions in the Catholic countries of Europe. He had no seminary and but few priests, and he wished to induce seminarians or priests to come from the seminaries of Europe to his new diocese in Buffalo. He needed money and vestments for his

churches, and he hoped that the wealthy people of Europe would assist him and the many little parishes through his diocese. In every town, therefore, he visited the highest church official, the seminaries and different institutions. He preached to the students at every seminary and explained to them the conditions of the missions in his diocese and invited them to become members of the priesthood under his jurisdiction. Traveling in Europe for a long distance was not a luxury, the way in which Bishop Timon traveled. He would travel all night, reclining in a seat, and would be ready the next morning for his daily routine of preaching and visiting people and institutions. No person of prominence in France, Bavaria, Austria or Italy escaped the importunities of the Bishop of Buffalo. At Munich he obtained an interview with the king, and King Louis was so charmed with his earnestness and zeal that he gave him a fine painting and 10,000 florins. At Vienna he called upon the Papal Nuncio, and from him he received a letter of recommendation to the Leopoldine Society. This Society is similar in its scope to the Society of the Propagation of the Faith. He also appealed, on the advice of the Nuncio, to the Archduke Maximilian and to the Emperor Ferdinand. The Archduke of Vienna gave him 3,000 florins and the Primate of Hungary 100 goldens. With all his other labors he was induced to act as the correspondent for the New York Freeman's Journal during his trip through Europe.

From Vienna the bishop hastened to Rome, and as soon as possible he had an interview with the Holy Father. Bishop Timon had already formed a design to erect a magnificent cathedral in his See City. He probably had not mentioned to anyone this dream of the beautiful cathedral until he revealed his project to the Holy Father. The Pope gave him the first donation for his cathedral, a gift of \$2,000.00 in gold. From Rome the Bishop hastened to Naples where he had an interview with the King, who gave him 1,500 francs for his diocese. The American ship "Independence" was lying at Naples and the bishop offered his services to the Catholic sailors on board, and he obtained for them the privilege of eating meat on fast days.

From Italy the bishop hastened back to Paris, and here he received the joyful tidings that the Society of the Propagation of the Faith had voted him nearly \$4,000.00 for his diocese. From Paris he proceeded to Brussels where he met the Duchess Darenberg, the Princess Aldobrandini, Count Liderkerke and the celebrated Prince Metternich. Prince Metternich was charmed with the simple character of Bishop Timon. He invited him to dine with him and gave him a generous donation for his diocese. The bishop returned again to Paris to prepare the many articles he had received for shipment to his diocese. He was fatigued with his labors, yet he retired at 12 o'clock and arose at 3 o'clock to recite his office, say mass, and prepare the goods he had received or bought, for shipment to America. He hastened to London where he met Lord and Lady Arndale, Lady Stafford and many other prominent people who were very generous towards him and aided him in his mission. He made a flying trip to Dublin and Castle Knock. At Dublin he inspected an institution for the deaf and dumb, which, it seems, he himself had urged them to establish years before.

His work was finished in Europe. He had collected about \$8,000.00, had obtained many vestments and sacred vessels for his poor churches, and had received students for his diocese. He was well pleased when he could lay down the burden of his labors and seek on the steamer the rest which he so much needed. His wearied limbs were lulled to rest by the rolling billows and his racked nerves were soothed by the ocean's gentle breezes. He sailed on the 6th of July for home.

CHAPTER VIII.

TRUSTEES' TROUBLE AT ST. LOUIS' CHURCH BEFORE THE FORMATION OF THE DIOCESE.



Now approach a matter which we must treat with great delicacy so as not to give offense to the living or do injustice to the dead. We would gladly omit the whole affair; but it played such an important role in the early history of the Church in Buffalo, and it exerted such an influence upon other important acts, and its effects are still so evident in the propinquity of parishes, that this could not be done without wilful perversion of truth and without grave injustice to bishop and people. Readers who have followed the narrative of the trials of the Church in the early days in New York will readily recall the annoyances to the bishop, and even scandals to the public, caused at times by the insubordinate acts of trustees. These seemed to arise naturally from the formative period of the Church in America, much as the measles or whooping-cough is peculiar to childhood. St. Louis' congregation in Buffalo was afflicted with a very virulent attack of the disease. Immediately after the congregation was organized some of the men thought that they should have control of the financial affairs of the parish. The finances of the parish were a very small item then. The management, however, of the financial affairs of a congregation was something novel to the minds of many in St. Louis' parish, and their palms itched for the handling of the money. Father Mertz brought from abroad about all the money that was expended on their first little rude chapel. The people were too poor to contribute. The ordinary Sunday collection amounted to about fifteen cents, (1) and the pastor feasted at supper time on potatoes roasted in the hot ashes of his fireplace and a cup of tea (2). Very little money was used in the construction of the first St. Louis' Church, and nearly all of this came from the pastor. It seemed incomprehensible, then, that men should complain about the financial management when there were practically no finances to manage. Yet when Bishop Dubois made his second visit to Buffalo in 1833, a committee of members waited upon him and requested that they be given the management of the financial affairs of the parish. Father Raffeiner was with the bishop on this occasion, and he asked each member of the delegation the amount of his financial interests in the church, how much each one had contributed, and every one admitted in confusion that he had contributed nothing. This put an end, for the time, to their lofty aspirations.

Trustees had almost absolute control of the affairs in the churches of New York before the advent of Bishop Hughes. In several cases parishes were organized and churches were built before there was either priest or bishop to guide the affairs of the congregations. Men were selected by these congregations to look after their financial affairs, and they often invited priests to come to minister to them, offering, at the same time, to give them a stated compensation for their services. This practice which arose naturally from the condition of the churches in the formative period, soon grew in force and became an established system. Men who had the control of the finances of these little parishes gradually usurped the authority which should belong to priests or to the bishop. They claimed the right to control the finances of the parish and the appointment or dismissal of every person connected with the church. It was no uncommon occurrence for them to invite a priest to serve their congregation, or to tell him that his services were no longer needed if they were displeased with him. Such a system could not but work evil in the Church, because a priest must necessarily receive his commission and his jurisdiction from the bishop and not from the laymen; but under this system a priest might be at the head of the parish who had no faculty from the bishop. A case of this kind actually occurred at St. Peter's Church, in New York City. The trustees were paying a salary to a priest who was suspended, whilst, at the same time, they would not allow a legitimate pastor to officiate in their church.

The lay trustees who had charge of the city parishes were anxious to have an eloquent pastor who could draw crowds to their church, and in this way increase their collections, and they insisted on the appointment of such priests by the bishop. On one occasion the trustees of a New York City parish

(1) St. Louis Bazaar Chronicle.

(2) Ibid.

waited upon Bishop Dubois, and informed him that, as they were selected by the parish to look after the interests of their church, they could not conscientiously vote the bishop's salary unless he gave them the clergyman they desired. Much as Bishop Connolly and Bishop Dubois regretted this condition of affairs they could not eradicate the evil. They did not have priests, and they were only too willing to avail themselves of the advantages which the people sometimes possessed of inviting some of their clerical friends in Europe to come and minister to them.

Shortly after Bishop Hughes was appointed coadjutor of New York he resolved to end this evil of the domination of lay trustees. He had appointed a teacher for the Sunday school in the cathedral, and the trustees ordered the teacher from the church, and when the teacher would not leave the trustees sent a constable to remove him. Shortly afterwards Bishop Hughes delivered an address on the subject in St. Patrick's Cathedral, in which he explained the evils of this system, the abuses to which it gave rise, and his determination to correct them. A meeting was held in the school room in the afternoon of the Sunday in which this pastoral was issued, and the trustees and people decided to abide by the decision of the bishop. The evil, however, had extended throughout the diocese, and the bishop resolved to free his diocese from the system. In August, 1841, Bishop Hughes convoked the first synod of the diocese. At the conclusion of the synod a pastoral letter was published and sent to all the priests of the diocese to be read to their congregations. In this pastoral letter Bishop Hughes mentioned the evils which had arisen from the trustee system, and gave explicit directions for the guidance of all trustees and all parishes under his jurisdiction.

The directions were in substance as follows:

"That thenceforward no body of lay trustees should appoint, retain or dismiss any person connected with the church, such as sexton, organist, singers, teachers, &c., *against the will* of the pastor; that the money necessary for the maintenance of the pastors and the support of religion, should in no case be withheld, if the congregation were able to afford them; that no board of trustees or other lay persons should use the church, chapel, basement, or other portion of grounds or edifices consecrated to religion, for any meeting having a secular or even an ecclesiastical object, without the approval of the pastor; that no board of trustees should vote, or expend, or appropriate for contracts any portion of the property they were appointed to administer, (except the ordinary current expenses), without the approval of the pastor; nor, in case the sums to be thus expended should exceed one hundred dollars in any one year, without the approval of the bishop also. The clergy were required to keep an inventory of church property, and to exhibit annually to the bishop a synopsis of the financial condition of the church. For this purpose they were to have access whenever necessary to the books of the treasurer and the minutes of all official proceedings of the board of trustees. Should any board of trustees refuse to comply with these statutes, the bishop declared that he 'should adopt such measures as the circumstances of the case might require,' but in no event should he 'tolerate the presence of a clergyman in any church or congregation in which such refusal should be persevered in.'"

These statutes were published in a pastoral letter, dated September 8th, 1841, and were hailed with joy by all true Catholics at large; nay, the trustees of several churches offered to surrender their trust into the bishop's hands, if he wished them to do so, a proposition which he declined; but the secular press assailed the bishop severely, and waxed warm with indignation at what they deemed a violation of the rights of the Catholic laity, who themselves were unconscious of their injuries, and by no means grateful to their self-chosen champions, the secular press (1).

All the boards of trustees in the diocese acquiesced, except that of St. Louis' Church, in Buffalo.

On page 219 of the "Missions of Western New York," we read:

"In Buffalo, the very small number who, perhaps unconsciously, tried to sow discord in St. Louis' Church, had been frustrated in their first attempt. Yet they only awaited a more favorable time; and in the year 1838, some of them having gone through the legal forms, incorporated under the above named general law of 1784, which *Protestants* rejected. The bishop was grieved, for in sending the Rev. Mr. Pax, he said: 'The usurpations of the trustees are not to be feared, for the ground belongs to me.' The residuary heir of the donor, P. A. Lecouteulx, Esq., a man of great honor and probity, also declares that his father never wished *such* an incorporation. This was an event productive of evil to the pious members of the congregation, of annoyance and grief to ecclesiastical superiors; and, until lately, of almost incessant discord and embarrassments to the church. The Rev. J. N. Mertz,

(1) These extracts were taken from Mr. Charles G. Deuther's *Life and Times of Bishop Timon*. Documents are from the original.



VERY REV. DEAN JNO. J. HAMEL, V. F., Olean.



RECTORY, CHURCH OF ST. MARY'S OF THE ANGELS



CHURCH OF ST. MARY'S OF THE ANGELS,
Olean.



ST. MARY'S OF THE ANGELS' CONVENT AND SCHOOL,
Olean.



SACRED HEART OF JESUS CHAPEL, Knapps Creek.



ST. JOHN'S CHURCH AND RECTORY,
North Olean.



REV. HENRY A. DOLAN,
Bolivar.



ST. MARY'S CHURCH,
Bolivar.



SACRED HEART CHURCH,
Portville.



ST. PETER'S CHURCH,
Lewiston.



RECTORY OF ST. MARY'S CHURCH.
Bolivar.



REV. RICHARD O'BRIEN, Wellsville.



CHURCH OF THE IMMACULATE CONCEPTION,
Wellsville.



RECTORY, IMMACULATE CONCEPTION CHURCH.



RECTORY AND HALL, Immaculate Conception Church,
Wellsville.



HIGH ALTAR, Church of the Immaculate Conception,
Wellsville.



(The late) REV. JOHN BYRON.



REV. WM. T. WILBER,
Perry.



RECTORY, ST. JOSEPH'S CHURCH,
Perry.



ST. JOSEPH'S CHURCH,
Perry.



ST. MARY'S CHURCH,
Silver Springs.



ST. PETER'S CHURCH,
LeRoy,
VERY REV. DEAN L. A. VANDEPOOL, Rector.



ST. PATRICK'S CONVENT.



ST. PATRICK'S SCHOOL.



REV. THOS. H. BARRETT,
Salamanca.



RECTORY, ST. PATRICK'S CHURCH,
Salamanca.



HIGH ALTAR, ST. PATRICK'S CHURCH.
Salamanca.



ST. MARY'S CHURCH AND RECTORY, Holley.



ST. JOSEPH'S CHURCH AND RECTORY, Albion.



(The late) REV. J. M. CASTALDI.



REV. JAMES H. MCCARTHY,
Holley.



REV. FRANCIS SULLIVAN,
Albion.



REV. RICHARD COYLE,
Jamestown.



CHURCH OF SS. PETER AND PAUL,
Jamestown.



REV. JAMES H. QUESTED,
East Aurora.



RECTORY, CHURCH OF SS. PETER AND PAUL,
Jamestown.



IMMACULATE CONCEPTION CHURCH AND RECTORY,
East Aurora.



ST. PATRICK'S CHURCH AND RECTORY,
Java Center.



REV. JOHN T. COLGAN,
Java Center.



ST. PATRICK'S SCHOOL,
Java Center.



RECTORY, ST. MARY'S CHURCH,
East Arcade.



ST. MARY'S CHURCH,
East Arcade,
REV. Jos. P. Garen, Rector.

their pastor, left that church and removed to Eden. The Rev. Alex. Pax, by the wish of the Right Rev. Bishop Dubois, undertook pastoral charge. This worthy clergyman, finding the church too small, and being assured by the bishop that, as the ground belonged to him, no annoyance was to be dreaded from trustees, began to build the present spacious edifice, with the hearty coöperation of the people."

One Sunday, in the year 1843, Father Pax read from the pulpit of St. Louis' Church the pastoral letter of Bishop Hughes. An eye-witness says that, "in reading the pastoral letter, Father Pax did so without much comment, taking it for granted that the people already knew their duly full well, relying upon their well-known piety and Catholic faith to accept it." But the unfortunate circumstance already alluded to occurred just at this time. Father Pax concluded his remarks by saying, that the *sum* and *substance* of the pastoral letter was "that the bishop desired to obtain the *Verwaltung* (1) of the church," meaning that the discharge of the temporal affairs of the church, and the discipline that should govern it, would be under the surveillance and co-operation of the pastor with the congregation, through its trustees. As to the fears awakened among the people of St. Louis' Church, that the bishop aimed at depriving them of their church property, these were entirely unfounded, both in act and in the spirit of the pastoral letter; since, so far as the title and right to the property were concerned, it is necessary merely to inform the reader that a copy of the deed of St. Louis' Church property, given by Louis Stephen Lecouteulx de Chamont, Esq., to Bishop Dubois and his successors, is recorded in the county clerk's office, and can be seen there at any time.

In the year 1838 the trustees of St. Louis' congregation obtained a charter of incorporation from the Legislature. They were incorporated under the law of 1784, which was reenacted in 1813 with a slight addition. This form of incorporation was entirely unsuited to Catholic congregations. It was never intended for Catholic churches. Very few of the Protestant denominations would accept it. The trustees of St. Louis Church claimed that the regulations of the diocese and their charter of incorporation were irreconcilable, according to the explanation of the pastoral letter given by Father Pax.

St. Louis' Church property was deeded by Louis Le Couteulx to Bishop Dubois and his successors in office, for the sole and only use and purpose of a Catholic church and cemetery. The trustees, therefore, had no title to the land; and Bishop Hughes in his pastoral had merely issued directions for the guidance of the trustees in their management of the affairs of the parishes, so that there would be uniformity and harmony throughout the diocese. He did not take, nor did he desire to take, any property from any parish. He merely desired to prevent the evils which had existed under the trustee system from the beginning of the Church in the State of New York. The trustees, however, and the people of St. Louis' congregation did not understand the meaning of the pastoral.

Mr. Deuther further says on this subject:

But had Father Pax expressly stated that Bishop Hughes, in obedience to the statutes of the diocese, desired merely to communicate the information that the discipline and custom of the congregation of St. Louis' Church, which thus far governed them under their beloved pastor, with regard to the discharge of the temporal affairs of the church, had been enacted in the form of diocesan laws, and that *no innovation of their rights*, which they so much feared, was at all contemplated, perhaps, in the providence of God, the scandal of a congregation refusing to obey its bishop might have been spared from the pages of this work.

Still, though we cannot depart from truth and justice in the relation of these unpleasant facts, there is one circumstance in extenuation of the conduct of a great many of the people of St. Louis' Church, which may perhaps serve to soften the rigor of opinion that the reader may entertain in perusing this history. The people of St. Louis' Church, considered collectively, and composed of French and Germans, were a class of people simple-minded in their views, honestly disposed to do what was right with regard to every obligation in life, religious or secular, but at the same time not endowed with that educated intelligence and knowledge of Church custom and discipline, which from time immemorial has governed the Church of Christ.

It is true, they loved their religion. They were frequent and pious partakers of the sacrament. They supported their pastor generously, and contributed, according to their means, freely, for beautifying and improving their church. Nay, their liberality in this regard is, even to this day, their distinguished characteristic. With reference to the temporal affairs of the church, they enjoy the exercise of an opinion and a voice through their trustees. As has been already stated, nothing was done without first agreeing and consulting with Father Pax; apparently everything seemed peaceful, all was quiet.

(1) Administration.

But suddenly, as if a bombshell had been thrown in their midst, their serenity was disturbed, and the expression, *Verwaltung*, not sufficiently explained by Father Pax, suggested ideas to their simple minds that seemed dangerous to them as a congregation, and threatened a serious inroad upon rights and titles to which they had no legal claim, and which, fostered and encouraged by designing irreligious men among them, and in whom they unwisely placed too much credence and trust, led them into the unfortunate belief that they were to be deprived of their church and their property. Resolve the matter in their minds as they might, "it seemed," says an eye-witness, "as if they were so *intoxicated* with this idea, that no argument, however potent, no assurance, however sincerely given or endorsed, could dislodge it. And this idea remains in the heads of many of the congregation even to the present day.

This fear of being deprived of their title and right to their church property, (a title which we have said was fabulous), was fostered by the board of trustees and one man, through whose persistent spirit and course of opposition against lawful church authority the trouble assumed greater and more gigantic proportions than perhaps it otherwise might have done, until it finally burst into open rebellion. We have said that to the trustees was mainly due the vehemence of the trouble, and it is consistent to say further that their spirit of opposition derived its origin from the restrictions placed upon their conduct and government of the temporal affairs of the church, by the discipline and requirements of canon law, then for the first time promulgated as diocesan laws. They desired to be rid of this incumbrance upon their actions, and to be considered as *sine qua non* in their official capacity. They even presumptuously declared their conduct to express the will of a *majority* of the congregation. We insert the following from the files of the Buffalo *Daily Gazette*, Thursday, A. M., October 19th, 1843:

"ST. LOUIS CHURCH, BUFFALO.—An election of trustees for this church was held on Sunday last. Mr. — and Mr. — were elected. These gentlemen are understood to be decidedly in favor of the course adopted by the former board of trustees, in retaining in their own hands the management of the temporal affairs of their own church.

"A candidate of opposite opinion was run, who received four votes against two hundred and ninety-two, the lowest on the ticket. A hundred more votes were polled than ever before, notwithstanding the weather was very boisterous.

"This decisive action on the part of the congregation of St. Louis should admonish the clergy, that the unusual measures to which they have resorted for the purpose of constraining the trustees into an acquiescence in their recent pretensions, may produce consequences the very opposite of those that they were intended to effect. The line dividing *temporal* from *spiritual* power is, we are glad to see, clearly distinguished by the congregation; and in the firm position they have taken in defending it, they have shown that they merit the privileges of American citizens, because they understand one of the first principles of American liberty."

There were some turbulent spirits in St. Louis' congregation who were not disposed to respect the authority of priest or bishop. Father Pax did not find his residence amongst them entirely pleasant, nor were his labors and sacrifices altogether appreciated. He desired to retire from St. Louis' congregation as soon as a successor could be appointed; but, now that the trustees were disposed to create a disturbance over Bishop Hughes' pastoral letter, he resolved to retire whether his successor was appointed or not. Mr. Deuther gives the following account of the meeting called by the trustees to discuss Bishop Hughes' pastoral:

A meeting of the congregation was called by some of the trustees of St. Louis' Church, prominent among whom was W. B. Lecouteulx, son of Louis Lecouteulx, the donor of the property to the church. This gentleman was chairman of the meeting, and in common with a few others, had drawn up a lengthy set of resolutions in the English language, in which a decided opposition was expressed against what was styled the "usurpations" of Bishop Hughes. In these resolutions was set forth a determination to resist all the requirements of the pastoral letter, promulgated purely for Church discipline, but erroneously interpreted through the press, and otherwise, to threaten their rights and title to the property.

"These resolutions," relates a gentleman who was present at the meeting, "were subscribed to and signed by a committee of forty names, of whom six, at the utmost, *understood*, and, with the exception of one, NONE COULD READ ENGLISH, the language in which they were drawn up." Comment is unnecessary. In the meantime the impression made upon the minds of the people of St. Louis' congregation to the effect that their interests and rights were threatened, took deep root, and accordingly they were influenced to support their trustees "resolved" to oppose the imagined inroad upon their rights.

Many ineffectual efforts were made to induce the trustees to submit to the discipline of the Church, until finally the persistent spirit of rebellion, particularly upon the part of the trustees, *obliged* Bishop Hughes to interpose his authority to save the Church laws, by interdicting St. Louis' Church.

The trustees had "respectfully declined" to submit to the proposed change, and "most sincerely regretted not to be able to comply with the bishop's request."

Bishop Hughes, in reply, said: "I read your letter with surprise. My pastoral letter was an intimation of an ecclesiastical law which is to be general throughout the diocese. It is not yet in force; but, when it will be, I trust it will be of the greatest advantage to the peace of the congregation. * * * Should it prove otherwise, however, in your judgment, you will have it in your power to resist its execution; and when you do, it will be time enough for me to ascertain that your church shall not be governed by the general law of the diocese, then we shall claim the privilege of retiring from its walls in peace, and leave you to govern it as you will. Indeed, we must keep peace, peace at all events, and charity also."

The opposition of the trustees of St. Louis' Church to the regulations of the bishop of the diocese gained much notoriety in the secular press. At that time a Know-nothing spirit was rankling throughout the country, and the enemies of the Church encouraged the trustees of St. Louis' Church in their opposition to church law. After many efforts to enlighten the trustees Bishop Hughes found it necessary to interdict the Church of St. Louis. W. B. Le Couteulx, the son of the donor of St. Louis' Church property, was very bitter in his opposition to Bishop Hughes, and he claimed that if Bishop Hughes' regulations were enforced the property would revert to his father's heirs. He also industriously circulated the false statement that Bishop Hughes desired the trustees to convey St. Louis' Church property to him.

Shortly after the publication of the interdict some of the most respectable people of St. Louis' congregation sent a petition to Bishop Hughes, requesting him to release their church from the interdict and to give an authentic explanation of his pastoral letter. The petition was sent in the name of Mr. Geo. A. Deuther, and Bishop Hughes sent the following reply to their request:

"NEW YORK, April 5, 1843.

"MR. GEORGE A. DEUTHER,

"*Dear Sir:* I have received your petition and letter yesterday, and lose no time in forwarding my reply. Of course, I always knew, that there were a great many true and faithful Catholics in the congregation of St. Louis, in Buffalo. Indeed, on my visitation of the diocese, that congregation was, by its piety, my joy and my consolation. It was my pride and my boast on my return to New York.

"But when a congregation, through its officers, allows its pastors to be thwarted in doing good, to be harassed, and be made miserable, then I cannot expect that any priest will stay with them. The trustees of a congregation are only its servants, and when these servants undertake to reject ecclesiastical laws of the diocese, and to make laws themselves, as if they were bishops in God's Church, then it is time for those who are bishops and priests to withdraw in peace, and leave them also in peace, to govern those who are satisfied to be governed by them. They say the congregation supported them in their proceedings; if this be so, which I cannot believe, unless they deceived the congregation by false statements, then *so be it*.

"Much as I feel for the good, pious people, I cannot allow any priest to officiate in the church of St. Louis, until I am assured that the congregation, in its trustees as well as in its members, are *Catholics, true Catholics, in their soul*, as well as by their outward profession. If they choose to have it otherwise, I shall not quarrel with them. But, in the meantime, I have no priest to send them; and if I had, I should not expose him in such a situation. Our priests are for Catholic congregations, and no other. Now there are many other good German congregations without a pastor, and until I have German priests enough for them all, it will be my duty to provide for those congregations who make it their pride to be governed by their pastors, instead of attempting to govern them.

"When I had written thus far, one of our city papers was brought to me containing an article from the *Buffalo Gazette*, which is false in almost every particular, and which I have answered here. I hope the editor of the *Buffalo Gazette* will publish my answer, in order that the good and pious people of the congregation, may see how much they have been imposed upon by means of falsehood.

"The people must *oblige their trustees to do right*, or else they must be prepared to suffer for what their *trustees* do, in their name, wrongfully. I shall have no dispute with any congregation, but

whenever a congregation allows its trustees to behave so badly that the pastor must leave, I will allow them no other.

“With the same kind feeling towards all, as your true friend and father in Christ, I remain, sincerely,

“+ JOHN, *Bishop New York.*’

Bishop Hughes found it necessary to correct the false statements made by the trustees through the public press, and he sent the following letter to the *Buffalo Commercial-Advertiser*:

“*Messrs. Editors:* In your *Commercial* of Monday you published from the *Buffalo Gazette* an article purporting to be a statement of the difference between the congregation of St. Louis’ Church and myself. It stated that I claimed to have “the property of the church vested in my hands, and that the claim was resisted by the congregation.” This is entirely untrue. I never advanced such a claim, and of course it could not be refused. It is stated that in consequence of this refusal I “called away the Rev. Alexander Pax and left the congregation destitute.” This is equally untrue. On the contrary, nothing but my persuasion was able to prevail on him to stay for the last eighteen months or two years, under the ill treatment of a few worthless men who call themselves the congregation. It is stated that the congregation of St. Patrick’s, in Buffalo, have “complied with my requisition.” This again is untrue. The trustees and congregation of St. Patrick’s will bear me witness that I never made any such requisition. I advised them, as a means of putting an end to quarrels among themselves, to dispense with trustees, and to avoid the rock on which St. Louis is now splitting. These are the principal statements; and the honorable confidence of the editor of the *Buffalo Gazette* has been sadly abused by those who have employed his authority for statements which they knew to be unfounded in truth. He should demand proof of them, and if they cannot furnish it, to which I challenge them, he should publish their names, and vindicate his own. He has been deceived. I attach no blame to him. If his deceivers can furnish no proof that I ever made such a demand, I can furnish proof, in their own writing, that I never did.

““It is surmised,” says the statement, “that the bishop has gone so far as to forbid any priest from performing Divine service in St. Louis’ Church until its congregation shall fully comply with his demands.” I forbade only one clergyman, whose inexperience might have been taken advantage of by the same artifice which trifled so foully with the good faith of the editor of the *Gazette*. And secondly, what are called my “demands,” in the statement, never had any existence in reality.

“Surely the editors of the *Buffalo Gazette* will feel a glow of virtuous indignation when they discover how much they have been imposed on.

“The only difference between the congregation of St. Louis and myself is, that its trustees have thought proper not to be governed by the ecclesiastical discipline of the diocese, and expect me to supply them with priests who shall be governed by a different discipline, of which they shall be the authors. The congregation of that church are pious and exemplary Catholics, to whom their holy faith is dearer than life. Even this may be said of a large number of the trustees.

“But it sometimes happens that our trustees may be honest and upright in their intentions, and yet men of simple understanding, and without education. In such cases, only let an enlightened, talented, intriguing and irreligious mind get among them, and then, whatever he concocts in his infidel mind, he induces them, under specious pretences, to adopt; and then he gives out the depraved purposes of his own heart as the act of the board, and this again as the act of the congregation! From the moment this arrives, woe to the flock, and woe to the pastor, who are at once divided from each other, and yet kept together by such a link of iniquity.

“The pious and amiable Mr. Pax was not called away by me, but I left him at liberty to leave whenever he felt that he could stand it no longer. It appears to me that the time has arrived. I have no German pastor to send in his place. But if I had, it would be with instructions to rent a barn, get up an altar in it, and administer the sacraments of religion with that freedom from restraint and guidance of unauthorized laymen with which God made the ministers of His Church free, but which is not to be enjoyed, it appears, in the church of St. Louis.

“The neighboring clergymen could not officiate in it without neglecting their own congregations, which have the first claim on their ministry. Besides, I deem it my duty now to forbid all clergymen of this diocese to officiate in that church, until it shall be determined whether it is to be governed by the ecclesiastical regulations of the diocese, or by “the *resolves*” of its trustees. I trust, Messrs. Editors, that you will publish the above in your valuable paper, as an act of reparation which I may claim on

the score of justice. I ask an insertion in the *Buffalo Gazette*, which, I am sure, the editor will not refuse. I appeal to the honor of such other editors as may have copied the false and injurious statement first published in the *Buffalo Gazette*, for a similar favor.

“+ JOHN HUGHES, *Bishop of New York*.

The English-speaking Catholics of the city had at this time a church of their own on the corner of Ellicott and Batavia streets. Many of the pious people of St. Louis' congregation, when their own church was interdicted, attended the services at St. Patrick's Church. Old St. Patrick's Church was practically a two-story building, and when the large number of Germans came to mass there on Sundays Bishop Hughes made arrangements to have special mass said for them on the first floor of the church. Here the little congregation gradually grew, and the bishop organized another congregation of Germans under the care of the Redemptorists. When the trustees of St. Louis' Church saw their followers gradually withdrawing from their own church and becoming members of the new St. Mary's congregation, they became alarmed and published in the *Commercial-Advertiser* of August 10th, 1844, an apology to Bishop Hughes and to the public for the scandal they had given in opposition to their bishop. The apology was as follows:

“A CARD.—We, the undersigned, trustees of the church of St. Louis, Buffalo, having had the honor of an interview with the Rt. Rev. Dr. Hughes, bishop of New York, in relation to the difficulties which have existed between the congregation and the bishop for some time past, and having received from him a true explanation of certain parts of the pastoral letter, and finding thereby that we have been laboring hitherto under a misunderstanding of the same, hereby express our willingness that the church and congregation of St. Louis be regulated according to the provisions of the said pastoral letter, and the true explanation received from the Rt. Rev. author; and we promise, in our own name, and (so far as we can) in the name of our successors, that the administration of temporal affairs of our church and congregation shall be conducted conformably to the same.

“We further take occasion to say, that if our course in this matter has given any scandal or offence to our Catholic brethren, we regret it; adding, merely, that our action proceeded from mistaken impressions, and that we should be the last to oppose the authority of our religion, either intentionally or deliberately.

“T. DINGENS, *President Board Trustees*,

“JOSEPH HABERSTRO,

“BARTHOLOMY RINK,

“JOSEPH STEFAN,

“NICHOLAS HAAS,

“MARTIN FISHER,

“CHARLES ESSLINGER, *Secretary*.’

Bishop Hughes came to Buffalo the Sunday following the apology. He preached a sermon in St. Louis' Church, released the church from the interdict and gave his blessing to the congregation. This was the end of the first serious trouble between the trustees of St. Louis' congregation and the officials of the diocese of New York.

CHAPTER IX.

ST. LOUIS' CHURCH TROUBLE WITH BISHOP TIMON.

WHEN Bishop Timon came to Buffalo he proceeded to St. Louis' Church, accompanied by many thousands of Catholics, and here he formally took possession of his diocese. He made arrangements the next day with the Rev. Francis Guth, pastor of St. Louis' Church, to board with him until he obtained a residence of his own. The trustees of St. Louis' Church were not pleased with this arrangement, and a few days later they notified the bishop that his presence there was not desired.

St. Louis' Church property was donated by a Frenchman for the use of the Catholics of Buffalo, without distinction of nationality. The Germans were most numerous in the congregation, and they gradually obtained the ascendancy and control of the affairs of the congregation. The English-speaking Catholics realized some ten years before the advent of Bishop Timon that there was no longer room for them in St. Louis' Church, and they understood also that they were not wanted there. Now that there was an English-speaking bishop residing in the pastoral residence of St. Louis' congregation, the German trustees feared that the eviction they had practised on the Irish might be repeated on themselves. All through their subsequent difficulties with the bishop this element of fear for the loss of their property played an important part.

Bishop Hughes had promulgated a law for all the congregations of the diocese of New York in, 1843, that no parish or board of trustees should expend \$100.00 in any improvements or work without permission from the bishop. The trustees of St. Louis' Church asked permission from Bishop Timon to enlarge their church, in the fall of 1848. The Bishop refused to grant their request, because St. Louis' Church was then the largest in the United States, and he told them that the contemplated improvements would disfigure their building. He showed them how they could expend the same amount of money to better advantage. The bishop was absent from Buffalo for a long period after this interview with the trustees of St. Louis' Church, visiting many little Catholic settlements throughout his extensive jurisdiction. What happened on his return is related by Mr. Deuther in his life of the bishop.

"On the 19th February, the bishop returned to Buffalo from his visit of more than a month through parts of the diocese. On the way to his lodgings, he met W. B. Lecouteulx, Esq., in the street, who immediately accosted him thus: 'I am glad to see you. I rejoice to be able to tell you that we have begun our addition to St. Louis' Church, and that the work is already far advanced. I am now engaged about another important business for the good of the church. Here is a petition I am going to present to the Common Council, to request them to deed to St. Louis' Church the grave yard that was given for it. I have searched all the records, and I find that the deed was never made out, so that it might be taken from us. I went to your house to show you the petition before it should be presented, but you were not home.' The bishop smiled, as he knew that his absence on the visit was well known in the city. He read the petition, and then told Mr. Lecouteulx that the petition contained things most untrue and most offensive to the congregations of St. Mary's and of St. Patrick's. That, to his intimate knowledge, the faithful of both churches had been orderly and quiet at their burials; that the grave yard was given for all the Catholics in the city, and further, that he, the bishop, held the deed, duly executed and duly recorded. The bishop invited the gentleman to come to his house and see the instrument, which he did, noted the page of records and dropped the matter.

"The bishop then went to the trustees, expostulated with them for having, after his express prohibition, begun the walls, which were already two or three feet out of ground; he required them to demolish the work, and, if they wished to build, to build according to any plan they might prefer, but for the objects he had sanctioned, not for the enlargement of a church already very large. He then spoke to the Very Rev. Mr. Guth, to whom the trustees had referred him as having sanctioned the work. Mr. Guth expressed himself much grieved and very sad, acknowledging that he had sanctioned the work; but declared that, if now demolished, he could never hold up his head again, and would have to withdraw to hide his shame. The trustees came, they begged pardon, but, as so much

was done, they entreated that they might be permitted to finish the part begun. The bishop, deeply touched at the grief of Mr. Guth, whom he greatly respected, hesitated. At length he said that he could not approve, but he would overlook, and not notice the act, provided no more was attempted than the part already begun. The promise was given, but not kept."

This was the beginning of the trouble between the trustees of St. Louis' Church and Bishop Timon. The bishop brought Sisters of Charity to Buffalo and desired to place some of them over the parochial school of St. Louis' parish, but the trustees would not accept them. The trustees also gave instructions to the grave-digger, who was employed by them, to refuse to receive any orders from the bishop. During the bishop's absence in Europe Father Guth found his position as pastor of St. Louis' Church so uncomfortable that he took the French portion of the congregation with him and founded the new congregation of St. Peter's. Upon Bishop Timon's return from Europe an effort for a reconciliation was made by the trustees, and they sent to the bishop the following document:

"TO THE RT. REV. JOHN TIMON, *Bishop of Buffalo*:

"The undersigned, trustees of the Roman Catholic church of St. Louis, in the City of Buffalo, regret that misunderstanding has arisen between them and their bishop, regarding the rights and duties that devolve on them under the laws of the State, in the administration of the affairs of the said St. Louis' Church.

"Whatever may have been the character or extent of our past differences, we regret them, and pray the bishop to forget them. We propose to the bishop that he and his successors in office, and we, abide and be governed by the following rules and regulations:

"On our part we acknowledged that, according to the laws of the State, the titles of the temporalities of the church are vested in the bishop and his successors in office, in trust for the sole use and only purposes of the congregation. That the bishop, for the time being, according to the spiritual and Divine laws, is guardian of the church and its property. We bind ourselves to do nothing having reference to spiritual matters without the permission and consent of the bishop, and truly and faithfully to observe and fulfill his command in that regard. We propose to administer the temporal affairs of the church under the counsel and advice of the bishop, as becomes the children of God and of the bishop. We acknowledge that the bishop and pastor appointed by him for the time being are accountable to God as guardians of their flocks, and as such we acknowledge that they have the right to superintend the schools attached to the church, and we pledge our best exertions in aid of the clergy for the success of the school and the education of the youth. The trustees shall, under the direction of the bishop, select the teacher or teachers of the school, and no teacher shall be appointed without the sanction of the bishop or pastor. We consent and agree that the rector appointed by the bishop for the time being, shall preside over the deliberations of the trustees, and have his vote. The undersigned trustees shall not and will not expend over one hundred dollars at any one time on any improvements, repairs, or building, or in any manner, without the knowledge and consent of the bishop, and we ask and desire that the bishop and the rector for the time being, will use their power, advice, and influence to prevent the election hereafter of any person as trustee who may be known as a person of immoral character or who fails to perform his duty as a Christian, and we pledge ourselves never to wish for or assist in the election of any such person.

"Finally, we wish sincerely to co-operate with the clergy in all things tending to the glory of God, the good of ourselves, the welfare of our people, and to the prosperity of our church.

"Dated BUFFALO, August 3d, 1850.

(Signed.)

"N. OTTENOT,

"J. HABERSTRO,

"JNO. CHRETIEN,

"JACOB WILHELM,

"GEORGE ZIMMERMAN.

When the trustees had their difficulty with Bishop Hughes they seemed to be very anxious to have the public understand that they were right and the bishop was wrong, and they did not hesitate to misrepresent actual conditions to gain public sympathy or merit approval. They acted in a similar manner in their relations with Bishop Timon. After signing the above document they published in the German papers of Buffalo that they had triumphed and that Bishop Timon was forced to acknowledge his error. Bishop Timon was willing to allow them to enjoy any glory they might obtain from their misrepresentations as long as they would not injure the Church, but when these articles were

published in English it became necessary to give a true statement of the case. The bishop published in the Buffalo papers the following answer to the misstatements of the trustees:

"After having taken advice from pious, learned and distinguished priests, on Easter Sunday, Bishop Timon addressed the following letter to the congregation:

"Having long borne with patience from the trustees' acts of usurped authority which have plunged your church in debt, and others which have caused this, once the most flourishing congregation in my diocese, to gradually fall away, so that whilst St. Mary's Church has six or seven hundred children in the parish schools, you have but a handful; and, under incessant insinuations that your bishop wants to do *now this, now that*, the spirit of unholy distrust and of murmuring has entered the fold, and the piety of many has grown cold; it becomes our duty to remedy so sad a state of things. We are the more impelled to this by a step taken without our knowledge, and which we only learned a few days ago. It seems that many of the congregation were called upon to assume the payment of a debt for a needless addition to this church, began without my permission, and against all the laws of the church and the diocese. Now, under proper management, the resources of this church would suffice to pay the debt. You know, beloved brethren, that when you invited the Jesuits to come and serve this church, these fathers proposed that they would assume the debts of the church, and furnish as many German priests as might be necessary for your fullest spiritual comfort. Second, That this church should remain for ever the parish church of the German Catholics of this congregation, and that the Rev. Father would build school houses for your children. Now, if the Jesuits could offer such advantageous conditions, why did the trustees burden many of you with personal obligations for this debt?

"The promises these gentlemen made to me last August, have been broken in a most important feature. They bound themselves in a written article, that the parish priest should be president of the board; yet they have elected a lay president, contrary to the letter and the spirit of our agreement. Beloved brethren, you ought to know that even in Protestant churches of this State, the pastor is generally the only president of the board; so that those trustees wish to have your church under a far more Presbyterian government than most of the Protestant churches themselves. We know not what thus presses those gentlemen to meddle with the affairs of God's house; the priest or bishop never thinks of meddling with the affairs of your houses, or with the affairs of houses consecrated to civic or political uses; though by his taxes the priest pays in part for those houses effected to civic uses, he willingly leaves the care of them to men of the world; but the priest, the man of God, the bishop, as minister of God, is bound to take care of God's house. We willingly use the help of laymen in temporal affairs, but then upon the laymen whom we call to help us the power descends from above, it does not come from below; the bishop and the priest are called by God through a superior power, which also comes from God, and the laymen we call to aid us have their power also from above, through the bishop's nomination; then all is in peace, and God's blessing dwells in His houses. We now name five responsible men, N. N. N. N. N., as administrators of this church in temporal affairs. We also name Father C——, the priest you desired, to be pastor; he will be assisted by two other clergymen, in whose zeal and piety you and we have full confidence. We declare that, henceforward, the so-called trustees have no right in this church. The property is vested in us for your use. If they wish to be trustees, let them find a church in which to exercise their functions, but they will never have a priest to minister."

"The bishop having understood that the most unfounded statements had been made by the adverse party, had, on the following Sunday, a letter read to the flock, as follows:

"*Beloved Brethren:* On that holy and most solemn day, when our Blessed Lord rose from the dead, and twice wished peace to His redeemed, I sought to procure the true and holy peace of this congregation by the declaration made to you last Sunday, and from which my love for you and for your happiness and peace in time and eternity, will never permit me to recede. But, with grief, I learn that now, as heretofore, men whom the spirit of party blinds and agitates, whisper among the people insidious doubts, and false, malignant insinuations. It is for your peace that I should notice them; for me to be calumniated or to be praised is all the same, and whether I succeed or do not succeed in my efforts for your peace, God will reward my upright intentions. I seek but my God, and your salvation and happiness, for His glory. I have not long to live; I seek for nothing on earth, and it is my joy to know that when I die, all that is entrusted to me shall remain for the uses for which it was given, and I will retain nothing but my coffin and my shroud. Hence what I now say to you is not to defend myself, but to prevent the father of lies from destroying your peace."

“First, Beloved brethren, it has been said to you that I wished to take your church. Now, from my first coming among you, to many questions and proposals I ever returned the same answer, that I abhorred the very idea of permitting this church to be ever diverted from its application to the use of the German congregation of St. Louis' Church. I never wanted your church except to hold it in trust for you according to my deed, and to the very declaration of your trustees. I wish your church to be administered as almost all the churches in America, and as all the churches in my diocese but this, are administered; so that your trustees may not so fetter the action of your clergy, that they can do little for your spiritual comfort, little for the education of your children. I now declare solemnly to you, as I often declared to your trustees, that I do not want your church, except (in the very words of the donor, Mr. Lecouteulx,) “in trust to me and my successors in office of bishop for your sole use and benefit.” I do not want the revenues of your church, do not even want to meddle with them; the revenues of your church shall be henceforth more carefully, more exactly, and most scrupulously applied to the sole use and benefit of this congregation and church. Alas, had I taken this measure three years ago, your beautiful church would now, I am sure, be finished, be well ornamented, and be out of debt.’

A few days later a gentleman waited upon the bishop and handed him the following resolutions as the sentiments of the trustees:

RESOLUTIONS.

“The committee appointed by the incorporated Society of St. Louis, to draw resolutions concerning the contents of the pastoral, published from the pulpit instead of the sermon, on the feast of the Easter, A. D. 1851, by Rev. Mr. Raffener, by the orders of the Rt. Rev. J. Timon, Bishop of the Diocese of Buffalo, Erie County, State of New York, by which (pastoral) said congregation of St. Louis is to be forcibly debarred of her legal administration of the temporal affairs of the church, in virtue of the State Charter of the 2d December, 1838, and to propose the same resolutions to the meeting adjourned to the 27th of April, 1851, for their approbation, has the honor to answer with this the wishes of the said congregation, and respectfully to propose its resolutions to their examination.

“1st. *Resolved*, That the society of the St. Louis, before all, regrets most heartily that for several years they have been so often disturbed in their truly Christian peace and indefatigable zeal in doing good, by their own clergy, the Rt. Rev. J. B. Timon, bishop, included, and are yet disturbed, for this only reason, that they (the congregation) refuse to give over to the Rt. Rev. Bishop Timon, as his free and absolute property, their beautiful new church of St. Louis—which they have built with their own means, and which was solemnly consecrated—so that he might, as the rumor has gone abroad, appropriate the same for the use of the Irish congregation. And, whereas, the Rt. Rev. Bishop, (since all his previous attempts to grasp at said St. Louis' Church have redounded against the firmness of St. Louis' congregation, which constantly fought, and always will fight for its rights), has betaken himself to violent measures, which not only are in direct opposition to the laws of the State, but may turn very pernicious to the holy Roman Catholic religion in the Union.

“2d. *Resolved*, Whereas, the Rt. Rev. Bishop refused personally to communicate to the committee appointed legally by the board of the trustees, composed of Messrs. J. Haberstro and Anton Diebold, the pastoral published from the pulpit in St. Louis' Church, on Easter Sunday, (either the original or a copy thereof), St. Louis' congregation cannot but regret that the Right Rev. Bishop should have caused to be published from the pulpit upon one of the holiest festivals of the year; and at the solemn Divine service, in place of a religious discourse, that which he feels not inclined to entrust to two citizens.

“3d. *Resolved*, That the congregation of St. Louis will not take the least notice of the said pastoral, since said congregation was incorporated as a religious society under an act of this State, passed April 5th, 1813, with the consent of the generous donor, Louis Lecouteulx, and also with the consent of the Right Rev. Dubois, Bishop of New York; and that, although at that time, when the well known lot on which the St. Louis' Church stands, the society as such had no legal existence, and the land had been deeded in trust to the bishop of New York and his successors, that trust has entirely ceased since the act of incorporation, December 2d, 1838, and was transferred to the incorporated society of St. Louis, which shall see to it, that in all circumstances their charter may be preserved in all its strength. That the society of St. Louis will always call for his advice in the administration of the temporal affairs of the church.

“4th. *Resolved*, Whereas, neither the board of trustees, nor the society of St. Louis, had ever made to the Rt. Rev. Bishop J. B. Timon, or to the Rev. Fathers Jesuits, or to anybody whatsoever, any proposition that the said fathers of the Society of Jesus might take charge of the religious (spiritual) affairs of St. Louis society. This is founded on an error, of which the Rev. Bishop must be as well convinced as the board of the trustees, for, when the trustees were invited by the Rt. Rev. V. G. F. Guth to call at the bishop’s instantly and in great hurry, they had not the slightest knowledge of the plan of giving St. Louis’ Church into the hands of the Rev. Fathers Jesuits; they were opposed to having the Superior of the Jesuits sent for, until the Right Rev. Bishop told them personally, as they were retiring, that he had spoken over the matter with his Vicar General G., so as to appoint the Fathers Jesuits for this place, etc., etc. That some other individuals, moved by ambition and self-interest, had been working to the same purpose, is perfectly well known to St. Louis society. St. Louis society had been till now attended by secular priests, who stand under their bishop, and never preferred against them any complaint, notwithstanding the many chances of doing it. It only wishes to have such pastors who will do honor, not only to St. Louis’ Church, but to the whole Roman Catholic religion in the Old and New World.

“5th. *Resolved*, That the reproach about religious schools of St. Louis’ Church lies not at the door of the trustees or of the congregation, but rather of the clergy of said church, as no teacher was appointed to said school without the consent of the pastor, if not by his strong and formal request; but that, as soon as the teacher had the misfortune of calling on himself the displeasure of the pastor, there was no more mercy for him, and he had to leave the situation. This is a fact.’

This document was dated April 27th, 1851; and it contained so many misrepresentations and absolute falsehoods that the bishop considered it necessary to correct the false impression which it might leave upon the minds of the good people of the congregation, and he sent them the following letter:

“From a committee, styling itself your organ, and having for president a gentleman who never practices his religious duties as a Catholic, I received a paper full of falsehoods and insult. Judge for yourselves, beloved brethren. That document says that “this congregation has been disturbed in its truly Christian peace, by the clergy and the bishop, only because they refuse to give up to Bishop Timon their church as his free and absolute property.” Now, my brethren, did I ever ask you for such a thing? Have I not, on the contrary, often and most solemnly declared that I want nothing but to maintain the trust for you, as Mr. Lecouteulx had given it; and that I wished that trust to be administered for you by some from amongst yourselves, viz: by some laymen whose power, deriving from their bishop, might come from above. How then dare those men say, in a public document, that the only cause of disturbance is my wish to get the absolute property of your church? I understand well enough the laws of my country, to know that the trustees could not give me such absolute right, even if they would, nor even could you, beloved brethren, give such right, and far am I from wishing it. Still those men persevere in the slanderous assertion, which originated with their party, in order to sow distrust between you and your bishop, and, in this document, they even dare to say, “the bishop wants to get the free and absolute property of this church in order, as rumor spreads, that he may give it to his Irish congregation!” May God have mercy on such deluded and deluding men, who dare to say that I even thought of taking St. Louis’ Church from you to give to the Irish! But who was it that set so lying and slanderous a rumor in motion? Was it not the very party that now dares, in a public document, boldly to endorse it?

“Beloved brethren, we need waste no more words on this subject. Any man of sense, any Christian will now see that the bishop and the priests of a God of peace and truth, can have no fitting connection with an order of things which allows the father of lies to insinuate his malicious suspicions, first in a whisper, then more boldly, and finally in a public document, openly and unblushingly, striving to deceive God’s people, first by insinuation and doubt, then by bold assertion, until, as occurred with Eve, they honor and esteem their spiritual authorities as long as they live up to the rules of the Roman Catholic Church, of course, *the trustees of St. Louis’ Church being judges!*

“I might rely on the law, and appeal for my rights to the courts, but, beloved brethren, I am not so fond of law as to engage in lawsuits for it, unless my duty compel me; your Catholic spirit, and the mild exercise of my Episcopal right, will, I trust, suffice. I seek but for the salvation of the souls entrusted to my care; provided they find peace and holy piety, though in a shed like that in which the Redeemtorists long worshiped, I would be better satisfied than to see them in a splendid church, in which the spirit of lies and rebellion would be continually gnawing away the vitals of true piety.

"If therefore, beloved brethren, the resolutions handed to me be really the resolutions of a majority of the congregation, (which I do not believe,) I must only withdraw the priests immediately. It is your duty to manifest your sentiments. Therefore let those who love their God in their religion, and who adhere to their bishop, as to the visible centre of Church unity in this diocese, let them declare themselves freely and fearlessly. God will bless and protect those who stand up for His cause. May He inspire into your hearts holy zeal and courage, to confess Him before men, that He may acknowledge you before His Heavenly Father.'

When this letter was read those who were opposed to the bishop and to the discipline of the church were requested to retire. The large majority of the people remained in the church, and the pastor commenced to explain what the bishop required of them. The turbulent spirits outside re-entered the church, and created an uproar which impelled the pastor to retire permanently from the church, taking with him the blessed sacrament. For some Sundays following this disturbance the trustees held in the church services which were neither Protestant nor Catholic, but were according to a kind of ritual gotten up by themselves. The bishop felt that it was his duty to forbid services which were not authorized by the ritual of the Church and he addressed the following letter to the congregation:

"BUFFALO, June 14, 1851.

"To the faithful of the congregation of St. Louis' Church:

"After exhausting all means of patience and of kindness to induce the trustees and their abettors to permit the laws of the Church to be freely executed in your congregation; after having known that your pastor was insulted in the church, menaced there in presence of the trustees, and ordered to leave the house of God, and thus forced to withdraw; we have the grief to see that a kind of schismatic worship has been there established by the trustees; some of the sacred vestments, used in Divine worship, are placed on the children; the altars are adorned, vespers sung, the organ played, etc., whilst many neglect mass to assist at such rites. By the laws of God's Church, such acts subject those who assist at them to various spiritual penalties, and force the bishop to declare, as we now do, St. Louis' Church to be under an interdict; and consequently that no child of the Church can, without grievous sin, assist there at such rites and prayers, whilst this sad state of things continues. May God save our beloved in Christ from awful punishment, such as He inflicted in times past on those who, in their worldly wisdom, rebelled against Moses and Aaron.'

"Strange how the same spirit has ever followed the said 'corporation,' Bishop Hughes never dreamed of taking their church. Yet in 1843 the innocent Germans were deceived by the party to believe it. That same party, on the 21st June, 1851, had the following article inserted in the *Morning Express*, of Buffalo:

"ST. LOUIS' CHURCH.—This church, the oldest of that persuasion in our city, and the only one, perhaps, incorporated according to the laws of this State, is involved in serious difficulties with Bishop Timon, we understand in consequence of a refusal to abandon to him their church property, and the administration of their temporal affairs. A few years ago that congregation experienced the same troubles with Bishop Hughes, from a like cause, but after a rupture of two years, matters were settled to their satisfaction, they being secured in the enjoyment of their former rights. We learn that Bishop Timon has been more severe with the congregation of St. Louis than was Bishop Hughes, having, (after depriving them of their priests for the last two months), on Sunday, the 19th inst., caused a pastoral letter to be read in all the Catholic churches of the diocese, by which he pronounces excommunication against that church and its congregation: We know nothing of the merits of this controversy, save what we hear, but it looks a little like taking us back to ages almost forgotten, when such things occur in a free country, where all religions are equally acknowledged and tolerated.'

"In the same paper of the 24th June, the following answer appeared:

"ST. LOUIS' CHURCH.—The upright-minded editor of the *Express* has been deceived, as was, by the same party, the editor of the *Buffalo Gazette* deceived in 1843. Bishop Timon never sought for any property in St. Louis' Church other than the deed Mr. Lecouteulx gave, and the laws of the Church made it the bishop's duty to maintain. He never even wished to administer the revenues of the church, but he was bound to see them administered in a Catholic spirit. The statements published in the *Express* of Saturday morning, are as false, with regard to Bishop Timon, as were false, with regard to Bishop Hughes, the statements in the *Buffalo Gazette*, which drew forth the following letter from that learned and distinguished prelate; the only difference is, that Bishop Timon has long and patiently borne with much more than Bishop Hughes had to bear with from the same party. It is

false that Bishop Timon has excommunicated any one of that church. When the pastor (insulted and menaced in the church by a turbulent minority who domineer there), was, by them, ordered out of it, he did leave it. And, when many were deceived by the semblance of a public, uncatholic worship, and neglected the great act of Catholic worship, (the mass), at which they might have assisted in different churches of the city, then the bishop, according to the laws of the Church and the decrees of the Council of Buffalo, pronounced an interdict on the church, that is, forbade any public worship in it. If any one incurs excommunication, it will be by his own act, for refusing to obey the laws of the Church, and assisting at a schismatic worship.' ”

A case similar to the St. Louis trouble occurred in Detroit, Mich. The conclusion of the judge in the Detroit case, although a Protestant himself, was that Catholics are obliged to obey the laws of their Church as long as they remained members of that Church. The very fact of persons being members of a church implies that they accept not only its principles of faith, but also its rules of discipline. When the trustees, therefore, of St. Louis' Church refused to obey the discipline of the Church they practically put themselves outside the pale of its communion, and they could not throw the blame upon the authorities of the Church if they were cut off from its membership.

The trustees, and some others, manifested their disrespect for church authority and their bitter opposition to church law by misrepresenting the actions of the church officials. Many letters were published in the Buffalo journals reflecting upon the character and motives of the church officials. They stated that it was Mr. Le Couteulx's, the donor of the property, wish that St. Louis property should be managed as was church property in France. Bishop Timon knew French well, and he knew thoroughly the practices in France in regard to the ministration of church property, and he showed the trustees were wrong in their contention that church property there was managed by laymen. The following documents will show further the causes of contention and trouble between the trustees and the bishop:

No. 1.

ADDITIONAL DOCUMENTS AND NOTICES ON ST. LOUIS' CHURCH.

“‘BUFFALO, JUNE 28, 1851.

“‘*To the Editor of the Buffalo Morning Express:*

“‘*Dear Sir:* In this letter of ‘A Subscriber,’ which I trace to the Reverend Francis Guth, formerly pastor of St. Louis' Church, and now one of the Vicars General of this diocese, our congregation is violently taxed with falsehood, which could easily be returned to its author, but which a gentleman, who respects himself, cannot do; therefore, I will limit my answer to the simple relation of the causes which have brought so much spiritual severity upon our congregation.

“‘Many years ago, when Buffalo was yet in its infancy, my late and much regretted father, Louis Lecouteulx, desirous to have a church in which to worship his Creator according to his persuasion, gave an extensive property on Main Street, on which to erect a Catholic church and make a cemetery; he gave besides another valuable property on Delaware Street, to be leased into building lots, so as to make a perpetual revenue for said church. The deed was given in trust to the Right Reverend John Dubois, then bishop of the diocese of New York, and to his successors in office.

“‘The Catholics in Buffalo being but few at that time, and generally poor, a small church was erected on the premises given; but their number increasing rapidly by daily emigration from all parts of Europe, it became necessary to think seriously of building a larger church; but their poverty was for some time a great obstacle to its accomplishment. However, through the greatest exertions on their part, and generous donations by some of the inhabitants of this city, the present fine church of St. Louis was erected. The majority of the congregation being natives of France, *where all church property belongs to the people, who have the administration of it*, they expressed the wish that their church should be administered in the same manner, and to which, my worthy father consenting, also the Right Rev. Bishop Dubois, a Frenchman by birth, who had received the deed in trust, our church was incorporated according to the laws of this State upon religious corporation, *and under a close act of incorporation*, the 2d day of December, A. D., 1838; and from that day the trust of the property fell into the hands of the people, who had the management of its temporal affairs, and who enjoyed it *fully and peaceably* until the decease of their venerable and much regretted bishop, the Right Rev. John Dubois.

“The Rt. Rev. Bishop Hughes having succeeded him in office, we were left quiet but a few months, when faults began to be found with the administration of trustees; we were told that “Church property being for the use of God, belonged to God; that laymen were improper persons to administer it; that it belonged to the clergy.” Our resistance in maintaining our rights caused our priests to be withdrawn from our church, and for two years we were deprived of all spiritual succor: At the end of that time of unspeakable misery to our families, through the interference of a higher power, and a few concessions on our part to save appearance, (for the clergy can never be wrong,) a priest was reinstated in our church, and we remained in peace until the diocese of New York was divided into three dioceses, and Buffalo being the See of one, the Right Rev. Timon became our bishop, who, after a short time, followed the same course as did his predecessor, and who found no way to get us to his wishes but by sending Jesuits to our church, and appointing one our pastor! From that day mischief grew rapidly, and division appeared among us; pastoral letters were frequently read and enforced by commentaries from our Jesuit pastor, said bishop claiming his right of trust, as given by my father. At last, no doubt as an experiment, the bishop had one of his pastoral letters read, in which he informed the congregation *that he had dismissed our trustees and appointed others, of whom he gave the names!* This act, which nothing can justify, caused a spontaneous meeting of the congregation to take place, in which respectful but firm resolutions were adopted and transmitted to the bishop, maintaining our trustees in office and rejecting those appointed by him. From that moment war was seriously engaged. On the Sunday following, another pastoral letter was read by our Jesuit pastor, who, in his commentaries to enforce the bishop’s rights, insulted the congregation by calling them liars and other such gentle expressions, until he exasperated the people and made them forget that they were in the house of the Lord; an act always to be deplored. Quiet being soon restored, said Jesuit pastor took occasion of it to invite those in favor of the bishop (otherwise his wishes,) to remain in the church to be counted, and the others to go out, which again caused some disorder. The consequence of all this has been the withdrawal of the clergy from our church, and for these last two months we have been deprived of Divine service and all spiritual succor!

“In the hope that the Right Rev. Bishop would reflect upon such a state of things, and relent upon his unjust severity toward us, we continued to frequent our church to pray in common, which, in “A Subscriber’s” letter, is called an act of “uncatholic and schismatic worship!” What! to pray God in common in a consecrated church is uncatholic and schismatic worship? To what days are we then come to, that such things can be said in a country like this?

“Since I am on the Rev. Francis Guth’s letter, I am happy to see him affirm so positively that “it is false that Bishop Timon has excommunicated any one from the St. Louis’ Church;” yet I cannot make out the difference which he tries to establish between an excommunication and the interdiction which he says the bishop has been obliged to pronounce against our church. My full belief is that it amounts to the same thing.

“As to the Right Reverend Bishop Hughes’ letter, which you have been begged to give a new insertion, I will observe that it is dated the *fourth of April*, 1843, and having answered it at the time, further comment upon it would be useless, particularly, belonging as it does to a controversy which took place so many years ago, and which has been satisfactorily settled between the parties it concerned.

“I will conclude this already very long letter with saying, that several attempts have been made with Bishop Timon to bring him to better feelings towards our congregation, but in vain. “Submit to your Bishop,” was the only answer that could be obtained! Myself, for one, took care to explain to him that our act of incorporation being *a close one*, it required the unanimity of the congregation to alter it or annul it, and that my firm belief was that it could never take place. His answer to me was: “I cannot change my dispositions; a church is already in the course of erection for the dissenters from yours, and if it is not sufficient, one, or even two more shall be built, so as to leave but few persons in your church, who may then become Protestants if they please.”

“We can now but hope to put a stop to such warfare upon incorporated religious congregations; the legislature of this State will, one day to come, and perhaps not far distant, see fit to prohibit the clergy from holding Church property, as it exists all through France and many other parts of Europe.

“Very respectfully yours,

“W. B. LECOUTEULX,”

No. 2.

ST. LOUIS' CHURCH CEMETERY.

"The following petition, in relation to the cemetery connected with St. Louis' Church, in this city, was presented to the Common Council, read, and ordered printed in the city papers:

"*To the Hon. the Common Council of the City of Buffalo;*

"GREETING: The undersigned, trustees of the St. Louis' Catholic Church, in this city, for themselves, and in behalf of the other members of this congregation, incorporated according to the laws of this State, on the 2d day of December, A. D., 1838, would very respectfully represent to your honorable body, that in the year 1832, when the cholera was threatening to invade this city, the Common Council rendered an ordinance prohibiting the burial of dead persons within the city limits, which said prohibition deprived your petitioners of the use of a burial ground given them by one of their fellow members, the late Louis Lecouteulx.

"At that time, said congregation having but just finished the erection of their church, and being too poor to purchase another cemetery, their hard case was submitted to the Common Council by Alderman White; which, in consideration of their precarious situation, the damage sustained in being deprived of the use of their burial ground, and furthermore, upon that principle that as tax-payers they would have to contribute towards the payment for any purchase made by the city, adopted a resolution granting your petitioners (the St. Louis' Church being the only one of that persuasion in the city,) a piece of land to be used as a cemetery, being part of a certain tract of land bought by the city of Wm. T. Miller and others, and situated out of its limits. At the time of said grant, the congregation of the St. Louis' Church not being yet incorporated, Dyre Tillinghast, Esq., then city clerk, inquired of the late Louis Lecouteulx in the name of whom the conveyance for said grant was to be made, who told him, "that having himself made grants of lands to said congregation, he had conveyed the title *in trust* to Right Reverend John Dubois, Catholic Bishop of the Diocese of New York, and that he thought that the conveyance for said grant made by the city should be executed in the same manner;" which was effectually done, but with an unfortunate omission, the words *IN TRUST* *not being inserted in said conveyance.*

"The consequence of that unfortunate omission for your petitioners is, that the Right Reverend Bishop Timon, now Catholic bishop of the new See of Buffalo, has lately claimed said cemetery as his own, turned out our grave-digger and appointed another, and otherwise having taken the whole control of said premises, permitting to be buried there only those he pleases, and mostly from congregations not in existence in the city at the time of the grant, to the exclusion of that of the church of St. Louis, for which it was intended, and creating himself a revenue out of said cemetery, *by charging a fee of two dollars for each body buried there!*

"That Bishop Timon should buy lands (as he has already done,) to make cemeteries, and speculate upon the sale of them into small lots to those willing to buy them, your petitioners have nothing to say; but when that spirit of speculation extends to that cemetery given by the city for the use of our congregation, surely we have a right to complain, and to seek redress at the hands of the donors.

"The congregation of St. Louis' Church, since the demise of their worthy bishop, John Dubois, have been sadly tormented by his successors in office, for their resistance to annul their act of incorporation. They are now under the displeasure of Bishop Timon for no other motive; and, as a last experiment, to bring them to obedience to his arbitrary will, he has thought fit to withdraw the clergy from their church, and by so doing to deprive them of all those consolations derived from religion.

"Your petitioners can but hope that your honorable body will see fit, as grantors, to give them that relief which they claim, by enforcing the use of the grant as intended by the city, or by any other measures which your honorable bod may think fit, so that the congregation of St. Louis' Church may re-enter into the full possession and control of their cemetery, where the remains of their friends have been deposited for the last twenty years. And your petitioners will ever pray and feel grateful for your so doing.

"J. HABERSTRO,

"JOHN KOCH,

"GEORGE ZIMMERMAN,

"HENRICH ENTRUF,

"MATHIAS HAUSLE,

"ALLOISUS ALLENBRAND,

"GEORGE FISHER."

No. 3.

“‘To the Hon. the Mayor and City Council of Buffalo:

“‘Gentlemen: Profound respect for your honorable body induces me now to act contrary to the resolution I had taken, never more to notice the misrepresentations of men who wish to belong to our Church, provided that Church consent to be taught and ruled by them. They inform your honorable body “that Bishop Timon has *lately* claimed said cemetery as his own.” Now I have *lately* claimed nothing more than I, and my predecessors, claimed from the beginning.

“‘On the 19th of February, 1848, W. B. Lecouteulx, Esq., stopped me in the street to inform me that he was about handing in a petition to your honorable body. After reading it, I told him that it contained many things that were not true, others misrepresented or exaggerated; and that, further I held the deed of that cemetery. He came to my house, read the deed, and I heard no more of an attempt to appropriate to a small fraction of the Catholics of Buffalo what had been given for all. On the 2d of March, 1833, the Honorable Mayor made a deed to Bishop Dubois of the land in question. Different congregations were formed from those who, in March, 1833, worshipped in St. Louis’ Church. Those of St. Patrick’s Church first migrated, but still retained their rights on the cemetery; and about five years ago the Irish Catholics made a collection for repairing the fence. The Germans of St. Mary’s Church erected a poor shelter, in which they could worship in peace, when the trustees forced Bishop Hughes to withdraw the priest from St. Louis’ Church; and, though those Germans subsequently bought a graveyard, yet they never renounced their rights. St. John’s Church had equal claims. St. Peter’s withdrew, with the *then* pastor of St. Louis’ Church, (the Rev. Mr. Guth,) when he and they found the yoke of the trustees too heavy. St. Michael’s Church, too, was formed from St. Louis’. The present pastor was pastor of St. Louis’ Church, when in the peaceable discharge of his duty he was insulted in the church, ordered out, and menaced. He retired meekly, bearing with him the holy sacrament; but neither he nor his flock abandoned their just rights.

“‘In August, 1849, I received information from St. Louis’ Church that the old graveyard was full; then, on the 15th of August, 1849, I consecrated as a graveyard, a piece of ground which had been purchased for another object. Publicly, and before a large concourse of people, I read aloud the rules which should govern the allocation of lots. They were: 1st, That the poor should have graves free of charge; 2d, That as the land had been bought and fenced in, *not by contributions or by public money*, but by funds advanced by *one individual*, those who had means should pay a moderate rate for graves; that the money thus obtained would go to liquidate the debt on the graveyard, and that, as soon as that debt was paid, the revenue accruing from subsequent sales should be applied solely to keeping the cemetery in order and adorning it.

“‘The whole amount received, up to this time, from that new cemetery, is less than one-third of the sum advanced on it.

“‘Having been warned that it was no longer decent to bury in the old cemetery, I told the pastor of St. Louis’ Church that it should be closed, but that if Catholics, *from any parish of the city*, greatly wished, through affection for the dead there interred, to be buried near their friends, he, the pastor of St. Louis’ Church, might give permission; requiring, however, two dollars for each grave, and retaining the money thus received to form a small fund, which should be solely employed in keeping up the fences, lest, in some years, hogs and cattle might rummage amidst the graves of the dead. But I was soon informed that I was deceived as to the state of the graveyard. I then revoked that order, and burials ever since have been going on as before, without charge. This the trustees of St. Louis’ Church well knew. Well did they know that I never received a cent from that cemetery, that I never sought it; yet they dare tell you that Bishop Timon permits to be buried there only those he pleases, to the exclusion of the church of St. Louis, creating himself a revenue of the said cemetery. May God have mercy on men who can descend to such means!

“‘With profound respect, honorable gentlemen, your most obedient, humble servant,

“‘+ JOHN TIMON, *Bishop of Buffalo.*”

No. 4.

“‘Buffalo, April 5, 1852.

“‘*To the Hon. Common Council of the City of Buffalo:*

“‘The undersigned, who were members of St. Louis' Church of Buffalo, at the time the deed hereinafter referred to was given, do respectfully remonstrate against your honorable body taking any action on the petition of the trustees of said church, relative to the Catholic burying ground.

“‘It is with feelings of deep regret that we are called upon to act in this matter. Many years since we emigrated to the village of Buffalo, here to make our homes, where we could enjoy the religion of our fathers. About that time, the Hon. Louis Lecouteulx made a donation of a very large piece of land, sufficient for church and burying ground purposes for a long time yet to come, had not your predecessors prohibited the use of said ground for burial purposes. At this time there was but one Catholic church in Buffalo, organized under the Bishopric of New York; this was then and is now called the St. Louis' Church, in which the French, German, Irish, Italian and English Catholics all worshiped the same God, and kneeled at the same altar. At this time, on the 2d March, 1833, the City of Buffalo, by Ebenezer Johnson, mayor, etc., Dyre Tillinghast, clerk, under the corporate seal of said city, for the consideration of five dollars in the deed expressed, conveyed to John Dubois, Roman Catholic Bishop of New York, and to his successors in the holy office of bishop, in trust forever for the sole and only uses of a Roman Catholic burial ground, eighty-eight feet front of land, running back to the road, etc., (being the land which has been used for that purpose since the day of the grant,) which deed was, on the 4th April, 1833, recorded in Erie County Clerk's Office, in liber 20 of deeds, at page 455, to which we beg leave to refer. From the day of the said grant until the present time, the Catholics of Buffalo, who have now, independent of St. Louis' Church, seven church organizations, viz.: St. Patrick's, St. Mary's, St. John's, St. Michael's, St. Peter's, St. Mary's of the Lake, and St. Joseph's, which churches have been organized by members of St. Louis' Church, who, for convenience and brotherly love, have aided in erecting such church edifices, and who are all Roman Catholics, and owe ecclesiastical allegiance to the Right Rev. John Timon, Bishop of Buffalo, and successor of the venerable and departed John Dubois, late bishop of New York.

“‘Our kindred and friends lie buried in said grounds; our wives, our children, there rest in peace, and where we wish that our bodies may be interred. In said ground our wives, children, kindred and friends have found a common resting place; by your grant we are entitled to rest there. Nearly twenty years since you did one of the most solemn acts you could perform; you donated to us the right to have our bodies interred by the side of our wives and children.

“‘You are now called upon by the trustees of St. Louis' Church to act disgraceful in the sight of God and man, and say you, the City of Buffalo, have repudiated your act and deed, and have permitted a self-constituted body of priestless men, without any ecclesiastical power or authority, to assume the control of that which now belongs to, and is held in trust for, the members of seven churches, regularly organized.

“‘We admit that we have reason to believe, and do believe, that the grave-digger has been dismissed. We do not know the reason, or when the same was done; but we do know that this same man left the bodies of the dead so near the surface of the ground, that your honorable body was compelled, at a large expense, to cover the same with earth during the summer of 1849. If he was not discharged for this reason, he should have been.

“‘In regard to pay for interment, all we can say is, that the deposed grave-digger has, for nearly eighteen years, charged for his services about double what is charged in other grounds, and we deny most unequivocally that any other charge has been made for interments.

“‘With this information before you, we ask who is right?

“‘Very respectfully, your ob't servants.'”

Here follow the names of forty-four members.

No. 5.

“‘*Mr. Editor:* Bishop Timon adheres to his resolution of not noticing the misstatements of a gentleman who insists on remaining a Roman Catholic, but who has long neglected to practice its most sacred duties. To me it seems that the bishop is over delicate in his views of charity. To me it seems that, as some may be deceived, misrepresentation tending to foment division and strife ought



ST. MARY'S CHURCH AND PASSIONIST MONASTERY,
Dunkirk.



VERY REV. MARK MOESLEIN, C. P.,
Dunkirk.



ST. MARY'S SCHOOL,
Dunkirk.



ST. MARY'S ORPHAN ASYLUM,
Sisters of St. Joseph, Dunkirk.



ST. HYACINTH'S CHURCH AND SCHOOL,
Dunkirk.



ST. HYACINTH'S CONVENT,
Dunkirk.



REV. B. SWINKO,
Dunkirk.



RECTORY, ST. HYACINTH'S CHURCH,
Dunkirk.



REV. L. BARTKOWSKI,
Salamanca.



HOLY CROSS CHURCH AND RECTORY, Salamanca.



ST. HEDWIG'S CHURCH,
Dunkirk.



REV. THOS. STABENAU,
Dunkirk.



RECTORY, ST. HEDWIG'S CHURCH,
Dunkirk.



ST. CECILIA'S CHURCH,
Sheldon



REV. JNO. F. PFLUGER,
Sheldon.



RECTORY, ST. CECILIA'S CHURCH,
Sheldon



REV. THOS. B. MILDE,
Middleport.



ST. STEPHEN'S CHURCH,
Middleport.



ST. STEPHEN'S RECTORY,
Middleport.



ST. MARY'S CHURCH,
Gasport.
Replaced by a new Edifice. Erected by Father Milde in 1903.



RECTORY, MOST HOLY NAME OF JESUS CHURCH,
Ellicottville.



INTERIOR MOST HOLY NAME OF JESUS CHURCH,
Ellicottville.
Rev. E. J. Duffy, Rector.



REV. JNO. J. DEALY,
Belfast.



ST. PATRICK'S CHURCH, Belfast.



CHURCH OF THE BLESSED SACRAMENT, Andover.



REV. E. J. RENGEL,
Andover.



RECTORY, BLESSED SACRAMENT CHURCH, Andover.



REV. HUGH WRIGHT,
Cuba.



CHURCH OF OUR LADY OF ANGELS,
Cuba.



REV. JOHN E. KELLY,
Belmont.



ST. MARY'S CHURCH,
Belmont.



RECTORY, ST. MARY'S CHURCH,
Belmont.



REV. FELIX SCULLEN,
Limestone.



ST. PATRICK'S CHURCH,
Limestone



ST. JOHN THE BAPTIST'S CHURCH,
Chipmonk



ST. PETER'S CHURCH,
Carrollton.



ST. PATRICK'S RECTORY,
Limestone.



REV. JAMES FRANZ,
Strykersville.



ST. MARY'S CHURCH AND RECTORY, Strykersville



HIGH ALTAR. ST. MARY'S CHURCH, Strykersville.



REV. L. Bastian,
Bennington Center,



SACRED HEART OF JESUS CHURCH, Bennington Center,

to be contradicted. Extracts from a few letters will suffice for this. The first is from P. A. Lecouteulx, Esq., received by Bishop Timon in August, 1851, with permission to make it public. Delicacy for the feelings of a gentleman in this city, induced the bishop not to use that permission. I lately with difficulty, obtained leave to copy it, and now give extracts to the public:

“*Right Rev. Sir:* If hitherto I have not intervened in the difficulty which exists between you and the Germans of the congregation of St. Louis, it was in hopes that, touched by your forbearance, they would yield, acknowledging your authority and the inviolable rights which you and your successors have over the church of St. Louis and its dependencies. Hence I waited till now. But now that you are forced to interdict the church of St. Louis, (having also read in the daily papers that the trustees of St. Louis’ Church maintained that its temporal property ought to remain where my father, L. F. Lecouteulx, the founder of that church, had placed it, namely, in the trustees, intimating thereby that it was due to his memory to maintain his will,) I consider that I would be culpable if I remained silent longer, without raising my voice to refute the shameless calumnies spread about against you by a faction of the German congregation of that church. I also thought it my duty to publish the wishes of my father, and to demand a strict fulfillment. Previously to the year 1829, the Roman Catholics were not very numerous; they were French, Germans and Irish. My father having requested of Bishop Dubois a priest for the Catholics of Buffalo, received him into his house, and placed at his disposal a room in which mass was said. This place soon became too small. My father made then a donation to Bishop Dubois and to his successors, of lots for the use of a Roman Catholic church, and for the establishment of a school, a Presbytery, etc. The Catholics, French, German and Irish, caused immediately a small church to be built at common expense; they also built the priest’s house, and some time after a school house. Besides the lots alluded to, my father gave money for these buildings. The Catholic population having rapidly increased, and the church not being able to contain them, the Irish formed a congregation apart; but as they had, in common, concurred in the erection of this church, my father, through a sense of justice which always characterized him, made donation of a lot to this congregation. St. Louis’ Church remained with the French and Germans, but the population having rapidly increased, the old church became too small, and the congregation was obliged, in 1838-39, to build upon the same site the vast edifice which now stands there. The building was constructed under the direction of Rev. Alexander Pax, and finished by the aid of voluntary contributions, and by the joint efforts of all the Catholics, and even of strangers.

“Everything went on well, and the most perfect peace prevailed between the French and Germans up to the death of my father, which took place in 1840. Disorder then began. (*The date fixed by Bishop Hughes for the beginning of troubles is 1841.*) The trustees commenced to arrogate undue power to themselves, justifying their illegal usurpation on the ground of having been incorporated, and having then acquired the exclusive right over the church and its dependencies, saying that in this they fulfilled the will of my father. I can affirm that this demand of incorporation has been made without concurrence of my father, who, as the founder, ought, at least, to have been consulted. I am even led to think that he was ignorant of it. He had, indeed, often spoken to me of his desire to have Magnillis or Counselors, such as we had in France. But I affirm, that never did he wish that trustees or administrators (especially by election,) should be appointed and be invested with a power thus repugnant to the Holy Roman Catholic Church, for which he had the greatest respect; if such an intention had been manifested to him, he would oppose it with all his might. Further he knew that, in the position of the congregation of St. Louis’ Church, composed in part of French and Germans, it was necessary that the power should be in the hands of the bishop and of the pastor of the church, in order to maintain the just rights of all, and to prevent the majority, which was already German, from trampling on the rights of his compatriots. It is evident that it was for this my father made the donation of the property to Bishop Dubois and to his successors; the trustees knew, as well as I did, this will of my father; hence it was only after his death that they laid claim to the property and administration of the church. It is useless, sir, for me to retrace here what has been the deplorable consequences of the unhappy system adopted by the trustees. You have developed them better than I could in your historical document relative to this affair. I shall not, then, limit myself to its sad consequences for the French.

“At the time of the nomination of trustees by election, the Germans of the congregation of St. Louis were most numerous; the French never obtained but a weak minority; finally the French, disgusted at the vexations they had to suffer, withdrew from the elections.’ (*Mr. Lecouteulx here enters at large on various complaints of the French against the trustees; some of them were submitted to the*

bishop for arbitration. Mr. Lecouteulx complains that the trustees violated the agreement then entered into, and continues): 'It would be too tedious to enumerate all the vexations which the German trustees inflicted on the French part of the congregation; they became intolerable, and forced the French to quit their church during your absence, with the pastor of St. Louis' Church, who could no longer risk the dignity of his ministry by suffering such usurpations. It is evident from what I write that there has been a determination since my father's death to get possession of the property of the church, and to chase away the French. To attain this, the most iniquitous arts have been resorted to, and, to justify all, they dare to say that they execute the will of my father. This assertion is an outrage on his memory, and I regret it with indignation.

(Signed,)

"P. A. LECOUTEULX."

The trustees claimed that they were incorporated with the sanction of Bishop Dubois and the knowledge of Mr. Le Couteulx. Father Pax, however, stated under his signature that he did not believe that Bishop Dubois knew anything about the incorporation. Mr. P. A. Le Couteulx declared that his father never desired any such incorporation. The trustees claimed to have absolute control of the property, according to their act of incorporation; and as they seemed to be determined to hold services according to their own manner in the church, Bishop Timon found it necessary to put an interdict upon the church, so that Catholics would not be misled into attending services which were not Catholic worship. The interdict was issued June 24, 1851. Father Guth had already withdrawn from the congregation with the French people, and had organized a parish for them on Washington Street. Many of the Germans had also joined the congregation of St. Mary's, and the malcontents were abandoned by all those who wished to observe the laws of the Church.

In the year 1853, Monseigneur Bedini, Papal Nuncio at Brazil, visited the United States, and the trouble between St. Louis' Church and Bishop Timon was submitted to his judgment. The trustees presented their case in the form of a memorial, and a few days later the Nuncio gave the following decision:

"To the Trustees of St. Louis' Church, Buffalo,

"Gentlemen: I have read, with great attention, the memorial which you handed to me, relative to the unhappy difficulties existing, or which did exist, between some members of St. Louis' congregation and their bishop. Deplorable, indeed, is the condition of that congregation. Instead of enjoying in peace the comforts of religion—practicing it, and honoring it in love and charity—discord and bitterness are found; and even in the temple a sad desolation reigns. A truly Christian heart cannot remain longer in such a state. Indeed, the Catholic who would not seek to be delivered from it, by a reasonable submission to authority, would excite just doubts of his faith, and of his sincere will to follow the Divine teaching of that faith. But the appeal which you have made to the Holy Father, and which you again make to me as his representative, proves, I hope, that you wish to terminate those unhappy dissensions, and that you, as is just, expect that result from his authority and counsels.

"I see no necessity for passing in review all the details or all the assertions of your memorial. The root of the evil and its remedies are very evident. My whole attention shall be directed to point them out.

"I thought it my duty, first of all, to examine carefully the original deed of the church lot. I find that in the year 1829, it was given by Mr. L. Lecouteulx "*for the sole and only use of a Roman Catholic Church and Cemetery*;" consequently its whole administration, whether in the measures taken to provide for its wants, or to remedy any abuses that may arise, should be founded on the principles and laws which regulate the discipline of the Catholic Church.

"Furthermore, I find that the original deed was made by Mr. Lecouteulx to Bishop Dubois, with the condition that the property should remain in his hands, and in those of his successors, for the purpose above mentioned. Now, such a donation having been accepted by Bishop Dubois, and the church having been built on a lot thus acquired, the principles which regulate its administration admit of no doubt.

"In your statement you speak of a "Charter" obtained afterwards, and of your duty to observe the laws of your country. I will ever be among the first in exhorting you to observe the laws of your country, and to be invariably faithful to your duties as citizens of this vast and illustrious Republic. You know well, as Catholics, that not only nothing prevents your fulfilling such duties, but that for you, as such, they become even more sacred. I must remark, however, that to observe the laws of your

country is *one thing*; to avail yourselves of your privileges for the purpose of arraying yourselves in opposition to your Church, and to the authority of your bishop and clergy, in the free discharge of their duty, is *another and a quite different thing*. I sought in vain for some proof of Bishop Dubois' consent to the Act of Incorporation, procured on the 2d of December, 1838, nearly ten years after the original grant. But even supposing that he gave it, certain it is that he neither could nor ought to have consented to anything incompatible with the basis of that grant. No one could, by subsequent rights, no matter how obtained, justly destroy rights enjoyed previously by the ministers of the Church, according to the rules and discipline thereof.

“The question, then, always remains the same: What were the essential rights of the bishop in the church of St. Louis, according to the original deed, and the laws of the church which should govern it? Evidently rights obtained later should aim at preserving the *original ones*, not at destroying them.

“But in this question it is not necessary to advance beyond its strict limits. If there were questions of revenues accruing from property or capital given or acquired for the use of the church, which was in itself productive, the rights and the obligations of those who administered them, or who claimed a share in the administration, would depend on the conditions stipulated by the donor and accepted by the church, according to her own rules of discipline; and the decision of difficulties that might arise could only be based on her laws, and on the above named conditions. But I find nothing of this in the case before me. Here there are no possessions or capital to be administered which can, properly speaking, be said to be productive. Only the offerings of the faithful are to be received and distributed, whether these offerings are given during the public worship, or are previously agreed upon for the use of pews during Divine service. Can there be anything more exclusively subject to the ecclesiastical ministry than this kind of revenue? The pews are not, of themselves, productive; you yourselves, whilst your church was closed, could see this. The oblations and the contributions for pews take place only in view of the Divine service, and that it may be carried on, and they must be appropriated to meet the expenses incurred in performing it, or to support the ministers appointed by the bishop to celebrate the Divine mysteries. Those contributions, then, are but the direct result of the sacred ministry, and consequently must be subject to the free administration of ecclesiastical authority. The bishop who sends thither the ministers has the right to prescribe the mode of collecting such contributions, and of distributing them, so as fully to accomplish the sacred intentions for which they are given.

“He has, also, the right of making such changes or modifications in the rules governing such matters as may become necessary from time to time. The canonical prescriptions which guide the bishop in his actions are, on the other hand, well known; they prevent the possibility of abuse, or provide an efficacious remedy for it. These very prescriptions not only give the bishop *power*, but they impose on him the *obligation* of remedying abuses which might occur in the administration, however legally acquired, of property and revenues of any kind which belong to the Church. But, as in your case there is question solely of pious oblations or contributions, which, after all, are but voluntary, there can be no doubt that the bishop has full right to determine the manner of regulating them, and he, more than any one else, will take a deep interest in applying them to their holy destination. When, therefore, your bishop informed you that he would name, out of your own congregation, a certain number of persons to receive and distribute, for the use and benefit of the same, the aforesaid oblations, whether offered during the holy sacrifice, or given for the use of pews by those who occupy them during the Divine service, it was manifestly your duty to submit, as he had an undoubted right to make such arrangements.

“Your very memorial shows abundantly that the system of administration heretofore existing was very defective, since you have only disorders to deplore; and your very assertions prove clearly that to cure them fully and radically, your bishop could not have acted otherwise than he did.

“Mention is often made in said memorial of an intention to change the nationality of the church of St. Louis, and, by giving it to others, to take it away from those to whom it was first given. But the existence of such an intention is denied by the bishop, (I have no proof of it,) I cannot even believe it possible; and if ever it were attempted the Holy See is ready to make the execution of such an attempt impossible.

“You say also that, since your charter of incorporation gives to the trustees elected by the congregation the administration of oblations, and the above mentioned contributions, you cannot cede it, without failing in your duty. Here I call to your mind what has been already stated. When, in

such an affair, you use the rights which the civil law gives you, you are bound to make your action harmonize with your duty as Catholics. The privilege which the civil law here grants is *permissive*; you *may* use it or *not*. It is your duty to consult the principles of your faith, to ascertain when and how you ought to use it.

“Without examining the legal rights which accrue to you as trustees under your charter of incorporation, and without determining by whom and in what way the thing should be done, it suffices for me to state what the bishop may lawfully decide and require, and to this the congregation, either by mere consent or by direct and immediate action, should conform. Consequently, I declare that those who refuse fail in their duty, and by thus hindering the bishop in the free exercise of his holy ministry, they become responsible for all the sad consequences that may result. Furthermore, I cannot believe that any law of the State will prevent your conforming to the discipline of your church; on the contrary, I know that the spirit of justice, which so strongly characterizes the legislation of this country, will never make the accomplishment of its duties impossible to a religious congregation, nor compel them to adopt a course that would necessarily produce disorder and confusion. But, if by chance it were otherwise, I am convinced that you need only make the case known to the legislative body, and they would grant such modification of the law as would place your legal position in harmony with the laws of the Church to which you belong. I know that such acts of justice, in favor of other corporations, have already emanated from the Legislature of this State, and I cannot believe that a like concession, so evidently just, would be refused to the Catholics of this Republic, when once they make their wants known, and sincerely seek a remedy. In the meantime, if you but do your duty, nothing need prevent the administrators named by the bishop from discharging their duties, even legally, in the church of St. Louis; and I counsel you to take the necessary steps to effect this object as soon as possible. The bishop does not ask for himself the administration; he is ready to place it in the hands of members of your own congregation, but appointed by him. All that these may receive in the church, shall be used for the congregation itself; and at fixed periods shall give an account of their administration to the bishop as well as to the faithful that frequent the church. Thus peace and order have been restored to other congregations; and the same will doubtless happen here, as soon as you have the sincere desire of restoring order, and of enjoying the precious advantages of a holy and lasting peace.

“I request you to reflect most seriously and conscientiously on what you will do after this answer. You undoubtedly are free to submit or not to my declaration, and to follow my counsel; but the Catholic Church is also free to recognize those that are truly her children, and those that are not. After so many dissensions, disorders, and painful agitations, it is time to return to peace, and to make the vineyard of the Lord flourish in union, in charity, and in humility, without which it is impossible to please God. The congregation of St. Louis' Church, by adopting the course indicated, which alone is just and indispensable, will give a noble proof of faith and charity, and a sincere desire for order and peace will crown all my efforts with the most happy success; and they will have a very large portion in the benedictions which the Catholic Church and its visible head bestow on her zealous and obedient children. But if they refuse, I can only see in them persons faithless to their duties, who make use of their privileges, not to edify in the Church of God, but to destroy; who, by placing obstacles to the free exercise of Episcopal authority, can never be received as obedient sons of the Church of God. who has confided solely to Bishops the power and the right to govern it. *“Posuit episcopos regere Ecclesiam Dei.”*—Acts xx: 28.

“The Holy See will ever perpetuate the succession of worthy and holy pastors, and the common father of the faithful is always ready to provide for the spiritual wants of the flock in every part of the world, by providing such pastors, and by the prescriptions, the rules, and the holy discipline of the Church. You now know his decision, his counsel, and even his earnest recommendation in regard to the question at issue; you have only to comply with this earnest recommendation to merit still more fully his paternal care and holy benedictions. Your submission to the laws of the Church will ever be a pledge of your submission to every other law to which you are subject, as it is impossible to be a good Catholic, and not be at the same time a good citizen of your country.

“C. BEDINI,

“*Archbishop of Thebes, Apostolic Nuncio.*”

The trustees were not satisfied with the Nuncio's decision, and their reply manifests their displeasure at what they believed to be his desire to annul their charter. They sent the following reply to the Papal Nuncio:

THE TRUSTEES' REPLY.

“OCTOBER 25th, 1853.

“*Excellency*: We have read the esteemed answer given by you at our last interview, (this morning,) with a great deal of attention, and we see therein, with great astonishment, that you say “among a few members of the congregation,” (although we are very numerous.)

“It appears to us that you have been misinstructed in that regard, and we would propose to your Excellency the contrary, if his Excellency think it necessary, by calling a general meeting of the congregation in St. Louis' Church, at any time your Excellency may appoint, with forty-eight hours. We know positively that the congregation of St. Louis Church is yet three hundred family fathers strong.

“Furthermore, we see nothing in your Excellency's answer, but a repetition of the demand made by the Right Rev. Bishop Timon, that is, *entire submission, and that our act of incorporation should be annulled, and that the appointment of a committee instead of a board of trustees, should be made by him, which has been the cause of our difficulties.* Up to the time of the beginning of these difficulties, we never meddled with the spiritual, leaving it entirely to the pastor and bishop, but as to the temporalities we had always the control, subject nevertheless to the yearly inspection of the Right Reverend Bishop and pastor, (and at any time within the fiscal year,) over the amount expended and received, and which the pastor always found correct. As to the annulling of our act of incorporation, there is not the least shadow of thought, as we believe that *temporalities* have nothing to do with *spiritualities*.

“If your Excellency thinks that, by having another interview, (the Right Reverend Bishop in person present,) a reconciliation can be effected, we leave it to your Excellency's own discretion, praying to inform us of the appointed time to such an interview, if one is to be had.

“In hopes that a reconsideration of the past transactions will be made, and that a more favorable discussion in our favor will take place,

“I have the honor to be, with high respect, your Excellency's most sincere and obedient servant,

“N. OTTENOT,

“*Secretary of the Board of Trustees of St. Louis' Church.*

“To his Excellency, C. BEDINI,

“*Apostolic Nuncio, at St. Mary's Church.*”

The Nuncio was willing to hear them again, to make sure that there might not be any misunderstanding, and also to give them an opportunity to give additional information or express their desire to conform to the laws of the Church. He sent his final answer to the trustees, which settled the case as far as he was concerned.

FINAL ANSWER.

“To the Trustees of St. Louis' Church:

“I informed you that I was ready to hear you again, as I was told that you had something to add to the letter of your secretary, in answer to mine of the 25th inst. I also wished to know for certain if that letter was the expression of the sentiment of the board of trustees. In our last interview you told me that you had nothing more to say, and that the aforesaid letter was the expression of your sentiments. I made known to you at the same time that I had not authorized any one to say a word to you regarding the question at issue, as it was fully treated in my letter, and I was decidedly unwilling to communicate any part whatever of my decision by word of mouth, or by any one's intervention, so as to avoid effectually all misunderstanding.

“Now, then, it becomes my duty to say that your answer is truly painful, especially to an envoy of the Holy Father, to whom you referred your case. The sad conviction forces itself on me that you disregard altogether Catholic principles, consequently that if you persist, it only remains for me to deplore the sad position in which you place yourselves in the face of the Church; but the responsibility of this rests entirely on yourselves.

“BUFFALO, October 26th, 1853.

“C. BEDINI,

“*Archbishop of Thebes, Apostolic Nuncio.*”

Whilst the great majority of St. Louis' congregation were, as Bishop Hughes stated, good, exemplary Catholics, and were his joy and pride on his visitation to his diocese, yet there were also some evil-minded men in the congregation from the beginning. The second pastor, Father Pax, left them in disgust in 1840, and retired to Williamsville. Some members of his congregation had thrown large stones through the windows of his residence and endangered his life. He had also received threatening letters, which stated that if stones would not injure him they had bullets in reserve which might be used later. When the trouble broke out with Bishop Hughes, and later with Bishop Timon, these few evil-minded men were in their natural element and seemed to enjoy the disturbance they created. They were urged on also by like congenial spirits at Rochester, who were doing the same work, and who encouraged their Buffalo brethren to fight strenuously against the church authorities. It seems at this day that there must have been an infidel element amongst these Catholics who were creating all the disturbances. Father Krautbauer, who excommunicated the trustees of St. Peter's Church in Rochester, said that they were German Know-nothings; and the Bishop of Buffalo might have been justified in saying the same of those who opposed his authority. One of the pastors of St. Louis' Church blamed preceding pastors for some of the trouble. Another pastor of St. Louis thought that the whole trouble arose from the fear that their church would be taken from them and given to the Irish.

Whatever the cause the feeling was very bitter, and the presence of the Papal Nuncio did not seem to restore peace between the warring elements. A short time after his departure a picnic party, evidently composed of the trustees and their friends, marched down Main Street, bearing banners with inscriptions offensive to the Papal Nuncio. One inscription was "Where is Archbishop Bedini;" another motto was "Faith having nothing to do with temporalities we will not abandon to our bishop;" another was, "We maintained our civil rights and our bishop deprived us of all religious succor." There was certainly no Catholic spirit among men who would act in this manner. There was a bitter Know-nothing spirit throughout the country at that time; and there were many infidels and enemies of the Church, who were only delighted to encourage any spirit of schism or opposition to church authority.

These misguided spirits were, no doubt, encouraged, and were made to believe that they were struggling for the principle of right against domineering church authority. Bishop Timon dealt with them very gently and very mildly; and although he was obliged to interdict their church and finally excommunicated the trustees, yet these acts caused him more sorrow than they did to any one in the congregation. Many of them could not appreciate the mild and gentle charity of Bishop Timon, and it was only when they ran counter to the great Bishop Hughes that they realized that their position was untenable. They had prepared a petition which was introduced to the Legislature by Mr. Putnam, and this was accompanied with a draft of a bill intended to regulate the government of church property.

Part of the petition was as follows: "The undersigned trustees and ex-trustees of St. Louis' Church beg to lay before the Legislature the following statement of facts." After reciting the history of St. Louis' Church up to the death of Bishop Dubois the petition continues: "Shortly after these events Bishop Hughes attempted to compel the trustees to convey the title of this church property to him." The trustees declined to yield and sent one of their members, Wm. B. Le Couteulx, to Cardinal Fornari, of Paris. He succeeded in this mission. No further efforts were made at the time by Bishop Hughes to disturb the title of the church. Subsequently the diocese was divided and those of Albany and Buffalo were erected. The title of the church was then vested in the trustees: Such are the unvarnished facts." Men who could present such a petition to such a solemn body as the Legislature of the Empire State could not have been in danger of nervous prostration. To make sure that their imposition would not be discovered they stated that these are unvarnished facts, whilst there must have been several very heavy coats of varnish covering all their statements.

Archbishop Hughes was in Europe at the time; and as soon as he returned he published a letter, giving the history of his connection with the case; and he did not deal very gently with the men who attempted to deceive the Legislature in regard to the discipline and rights of the Church in the State. He gave his reason for introducing to the Legislature the ordinance which was to regulate trustees in all the parishes of his diocese, and he corrected also the mis-statements of the trustees in their petition to the Legislature. Mr. W. B. Le Couteulx had boasted that this would be a battle between giants and pigmies, and Senator Babcock, Senator Putnam and himself were the giants, and Archbishop Hughes and Bishop Timon were evidently supposed to be the pigmies; but before he got through with Archbishop Hughes he evidently realized that a small mouse-hole would be too large to encompass

his intellectual magnitude. He replied, in a manner, to Archbishop Hughes, making several other mis-statements and bad errors. Archbishop Hughes took all the conceit and spirit of controversy out of him in the following letter: (Freeman's Journal).

THE CHURCH QUESTION.

MORE OF THE DIFFICULTIES OF ST. LOUIS' CHURCH, BUFFALO.

Reply of Archbishop Hughes
To William B. Le Couteulx, Esq.

To the Editor of the New York Daily Times:

Mr. Wm. B. Le Couteulx's letter, addressed to me, and published in the *Buffalo Commercial Advertiser* of the 5th inst., and copied into your paper of this date, requires some notice at my hands. I shall have no direct controversy with Mr. Wm. B. Le Couteulx. But I must begin by disclaiming any intention to injure "a reputation which he has acquired by the rectitude of his conduct, his manners, and his kind and upright disposition." This is the character which he claims for himself, and with which I have nothing to do. It would be well for him if he had economized his reputation and spared it as much as I have done. I have no unkind feelings towards him or towards any human being. But his own acts determine what he is without the slightest necessity for an imputation against it on my part. Besides, if he looks at the testimonies of certain journals, he will be satisfied that he never stood so high as he does at present in the estimation of the enemies of the Catholic Church, for the accomplishment of whose purposes, he and his colleagues have made themselves voluntarily and gratuitously the efficient implements.

Mr. Le Couteulx assumes that I have branded him and his colleagues in the public prints as infidels and liars. I must beg leave to decline the authorship of such vulgar language. But if Mr. Le Couteulx adopts such epithets and applies them to himself and his associates, I cannot deny him the superior advantage of knowing whether they are truly applicable or not. I only disclaim having used or applied such terms, and throw back their authorship upon Mr. Wm. B. Le Couteulx. But I thank that gentleman for aiding me in establishing the triumph of truth over falsehood touching the difficulties between St. Louis' Church and myself.

In the petition presented to the Legislature of New York, it is stated, "shortly after these events Bishop Hughes attempted to compel the trustees to convey the title of this church property to him. The trustees resisted firmly." To this statement the name of Mr. Le Couteulx is signed, among others, as a veracious witness. In the letter now before me I find the following statement: "It is true, sir, that you (Bishop Hughes) never demanded, that is to say, in express words, the title to our church property." This is signed as a veracious statement by Wm. B. Le Couteulx. These two statements from the same author contradict each other, and I choose to believe the statement in the letter, inasmuch as it is a substantial endorsement of what I had previously written—namely, that in the statement, of the petition there was not a sentence, or a word, or a syllable, or a letter of truth. In this Mr. Le Couteulx substantially agrees, when he says that I never demanded the title to the church property. But he goes on to say that if he and the trustees had acquiesced in the requirements of my pastoral letter, the whole of their property would have passed under my absolute control and dominion. This consequence was altogether a *non sequitur*. Other congregations acquiesced in those regulations, and yet continued in the undisturbed possession of their property, just as before. And I may as well observe here, that from the day on which the pastoral letter was published until the present hour, I have never asked, I have never accepted, I have never received one inch of church property from trustees, of any description.

If Mr. Le Couteulx and his colleagues are so incapable of reasoning as to suppose that their compliance with a regulation of discipline, not touching on their vested rights in the least, was a transfer of their property, it furnishes an evidence of stupidity entirely unbecoming men of pretensions like theirs. But Mr. Le Couteulx himself has no confidence in this subterfuge, for he says: "If this argument of mine on your pastoral letter is not conclusive, what are we to think of the decree adopted in the synod of Baltimore in 1849?" of which he gives the words of the fourth article.

Alas, how Mr. Le Couteulx must feel himself lowered down when he is obliged to quote as a pretext for the schismatical course which he and his colleagues thought proper to adopt in 1842, an event which took place seven years afterwards. And this warrants him in saying, "Is not that article conclusive? Does it not show plainly that you and Bishop Timon demanded our property?" How manifestly it shows no such thing.

First, because I (that is Bishop Hughes) had nothing to do with St. Louis' Church in Buffalo when that article was written in 1849. Secondly, because that article had no reference to any vested title in church property already existing, whether in trustees or otherwise. Thirdly, because Mr. Le Couteulx, or whoever translated the fourth statute, has perverted the meaning and falsified the text. The words of the statute, as it stands in Latin, are as follows, viz:—"Statuerunt Patres Ecclesiae omnes, ceteraque bona Ecclesiastica, quæ vel dono, vel Fidelium oblationibus acquisita, in charitatis vel religionis operibus sunt impendenda, ad ordinarium pertinere; nisi appareat, scriptoque constet illa ordini alicui Regulari, vel Sacerdotum Congregationi in ipsorum usum, tradita fuisse." The translation of which is simply this: "The Fathers have directed or ordained that all churches and other ecclesiastical goods acquired by donation, or by the offerings of the faithful to be expended or employed in works of charity or of religion, belong to the ordinary, unless it appear and is made evident in writing that such property has been given to some religious order or community of priests." The words which are suppressed in Mr. Le Couteulx's translation, and which show that this statute had a prospective and not a retrospective bearing on the words, "*Sunt impendenda*"—"to be expended." It is singular how the translator should have omitted, *by mistake*, the only two words in the article which refute his interpretation of its meaning. Consequently, therefore, Mr. Le Couteulx is just as unfortunate in quoting this article as he is in making an event of the year 1849 a groundwork for what he and his colleagues had done in 1842. Mr. Le Couteulx now proceeds to controvert my statement with regard to the unqualified and spontaneous submission of the trustees on my episcopal visit to Buffalo. It seems he has taken the pains to have them make affidavit in regard to what occurred in the interview between them and me; and like sensible men, as they are, they first declare on oath that my statement is entirely and altogether incorrect as regards what one of them said respecting Mr. Le Couteulx having been their interpreter, and his having been deceiving them from the commencement,—that is, if my explanation of the meaning of the pastoral letter was correct. The public will be painfully amused at the reason which warrants them in declaring, under oath, that my statement is entirely and altogether incorrect. That reason is, that they do not even remember that Mr. Le Couteulx's name was once pronounced during said interview. Now, this only proves, on oath, that they have had bad memories, but it does not warrant them in stating that a thing did not occur simply because it has escaped their recollections. I made the statement because it was true; because I remember it distinctly. But, considering the position in which Mr. Le Couteulx finds himself, it is singular that he or his associates should deem it necessary to invoke the solemnity of an oath before a commissioner of deeds, and that the whole sum and substance of that oath amounts only to a declaration that they do not remember what occurred at the interview. *Non mi ricordo.*

Mr. Le Couteulx reminds me that it was I who drew up the *amende honorable*, signed by the trustees, and published on the same day in the *Buffalo Commercial Advertiser*. This is true. But I will explain how it happened. The interview occurred on Saturday, after 12 o'clock. It lasted some time. The paper, it was said, was usually published at 2 o'clock. They were exceedingly anxious that I should open, and preach in St. Louis' Church on the following day (Sunday); I, on the other hand, had made known to them my determination never to open that church until they should first ask pardon of their fellow Catholics, of the diocese of New York and of the country, for the scandal which they had given. They attempted to draw up the formulary of a document to that effect. But their very anxiety to have it in time for the afternoon paper, disqualified them from writing it as hastily as they would wish. I witnessed what I considered to be at that moment their good Catholic dispositions, and in order not to disappoint them in their hopes for the following day, I took the pen and drew the form of their apology, making it as little humiliating to them as possible. I saw that they would have signed a card reflecting upon themselves much more seriously for their past conduct; but I felt that it would be ungenerous and uncharitable on my part to take advantage of their disposition, by imposing on them anything that could be construed into an act of humiliation.

Mr. Le Couteulx is very much surprised that Cardinal Fornari should never have spoken or written to me on the subject of St. Louis' Church, in Buffalo. However, the fact is as I have stated. No ecclesiastic in the Church, from the Pope downward, has ever spoken or written to me on the subject.

What passed between Mr. Le Couteulx and the Nuncio, in Paris, I do not know, but when Mr. Le Couteulx stated in his petition to the Legislature, that he had appealed to Cardinal Fornari, as a special deputy from the trustees of Buffalo, and that he had been "successful in his mission," he placed me under the necessity of showing that he was quite mistaken, and that there was not a word of truth in the pretended success of his mission. He says that he called upon me on his return immediately after his arrival in New York; and that he wrote the next day to Nuncio Fornari, a faithful account of what had taken place between him and me during the brief interview. I should be very curious to see that letter, for I am at a loss to imagine what it could be made up of. I recollect well the substance of what occurred in the interview. I received Mr. Le Couteulx as I would any other gentleman, if not cordially, at least courteously. He never told me that he had been on a mission to Cardinal Fornari, with a view to have my administration impeached or amended. But after the ordinary common-place, he proceeded to express his desire that the difficulties in Buffalo might be brought to an end. I may here observe that, pending those difficulties, I had determined to have no quarrel or controversy with the recusant lay Catholics of St. Louis' Church. And as the best means of carrying out that determination, I had made it a rule to have no conversation with any irresponsible individual or solitary member of that congregation. When Mr. Le Couteulx, therefore, touched on the subject, I signified to him, in language as polite as the occasion would permit, that it was a subject on which I did not allow myself to converse with any unauthorized member of St. Louis' Church, and gave the conversation another turn, by asking what kind of a passage he had had, and whether the weather had been fine during the voyage. He says that now he sent a faithful account on the following day, of what took place; and since this is the amount of what really did take place, Cardinal Fornari must have found his letter exceedingly interesting.

However, Mr. Le Couteulx seems to have been under some strange hallucination; for he asserts that my Episcopal visitation to Buffalo was just about two months after he had dispatched his letter, and corresponded to a nicety with the time when I should have had a letter from Cardinal Fornari in answer to his. Now, such reckoning as to time was fair enough. But the hallucination to which I refer consists in Mr. Le Couteulx's supposing that my visit to Buffalo was in consequence of the Nuncio's admonition; and as proof of this, he says that I went to Buffalo and settled everything with the trustees upon the publication of a card, showing that "you (Bishop Hughes) was right, and they (the trustees) wrong." Mr. Le Couteulx knows that, as became my duty, I visited the different congregations of the diocese—that the Catholics of Buffalo were entitled to that visit, and that as to the schismatical trustees of St. Louis' Church, and their adherents, they were no longer numbered among my flock, except as wayward, self-willed, and erring brethren. I neither sought them out nor spoke of them. And I may say now that as the difficulty then stood, their church would have crumbled into dust, brick by brick, before I should have consented to give them a priest, or do any other act which should recognize the principle of their stupid resistance to episcopal authority. I did not address myself to the trustees. They, in language more than sufficiently humble and respectful, addressed themselves to me, begging that I would admit them to an interview. This I declined peremptorily, excepting on condition of their preparedness to come back to the starting point of their schism and to acknowledge themselves wrong in all their subsequent course. Still, poor Mr. Le Couteulx seems to have imagined that, because it was just two months from the time he wrote a letter to Cardinal Fornari, I must have received from that illustrious prelate an admonition to proceed to Buffalo and make my peace with the trustees on the best terms possible. In dealing with such a letter as the one I am now replying to, it is difficult for even pity to triumph over impatience.

It is hardly worth while to be sorry at the ungenerous attack which Mr. Le Couteulx makes on the zealous and amiable Rev. Mr. Pax, the real builder of St. Louis' Church, Buffalo; for although he could not have built it out of his own funds, yet he wore himself down in toiling to obtain subscriptions for its erection. Nor would he have ever undertaken such a task, if he had not been assured by the venerable Bishop Dubois, that in his mission in Buffalo he would not be under the government of lay trustees. This assurance was made inasmuch as the respected and venerable father of Mr. Le Couteulx had given a deed of the property on which the church now stands, to the late Bishop Dubois, not dreaming that a number of laymen should, in the meantime, get themselves surreptitiously recognized as trustees of the same. Their treatment of Rev. Mr. Pax may be best ascertained from the letters he wrote to me complaining of their conduct, and giving facts and dates regarding what happened. I continued to encourage him, begging of him to bear everything for the sake of the poor people, assuring him of what was the fact, that if he left them, I had no German clergyman to put in

his place. This, however, was long previous to the schism, inaugurated by Mr. Le Couteulx and his colleagues. Even that schism, however, did not authorize me as I thought to remove him; but when annoyances, and these arising from the rebellious portion of his own flock, as was supposed even by the Buffalo editors at the time, reached a point of endangering his life, such as the hurling of large paving stones through his windows in the darkness of night, I could not in conscience require him to continue longer. Mr. Le Couteulx says that he carried away with him \$6,000, which Mr. Le Couteulx describes as "a pretty fair compensation for so short a time of martyrdom." Mr. Le Couteulx must pardon me if I say candidly, that, although it may be true, yet I cannot believe this statement. Will he be pleased to make known his authority that Mr. Pax carried away \$6,000! When he shall have stated the authority on which he makes this announcement, I shall take the liberty of examining it, and I have no doubt it will prove as hollow as that on which he has made other statements. Mr. Le Couteulx concludes that in his opinion the great majority of Catholics in this country will rejoice if Hon. Senator Putnam's bill becomes a law. Now, as to the rejoicing of the Catholics, or a majority of them, that is a matter entirely extraneous from the subject in hand. One thing is certain—that neither the great majority, nor the great minority of Catholics in this country, will ever select Mr. Wm. B. Le Couteulx as their spokesman. If they wish the aid of civil legislation in regulating the ecclesiastical matters of their church, they will make known their desire and express their wants in the language of respect and truthfulness which it becomes those who approach the Legislature of the State to employ. In the meantime, they feel wounded to think that whereas they had not made any complaint to the Legislature, that honorable body should feel itself warranted to thrust upon them a code of discipline which they do not desire, which has been founded on the misrepresentation of the trustees of St. Louis' Church, Buffalo, and sustained by the illiberal anti-Catholic feeling which now so unhappily prevails throughout the State.

Finally, if Mr. Wm. B. Le Couteulx is now placed in a condition by no means flattering to his own estimate of his character, as possessing "a pure conscience * * * * and a reputation which he has acquired by the rectitude of his conduct, his manners and his kind and upright disposition," he must hold himself, not me, responsible for the result. For the last twelve or thirteen years he and his colleagues have lost no opportunity of assailing me, assailing the bishop of Buffalo, assailing the prelates of the United States, sometimes directly, sometimes indirectly, by frequent injurious statements utterly unfounded in truth. This is the day of reckoning which he and his colleagues have brought upon themselves by the unwarrantable allegation of their petition to the Legislature. Having remained almost silent under such obloquy for these many years past, and having now at length taken my pen in hand, I wish Mr. Le Couteulx and his colleagues to bring out all they have to say, and I pledge myself, founding that pledge on the omnipotence and infallibility of truth, to continue from document to document to oppress them with its crushing weight.

+ JOHN, Archbishop of New York.

New York, April 7, 1855.

Senator Babcock made a strong plea in the State Senate in favor of the bill placing church property in the absolute control of lay trustees. He made several mis-statements and misrepresented the position and authority of the Catholic Hierarchy, and assailed particularly Bishop Timon's relations with the trustees of St. Louis' Church. Bishop Timon was absent at the time, and upon his return he replied to the senator's speech through the Buffalo journals. His reply is given below.

REPLY TO MR. BABCOCK'S SPEECH.

"Absence for some months, will account for so late a notice of the Hon. Mr. Babcock's speech on the 'Roman Catholic Church Property Bill.' Love for my country, which each absence increases, and regret that in an American Senate, an American Senator should, in malicious insinuations and sweeping denunciations, utter the oft refuted calumnies of by-gone years against the faith of many of his own constituents and against individuals, press me to offer some remarks to a generous public.

"The Hon. Senator has indeed 'read history badly,' or he has only read such history as forced the count de Maistre to declare that, for nearly three hundred years, it had been 'a vast conspiracy against the truth.' Innocent the III, Gregory VII, Boniface VIII, were not bold, ambitious, unscrupulous men. Hutter, then a Protestant, in his 'Life and Pontificate of Innocent III,' and Vought, a Protestant and a German, in 'The Life and Pontificate of Gregory VII,' vindicate the character of

those much calumniated Pontiffs. Voit, the eminent Protestant historian, shows Hildebrand, Gregory VII, to have been a truly meek and humble follower of the Redeemer, and calls him 'the savior of the liberties of Europe.' The character of Boniface VIII has been often and ably vindicated. Mr. Babcock assumes, as an undisputed fact, 'the encroachments of the ecclesiastical power upon civil rights,' yet he ought to know that the majority of christians consider their by-gone 'encroachments' to have been the *encroachments of the civil, or rather of secular despotic power on Church rights*. By the words 'Papel See,' Mr. Babcock evidently understands the Pope, the Papacy. Now, he must know that the vast majority of the christian world hold the Papacy *not* to be a human organization, 'nor its agencies to have been for evil;' he should also know that 'the Papal Dominion' held no possessions in England; then, indeed, the Church property was eminently English and popular, as proved, not long since, at the bar of the House of Lords; the canon law required the incumbents of Church property to divide the revenues thus: One-fourth for the clergy, one-fourth for the poor, one-fourth for hospitality, one-fourth for the public buildings.

"Thus, also, 'the Papal Domination' holds no possessions in the United States; Roman Catholics indeed hold property, Church property, according to the rules and discipline which, they know, will best secure the safety of that property and the peace of congregations. The Hon. Senator may say, 'I quote from such and such an historian,' but certainly, the Hon. Senator knows that the vast majority of christians tell a very different story. Who is to decide upon this question of truth, and upon other questions in which his assertion is contradicted by three-fourths of the christian world? Will the Senate summon distinguished clergymen on each side, hear them on oath, pass some years in reviewing their authorities, and then decide who is right and who is wrong? If this can be done, why not leave controversy, either in strong unproved assertion, or in inferences and broad allusions, to scenes less dignified than an American Senate?

"How coolly the Hon. Senator informs the Legislature that 'under Henry VIII, the English exchanged one despot in Italy for another in Britain!' With what dogmatic assurance he makes the very erroneous assertion 'that the canon law was promulgated after the twelfth and fifteenth centuries, that it is utterly repugnant to civil liberty;' adding insult to his error when he says, 'I have not found it necessary to war against their faith, however erroneous I may deem it; if their practices tend to the subversion of our republican institutions and the destruction of true liberty, theirs is the offence, not mine.'" The Hon. Senator has indeed read history in vain, if he knows not that the faith which he attacks by such insinuations, molded the former despotic governments of the Old World to that high degree of freedom which they enjoyed before the Reformation. The Senator should know that when Luther began his sad work, there was not a despotic government, nor a standing army in Europe. He should know that then all the governments in Christendom were either republics or limited monarchies, 'with parliament or courts as powerful,' says Macaulay, 'as any that ever sat in Westminster.' The Senator should *know* history before delivering lectures upon it in an American Senate. The Hon. Senator has also had the politeness to call names. Catholics are not Romanists. The Church of Rome is not in America, it is in Italy. There is no 'Roman Bishop' here. The Hon. Senator shows his learning in theology by informing the Senate that 'the canon laws are no part of the *faith* of the Roman Church at the present day.' But the Hon. Senator has forgotten to inform us when the faith of the *Roman* Church, 'at the present day,' changed from what it was in other days, or when laws regarding discipline, which *may* change, ever formed part of faith, which *cannot* change.

"When uttering most erroneous statements, Mr. Babcock says: 'I am credibly informed, from the most respectable sources.' Yet the Hon. Senator has been publicly assured that his statements were not true, and has been called upon to prove them, or to name persons and places, that his statements may be disproved; but he is *silent*; the poisoned dart is cast, he cannot give proof; he must by this time know that he was cheated, but he skulks from manful assertion, or manful retraction.

"In no church of Buffalo were the outer doors closed, and the people coaxed or coerced into signing the remonstrance against the bill; the remonstrances were *not* 'manufactured in New York under the direction of Archbishop Hughes;' those from this city, for instance, were printed in Buffalo, at the *Republic* office. The Catholic body in this State would, in far greater number, come forward at any time to sign a remonstrance against such a bill. The Senator tells the Senate that 'Bishop Timon was consecrated in St. Louis' Church' and talks of a breach of faith on the bishop's part, against the rights of a church in which he was *consecrated*. Alas: for the Hon. Senator. Bishop Timon *was* consecrated in New York! He never received any sacred rite in St. Louis' Church: He has, indeed, celebrated the holy mass there; he has often administered the sacrament of confirmation there; he

has preached for them; he has labored hard to direct or prepare himself for all that was necessary to consecrate that church; for two years he sought to save a worthy and large majority of that congregation from the withering influence of a small minority, or rather of a few men who wish to be Catholics in faith, and Presbyterians in practice and discipline; but all this would not render the bishop worthy of 'impeachment' for not totally abandoning the discipline of this church to the mercy of such men.

'When Bishop Timon was invited by the trustees of St. Louis' Church to consecrate it, he asked them 'if the deed was in the bishop's name?' remarking that the decree of the Council of Baltimore prohibited him from consecrating any church the title of which was not in the bishop. The trustees assured him that the title was in the bishop, and to convince him, brought him an attested copy of the deed, which the bishop still holds. A few dates will now suffice to show Mr. Babcock how he has been deceived by an unhappy man, whose talent for misstatement is perhaps unrivaled:

'Bishop Timon reached St. Louis' Church late at night, on the 22d of October, 1847. Whilst there, he was employed in giving directions, and preparing himself for the consecration of the church, and just stayed long enough to consecrate it, and to confirm two hundred and twenty-seven persons. The church was consecrated on the 21st of November, 1847. The bishop moved to St. Patrick's Church on the 23d of November, having stayed at St. Louis' Church about one month.

'He who will compare these facts and dates with the statement of Mr. Babcock to the Senate and people of New York, cannot but deeply regret that the Hon. Senator should have lent the influence of his name and high station to calumny.

'The worthy priest, who, in the new church of St. Michael, is still the honored pastor of a majority of the former congregation of St. Louis', left that church, bearing with him the blessed sacrament, when he was publicly insulted in it, menaced, and ordered by the daring minority to quit it. Can the bishop be blamed for not sending there another priest, when all who lived under the domination of the trustees either fled from it, declaring the post untenable, or importuned their bishop to deliver them from such tyranny? Can the bishop be blamed for refusing to go to law even with a misguided portion of his flock, or for not urging his claims, valid or invalid, but donating lots and money to aid in building sheds in which the faithful portion of his flock may worship in peace? Can the bishop be blamed for refusing his services to men who refuse to accept his terms? Is the bishop bound by any law to guide men who refuse to be guided by him; but who call that right which he calls wrong, and that wrong which he calls right? Would not a bishop of the Protestant Episcopal Church refuse to sanction sacred rites in a church in which a minority, after insulting their pastor, and chasing him away, repudiated the discipline of the Church to which they belong?

'I need scarcely say that the touching jeremiad of the Senator 'is all a farce.' Those Germans who really wish to be Catholics and hear mass, have now, as formerly, all the sacraments administered to them. Those who wish to be Catholics according to their own rule, still go to St. Louis' Church, and make the prayers that suit them.

'Mr. Babcock is equally unfortunate in all his operations; it is not true that 'through the intervention of Cardinal Fornasi, the Pope's Nuncio at Paris, Mr. Lecouteulx succeeded in his mission. But it is true that the trustees begged pardon of Bishop Hughes, promised amendment, and obtained forgiveness for their reckless and insulting conduct.

'The Senator says: 'In France, for instance, the Church property is held by the municipal council, composed exclusively of laymen.' Alas, here again the same evil genius was at the Senator's elbow, to tell him what is not true. In France, no parish church or its property is held under the name of a municipal council, or of a corporation, or of a layman: Permit me to cite a little of French law; the French text will be at the Senator's service at any time:

'In 1801 a concordat was made between France and the Holy See; the twelfth article reads thus: 'All metropolitan, cathedral, and parochial churches, and all other churches necessary for worship, shall be delivered up to the care of the bishop.' This law remains in force to this day, in that part of Catholic Europe which was affected by the French revolution.

'On the 18th June, 1827, a concordat was made between the King of Belgium and the Holy See. The first article is: 'Art. 1. The concordat of 1801, between the Sovereign Pontiff and the French government, being now in force in the southern provinces of Belgium, shall henceforward apply also to the northern provinces.'

'In the French decree concerning *Les Fabriques*, passed 30th December, 1809, we find: 'Of Sales,' Article 1. The aberration of Church property cannot be valid, unless authorized by the Emperor, (King, etc., as rulers changed,) and by the Bishop, the administrator *ex officio* of Church property.'

“Sec. 2. Art. 1. The council of administration of a church shall watch over the preservation and repairs of the church, and administer the revenues. In parishes of more than five thousand population, there shall be nine councilors; the bishop will name five and the prefect four; in parishes of less than five thousand souls, there will be only five councilors; the bishop will appoint three, the prefect two. The pastor of the church shall always, *ex officio*, be the first member of the council; he may depute his vicar to fill his place. The council shall name the ‘marguilliers,’ (acting trustees.) Vacancies that occur will be filled by a majority of the council; if they neglect this for one month, the bishop must then name to the vacancy.”

“Americans would perhaps only pity the Hon. Senator for his gullibility in believing the statement of ‘his respectable informant’ in French law. But deeply mortified will the candid American be, when he finds the same Senator mistaking the laws of our own country, in order to satisfy those bigoted feelings to which he well alludes when he says: ‘As a private citizen and a Protestant, I may have a *duty* to perform in regard to the growth of Romanism, very wide of that incumbent upon a legislator.’ What sort of a *duty* he may have to perform, Mr. Babcock says not. It may not be to burn our convents, as in Philadelphia; still he may have a duty to perform in regard to the rapid growth of Romanism.

“If Mr. Babcock had studied the law which he read in the Senate, he must have seen that the clause first enacted forms a Church government merely human, (the pastor having of right no more to do with the trustees than the man in the moon.) Other societies were not satisfied. The Protestant Episcopal Church obtained a special enactment, declaring that the pastor of the church, is, *ex officio*, member and president of the board of trustees. Other churches, too, claimed exemption from that ultra-human form.

“The Reformed Dutch Church obtained this concession: ‘Be it enacted, that the minister or ministers, and elders and deacons, of every Reformed Dutch church or congregation, now or hereafter to be established in this State, shall be the trustees for every such church or congregation.’ Even the Presbyterians found themselves aggrieved by the earlier act; hence, in 1822, they obtained this exemption: ‘Be it enacted, that the minister or ministers, and elders and deacons, of every Reformed Presbyterian church, now or hereafter to be established within this State, shall be the trustees of every such church and congregation.’ In 1825, the ‘True Reformed Dutch Church’ obtained the same favor.

“Roman Catholics can only incorporate by a clause so ultra-Presbyterian, that even Presbyterians have asked and obtained laws to exempt them from its rigor. To the honor of the legislators who passed it, we may say that it was never intended for Catholics, (Catholics were then but a handful; the law seems to ignore their very existence,) no officer of their Church is once designated. The Hon. Senator says: ‘Full ninety-nine hundredths of all the religious societies in the State are organized under the provisions of this law.’ Is this an evasion, or special pleading? Under the clause against which the Catholics protest, it will be fair to say that only a small minority of the religious societies are incorporated. Take away the Protestant Episcopal Church, the Reformed Presbyterian Church the Reformed Dutch Church, the True Reformed Dutch Church, and see if ‘ninety-nine hundredths of the religious societies of the State are organized’ under the form which aggrieves the Catholics.

“The Hon. Senator says that ‘the Senator from the 11th, and others in and out of the Senate, claim that the Reformed Dutch Church has similar powers, and is a close corporation.’ He is wholly mistaken; the constitution of that Church provides for the election of the elders and deacons by the body of the church, and for certain periods. But as regards the point at issue, either the Hon. Senator does not know what law is, or, in his high office of Senator, he descended to special pleading to mislead the Senate.

“Men who would vote for an individual to be trustee, would not afterwards refuse a vote to the same person were he a candidate for a spiritual office. Through an error, repugnant to the legislation of the Holy Scriptures and to the experience of man, many unthinking persons consider the church edifice and the revenues of the church as entirely distinct from the church in its spiritual character. In vain do we tell them that they might as well consider the body, its nourishment, its functions, and its actions, as entirely distinct from the soul. In vain do we show them how, by God’s eternal law, the soul acts on the body, and the body and the functions of the body have their powerful influence on the soul. In vain do we show them that to legislate for the human body, because it is flesh, as you would legislate for the animal body, which is also flesh, would be enslaving the immortal spirit: still they affect to consider the church, not as the house of God, but as the house of Mr. Somebody, whom they represent, and the church revenues, not as something consecrated to God, and belonging

to Him, but as something belonging to them and their's. Such persons will vote for Mr. B. as a trustee, because he is a very clever fellow; for Mr. C., because he is a great financier; for Mr. D., because he is a good Democrat, etc. Ask their vote to elect the same person into some known spiritual office, and they will shrink from the proposal.

"The Hon. Senator gives us extracts from the canon law which go most strongly to prove that the bishops, and at least ninety-nine hundredths of the Catholics in the United States, know and act according to the principles of their Church, and that Mr. Lecouteulx and a very small minority, who care little for sacraments or discipline, neither know nor act according to the religion they profess. I do not here seek to prove that the Catholics are right, and that Mr. Babcock's religion is wrong. I merely say that Mr. Babcock's extracts, proving that the bishops and the priests are right in their construction of the laws and discipline of their churches, prove also that they are worthy of praise, and not of blame, when they peacefully withdraw from men who do not believe as they do, and abandon the church edifice and its prospects, rather than go to law or act against their conscience.

"How different from Mr. Babcock's were the sentiments of the honored men who legislated for New York near the time of the heroes and sages of our Revolution: The very act passed 6th of April, 1784, which enacts the clause against which alone Catholics protest, says: 'It is ordained and declared that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, be enjoyed by all religious denominations.' On the 7th of March, 1788, the New York Legislature passed the law which now figures as one of the clauses of the present law. The preamble is as follows: 'Whereas, by the usage of the religious societies commonly known by the appellation of the Reformed Dutch Churches, the minister or ministers, and elders and deacons for the time being, have the management of the temporalities of the respective congregations, and the said congregations cannot therefore avail themselves of the benefit intended by the 'act to enable all the religious denominations in the State to appoint trustees, etc.,' without departing from such usage which has been long established, therefore, be it enacted, etc.' Then follows the law which constitutes the offices in the spiritual order, and their successors in that order, trustees to manage the temporalities. On the 17th of March, 1795, a law passed exempting the Protestant Episcopal Church from the rigor of the law of 1784. But let us hear the very words of the Protestant Church and of the Legislature: 'Whereas, the Protestant Episcopal Church in this State hath represented that the 'act to enable all the religious denominations in this State to appoint trustees,' passed 6th April, 1784, directs a mode of incorporation which subjects it to a variety of difficulties, leaving the congregations not incorporated to the alternative of foregoing the benefit of incorporation, or *submitting to an entire alteration and subversion of the usual and peculiar government of the respective congregations of said Church*; for remedy whereof, Be it enacted, etc.' Then follows that which now stands as a clause of the law of our present Digest or Revisions.

"In that of 1784, against which Catholics, like the respectable Protestants above cited, protest, for the very same reason, because they cannot use it 'without an entire alteration and subversion of the usual and peculiar government of the respective congregations of said Church. That law of 1784, which ignores the existence of the Roman Catholic Church and of its ministers, terminates with the noble and generous proviso, which, if it have not the power of law in the book, will, I am sure, in every generous heart, be a law to give to Catholics that relief which Protestants claimed and obtained. 'Be it further enacted, etc., that nothing herein contained will be construed, adjudged, or taken to abridge or affect the *rights of conscience*, or private judgment, or *in the least* to alter or change the religious constitution or government of either of the said churches, congregations or societies, so far as respects, or in any wise concerns, the *doctrines, discipline, or worship thereof*.'

"VERITAS."

Archbishop Bedini had left the decision of St. Louis' Church case to Bishop Timon, and the bishop could not bring the trustees to a sense of their duty. After consulting with his councilors he issued against them a sentence of excommunication. This was in June, 1854. About one year later Father Wenninger, a Jesuit missionary, requested permission to open St. Louis' Church, and to give a mission for the good people of that congregation. Bishop Timon readily consented, and in June, 1855, the interdict was removed, and the Jesuit missionary began the task of restoring this congregation to the diocese. The church trouble practically ceased after this mission, although for some years there were some misunderstandings and some bickerings, but there was no open opposition. Wise and prudent pastors have done much to restore the confidence of the people, and it is now one of the

most loyal parishes in the diocese. The present generation should know nothing of these troubles; but they form a part of the history of those times, and they could not be omitted without suppressing facts that played an important part for many years in the history of the Church in Buffalo.

The trustees could offer only two plausible pleas for their opposition to church discipline, and neither one of these reasons was in existence at the beginning of the trouble; but in the course of the many arguments and recriminations they arose from the bishop's dealings with the trustees. The first was the removal of the trustees by the bishop. Bishop Timon arbitrarily dismissed five of the trustees of St. Louis' Church. They were certainly unfit for the office; but according to the charter, to which they constantly appealed, they believed that they should not be dismissed except by a vote of the congregation which possessed their appointing power. The bishop acted in good faith in this matter; and he believed that it was in the interests of that particular congregation, and of the Church in the diocese of Buffalo, that these trustees should be removed and others selected in their place. He had removed trustees of St. Mary's Church in Rochester in a similar manner; but there was no rebellion in that congregation on account of the bishop's apparently arbitrary act, and the removal of those trustees had a beneficial effect in that congregation.

The other plausible reason that the trustees of St. Louis' Church could adduce for their opposition to Bishop Timon, was that he wished to hand their church over to the Jesuits; and this, as they believed, meant the destruction of their charter of incorporation. The bishop had been striving from his advent in the diocese to obtain priests for his many parishes. German priests were especially needed. He was often obliged to send some of his few German priests from one parish to another, allowing them to remain a week, and sometimes two or three weeks, in one parish, instructing the people and preparing them for the sacraments, because he did not have a sufficient number to allow resident priests for all the German parishes. The Jesuits offered their services to the bishop; and he was very much pleased to think that he could secure a sufficient number of German priests for the largest German congregation in his diocese; and the bishop did not think and did not care, what incorporation St. Louis' Church had if they could be good and obedient Catholics. His idea, therefore, in giving the Jesuits charge of St. Louis' Church was merely to supply them with a sufficient number of German priests. If the Jesuits required the St. Louis' Church property to be transferred to their order that was a matter to be settled between the trustees and the Jesuits.

Bishop Timon's gentleness finally triumphed over the opposition, and his most bitter opponent in this trouble was very glad to have the bishop come to console him in his last hours. Mr. W. B. Le Couteulx died on July 18, 1859, and it was Bishop Timon who administered the last sacraments to him and gave him the last blessing.

The following document, which will conclude the series, shows how seriously Bishop Timon considered the difficulty which existed between himself and the trustees of St. Louis' Church:

"Buffalo, June 22nd, 1854.

In the name of God, the Father, Son and Holy Ghost, to whom I consecrate my life, each hour of my life and the hour of my death, imploring them for mercy.

At the recommendation of Father Weniger, whose sanctity I respect, in the presence of Rev. L. Caveng, I determined to excommunicate the trustees of St. Louis' Church, if my council would also recommend it. I assembled the council at a time when I expected Father O'Reilly. He did not come until after the council. He then approved their unanimous advice to excommunicate. I read to my council a form I had prepared. They proposed some amendments, all tending to make it stronger. I thought them just and approved them and ordered them to be printed, only adding what it seemed made my duty to do so more obvious, allusion to an article of the trustees which had appeared after the council. I think that I have done nothing but my duty. I beg pardon of God and man for any want of meekness or prudence that I may have possibly committed in this sad affair. Conscious that my life is in danger, I also here ratify my last testament which I leave in the hands of Most Rev. Dr. Hughes, a copy of which is with my papers.

For my successor I name Rev. M. McFarland of Utica, or Rev. M. Mullen of Pittsburg diocese, or Rev. E. Purcell of Cincinnati.

JOHN TIMON,
Bishop of Buffalo."

This was sealed and marked in the bishop's hand-writing as the last will of Bishop Timon.

CHAPTER X.

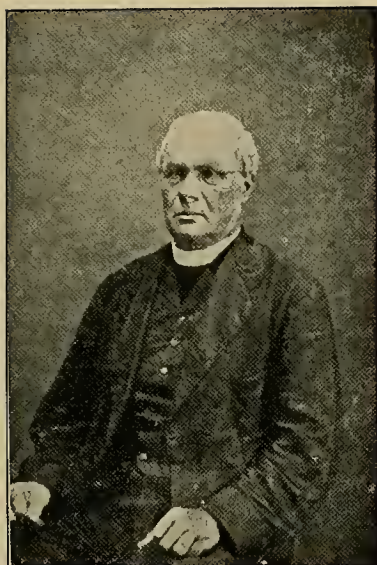
BISHOP TIMON AND HIS CHARITABLE INSTITUTIONS.

WHEN Bishop Timon came to the diocese of Buffalo there was only one institution in the vast extent of territory under his jurisdiction. This was the orphan asylum at Rochester, which had been started in 1841 under a board of lay managers. This was incorporated in 1845 with nine trustees. As soon as Bishop Timon had a little rest from his labors in his new field he hastened to Baltimore to secure the sisters for the institutions he wished to establish in his new diocese. His first care was for the orphans. The residence adjoining St. Patrick's Church, which had been the property of Father Whalen, was turned over to the sisters for an orphan asylum. Six sisters came in June, 1848, and immediately began the work of caring for the few orphans who formed a nucleus of St. Vincent's Orphan Asylum. The charity and forethought of the bishop were evident the following year. Cholera devastated this city in 1849, and left many homes desolate and many orphans who would be without homes had the asylum not been already opened to receive them. As the number of orphans increased the girls were sheltered at the asylum adjoining St. Patrick's Church, and the boys were housed for a time in a building on Niagara Street. In 1850 the bishop bought several acres of land at Lancaster. Here he had a plain brick structure erected, and he secured some machinery, hoping to teach the boys useful trades. He intended to make this an industrial home for boys as well as an asylum for orphans. He had obtained some French lay-brothers who managed the institution; but it did not seem to thrive, and four years later it was removed to Best Street, Buffalo. The boys from the orphan asylum at Rochester were also sent to the institution at Lancaster, and they formed one body with the orphans from Buffalo until the diocese was divided. This institution was removed to Limestone Hill in August, 1856, and here they started their industrial school and orphan asylum in a little frame building. This has grown to vast proportions, and now it is an institution that is well and favorably known throughout the United States.

Another asylum for boys was started in Rochester in 1864, on South Street, near St. Mary's Church. In 1868 the old Homestead Hall, on West Avenue, was used for this purpose. A German orphan asylum was started in 1863, upon Andrew Street, in a little frame house.

When Bishop Timon had provided for the orphans his next care was for the sick; and at the same time that he secured the sisters for the orphan asylum he gave some of them charge of a hospital. He bought the Buffalo orphan asylum property, with the intention of establishing there a hospital for the sick. This was a large brick building, which was formerly used as a military academy; and it was situated on what is now called Pearl Place, but the entrance was from Main Street, a few doors above St. Louis' Church. The same forethought of the bishop was evident in the establishment of an hospital as was manifested in the opening of the orphan asylum. A few months after the opening of the hospital the ravages of the cholera brought a number of patients to the hospital of the Sisters of Charity. There was no other hospital at the time in Buffalo that could properly look after this class of patients; and the Sisters' Hospital merited the gratitude of the citizens of Buffalo for their efficient work during the cholera epidemic. The bishop started St. Mary's Hospital, at Rochester in 1857. Three Sisters of Charity came that year, and opened an hospital in a large stone building on West Avenue. A new building was begun the same year, and was finished in the year following.

When the bishop was in Europe in 1849, and again in 1854, he inspected all the charitable institutions in France, in Italy and in Austria, that he thought would be useful or beneficial in his diocese. Amongst others he was impressed with the work of the Good Shepherds, and he urged them to come to America to establish a community in his diocese. They came in July, 1855, and they started in a three-story rented house on Ellicott Street. Later they occupied two houses adjoining the French Church, on Washington Street. They moved afterwards to their present location on Best Street, where they occupy eight acres of land which were given to them by Bishop Timon.



(The late) REV. J. J. ARENT.



CHURCH OF SS. PETER AND PAUL, Hamburg.



REV. V. SCHEFFELS,
Hamburg.



SS. PETER AND PAUL'S SCHOOL, Hamburg.



(The late) REV. INNONEZ SAGER.



REV. FRANCIS SCHLEE, Langford.



ST. MARTIN'S CHURCH, Langford. Erected 1903.



IMMACULATE CONCEPTION CHURCH, New Oregon.



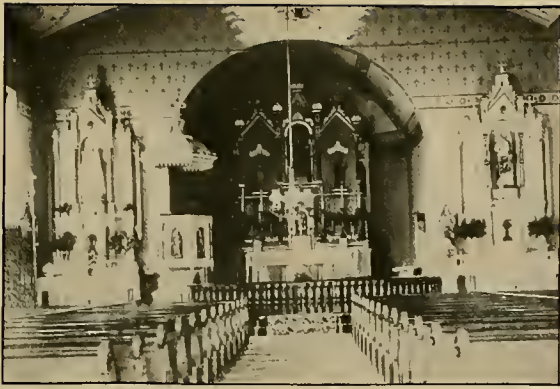
REV. CONRAD KÄELIN, East Eden.



ST. MARTIN'S CHURCH, Langford.
Replaced by New Edifice, 1903.



IMMACULATE CONCEPTION CHURCH, East Eden.



INTERIOR ST. JOHN THE BAPTIST'S CHURCH,
Boston.



REV. GEO. SELLINGER,
Boston.



REV. FRANK MEYER, Portageville.



REV. H. J. LAUDENBACH, North Java.



ASSUMPTION CHURCH AND RECTORY,
Portageville.



ST. NICHOLAS' CHURCH, SCHOOL
AND RECTORY, North Java.



REV. JOS. M. SCHEMEL,
Springville.



ST. ALOYSIUS' CHURCH,
Springville.



ST. ALOYSIUS' SCHOOL.



ST. ALOYSIUS' SCHOOL.



ST. ALOYSIUS' RECTORY.



ST. ALOYSIUS' CONVENT.



REV. T. P. MULLANEY, formerly Pastor at Lewiston.



REV. M. DYMINSKI, Niagara Falls.



HOLY TRINITY CHURCH, Niagara Falls.



CHURCH OF SS. PETER AND PAUL, Depew.
Rev. Cajetan Labusinski, Rector.



REV. C. D. MEALLI, Rector St Joseph's Church,
Niagara Falls.



REV. J. J. BLOOMER,
Elmira.



ST. PATRICK'S CHURCH,
Elmira.



ST. PATRICK'S CONVENT AND SCHOOL,
Elmira.



REV. JNO. F. FARRELL, Chaplain,
Soldiers and Sailors Home,
Bath.



CHURCH OF SS. PETER AND PAUL,
Elmira, Rev. Jno. C. Long, Rector.



RECTORY, CHURCH OF SS. PETER AND PAUL,
Elmira.



SCHOOL, CHURCH OF SS. PETER AND PAUL,
Elmira.



SCHOOL, CHURCH OF SS. PETER AND PAUL,
Elmira.



ST. MARY'S CHURCH AND RECTORY, Horseheads, Rev. M. C. Wall, Rector.



REV. MICHAEL O'DWYER,
Elmira.



ST. MARY'S CHURCH,
Elmira.



ST. MARY'S CONVENT,
Elmira.



ST. MARY'S SCHOOL,
Elmira.



RECTORY, ST. MARY'S CHURCH, Elmira.

Mr. Le Couteulx had donated a plot of ground on Louis Street (1). The foundling asylum had been connected with the hospital previous to 1853. In this year the bishop secured three cottages, which had been occupied by the Sisters of the Sacred Heart, and they were moved on to this plot of ground, and here the Foundling Asylum was established. A new building was started in the following year.

Bishop Timon felt that the deaf mutes needed more care and attention than were given to them by the dioceses of the United States. They were a helpless class; and very few bishops provided for, or made efforts to instruct them. When he was visiting Dublin he advised the church authorities there to establish an institution for the instruction of deaf mutes. He was very much pleased some years later, when he again visited Ireland, to find that his words of advice had borne fruit. He found there, on his second visit, a flourishing institution. An institution of this kind, for his own diocese, was his early and earnest desire. He induced Mr. Le Couteulx to give some land for this purpose; and in 1856, he moved the three cottages across Edward Street for his proposed deaf mute institute. The Sisters were ready for the work, but they had no subjects; so they started a day school in the cottages, to provide themselves with support and occupation until deaf mute pupils should come. The next year they had four deaf mute girls, as the first pupils for the institution. Like all of Bishop Timon's charitable institutions this one grew in popularity and prosperity until it now is one of the great institutions of the diocese.

Bishop Timon had provided now for the helpless orphan, for the abandoned, for the wayward, for the sick, for the deaf mutes, and now he wished to provide for the old. In 1861 he secured some Sisters of St. Francis, whose vocation it was to look after the sick and the aged. When they first came to Buffalo they visited and nursed the sick and old people in their homes. Later they bought property on Pine Street and started the Home for the Aged.

Bishop Timon, in those few years, had provided institutions and homes for all the helpless classes of humanity. There was no class of helplessness or misfortune that did not appeal to him. The establishment of these several institutions, in the few years, revealed the remarkable charity and zeal of the saintly first bishop of Buffalo.

(1) This was afterwards changed to Edward St., and Mr. Le Couteulx complained very bitterly of the change. He had owned most of the property on this street, and he gave much of it to charity. He had the street named in honor of his father and of himself. He had given the property on which the Buffalo Orphan Asylum is located, for a general asylum for orphans, irrespective of nationality or creed; but it had been changed to a distinctly Protestant institution. The donor, Mr. Louis Le Couteulx, complained very bitterly of this change.



CHAPTER XI.

BISHOP TIMON'S LABORS IN THE INTERESTS OF EDUCATION.

BISHOP TIMON'S first care when he came to the diocese was directed towards the formation of parochial schools in the parishes in which they did not exist, and for the betterment of those that were already established. There was only one religious community of sisters in the diocese at that time, and these were laboring in only one parish. Many of the parishes maintained little schools that were taught occasionally by lay teachers whenever the parish could afford to engage them. The bishop endeavored to secure religious teachers, for all the larger schools, because they could devote their full time to teaching and they would not be so expensive as the lay teachers. Shortly after his advent he secured sisters for the school at St. Patrick's Church and also for the orphans.

Bishop Timon desired to secure higher education for the young ladies who could spend the time in acquiring a knowledge of the higher subjects taught in academies, and who could afford to pay something towards their instructions. With this object in view he induced the ladies of the Sacred Heart, at Manhattanville, to establish a house of their order in Buffalo. They came in 1849 and opened an academy in the Sherwood house. Here they remained for three years when they found the expense of this large establishment greater than their income, and as the bishop had by this time secured the Webster property on the Terrace he gave the use of a frame building on this property to the Sisters for their academy. They remained here about one year when they removed to the Gates homestead on Delaware Avenue, corner of Allen Street. One year later they decided to remove their academy to Rochester, because the field for their particular vocation was more promising in the city on the Genesee.

The bishop was anxious to give the young men all the advantages of a higher education, and he started a high school, which was dignified by the name of college, on Niagara Street near Main Street, in the year 1850. This was incorporated under the title of St. Joseph's College, in the year 1851. The staff of professors consisted principally of the priests connected with St. Patrick's Church, and the bishop. In the years of the cholera the professors could devote no time to their classes, and the bishop was too busy to give any lectures in the college course. Under those conditions the college could not prosper, and the only branch of the college course that was preserved from the wreck was the classical department for ecclesiastical students. The bishop removed this department to his own residence; and here, with the assistance of one or two priests, he taught the two or three students who formed the beginning of his diocesan seminary. The bishop had two students at St. John's College, Fordham, but Bishop Hughes notified him that he should remove these at the end of the scholastic year of 1850. In the fall of 1850 the bishop had four students studying for the priesthood; in his own residence on Ellicott Street.

The bishop had been negotiating with the Oblates for the establishment of a house of their order in the diocese of Buffalo. This order had several successful colleges, taught by their members; and the bishop hoped that along with their proposed house they would also establish a college for the young men desirous of studying for the ministry. The bishop secured the poor-house property, on Porter Avenue in 1851, and this property he turned over to the Oblates, on condition that they would establish on it a seminary for ecclesiastical students. The seminary struggled along for a few years, under adverse conditions until 1855, when the officials of the college decided that it was a losing venture, and they gave up the task of educating young men for the ministry. The students then returned to the bishop's residence, and here they were again taught by the priests connected with the Cathedral parish.

Bishop Timon was not discouraged by these seeming failures, but he renewed his efforts to establish a seminary on a grander scale. He turned to the members of his own order, and he induced the Rev. J. V. Lynch, C. M., to establish an institution on the banks of the Niagara for the education of young men. Father Lynch bought a large tract of land in 1855; and, in an old inn, he laid the foundation of the seminary of Our Lady of Angels. This institution was successful from the beginning, and every year it has grown in fame and usefulness until it has thousands of graduates in the different callings

of life scattered through most of the States of the Union. About the same time that Bishop Timon was negotiating with the Lazarists he was also offering inducements to the Franciscans to establish a house of their order in his diocese. He needed more priests, and he needed more professors for the college and seminary courses of learning. He hoped that the Franciscans would furnish both. Mr. J. C. Devereaux owned a vast tract of land in Cattaraugus and Allegany counties, and on this he hoped to establish a Catholic community. There were some Catholics already established there, and Mr. Devereaux hoped to induce the Irish Franciscans to establish a church in this locality. He offered them a large sum of money and a tract of land to establish a house of their order and a church for the people in the district near Ellicottville. When Bishop Timon was in Rome, in 1855, he placed the proposition made by Mr. Devereaux before the head of the Franciscan Order at Rome. The proposition was favorably received; and a colony of the order came that year and established their dwelling in a house at Ellicottville, and here they started their college. A short time later they removed to Allegany on the Allegany River, a few miles from Olean. Here their college and seminary grew up and became prosperous and famous. Every year they turn out many students who reflect credit upon the teaching of their Alma Mater by their learning and successful careers.

When the efforts to establish a St. Joseph's college failed, Bishop Timon turned his thoughts to the great teaching body, the Jesuits. He needed the Jesuits for a church, and he needed them for a college. He was obliged to start another German church in the vicinity of St. Louis' congregation, and the Jesuits could give him a number of able and zealous men. He had secured property on Washington Street for the purpose of establishing there his cathedral, but when he changed his choice to the Terrace locality he decided to give the Washington Street site to the Jesuits for their college and church. The corner-stone of the institution was laid the 20th of August, 1851. The college grew gradually in favor, and now it is one of the most popular institutions of learning for young men in the diocese.

The bishop had always sought to secure the Christian brothers. They finally came in the fall of 1861, and established their residence on the property adjoining the cathedral. Here they revived St. Joseph's College, and carried on the work successfully for many years. With some changes of locality, and one or two years' intermission, they have continued until at present they have apparently taken a new lease of life and entered upon a new career of prosperity in a prominent locality on Main Street.

The bishop secured a Canadian order of Grey Nuns for an academy for young ladies. They came in 1857, and established their academy in a rented building on Niagara Street, in September, 1861. Later they removed to their splendid site on Porter Avenue, where they continue their good work of teaching all the branches that make up the education of Catholic young ladies who complete their course of academic training.

Another teaching order of ladies came to the diocese about the same time as the Grey Nuns. They came from their house at Cleveland, and they are commonly called the "Nardin's" from the name of their superior. They were the ladies of the Sacred Heart of Mary, and they established a school for higher education on Seneca Street, in the year 1855. They later removed to Pearl Street, south of Seneca Street. They changed again to Ellicott Street near South Division Street. They finally established their academy at their present location on Franklin Street, adjoining the cathedral. Here they have continued for many years, graduating young ladies in all the higher branches of learning, and fitting them for careers which are a credit to their institution and an honor to the church.

Bishop Timon took very active interest in the establishment of the American college at Rome. Many of the other bishops were also laboring for this object, but Bishop Timon resolved to have an American college there whether the other bishops succeeded or not. He pleaded strenuously with the members of his own order to establish a college there for American students. He, no doubt, would have succeeded if the project of the other bishops had failed. When he saw that the establishment of a general college was assured he gave up the project of starting one under the direction of his own order.

In a few years Bishop Timon saw all classes of people in his diocese well provided for in the matter of education. There were schools and good teachers for the children in the parishes. There were high schools for the use of youths, and there were two prosperous seminaries for ecclesiastical students. No diocese in the United States was better supplied in those days with educational facilities than the diocese of Buffalo.

CHAPTER XII.

BISHOP TIMON AND HIS CATHEDRAL.

WHEN Bishop Timon came to Buffalo there were only two or three buildings in the diocese that could be dignified with the title of churches. There were seven or eight other frame or log buildings that were used for, holding services and they were known as churches; but they were only temporary structures which were to be replaced by more substantial buildings. There was only one institution in the diocese. This was the orphan asylum at Rochester, which was also in its incipient state.

Bishop Timon boarded for a short time with the pastor of St. Louis' Church, and then he took up his residence with the pastor of St. Patrick's Church on Ellicott Street. With the great need for all the institutions that are necessary in a complete diocese it seemed extravagant to even dream of a cathedral. Bishop Timon, however, was a man of wonderful zeal and extraordinary energy. He had an unbounded faith in the providence of God, and tireless energy and ambition to establish all institutions necessary for his diocese, and also to erect a magnificent cathedral, which would be a credit to his people and an ornament to the City of Buffalo. His first care was for the sick and the orphans. When these were provided for he turned his attention to the cathedral. Very few men would think for a moment of starting a work like the magnificent cathedral at Buffalo, with such limited resources as Bishop Timon could command during the first few years of his residence at Buffalo. The people were poor, and they had no churches or schools in their parishes; and they must build these before they could think of contributing towards a cathedral. Bishop Timon's vision was not limited by the confines of the diocese, nor was his labor restricted by the territory assigned to his jurisdiction. He was known all over the United States as well as in Buffalo, and he soon became known in Europe almost as well as he was known in the United States. When he visited Europe, the second year after his consecration, he studied the beautiful forms of Gothic architecture of the cathedrals of France, of Germany, of Austria and of Italy. He, no doubt, got inspirations from the graceful outlines of these beautiful buildings, and he hoped some day to see a beautiful Gothic Cathedral in his own See City of Buffalo. At his first interview with the Holy Father he expressed this hope to his Holiness, and Pius the IX was so impressed with the earnest zeal of the holy bishop that he gave him the first contribution to St. Joseph's Cathedral, which was a gift of \$2,000.00 in gold. Shortly after the bishop's return from Europe he laid his plans before Mr. Keely (1), the architect, of Brooklyn, and commissioned him to draw the plans for St. Joseph's Cathedral.

Mr. Keely had but recently drawn up the plans for the beautiful Cathedral of the Immaculate Conception, at Albany; and the graceful lines of the interior, no doubt, convinced Bishop Timon of the talent and taste of the architect, and he decided that this was the man to carry out his ideas in the construction of his Buffalo Cathedral.

The bishop had bought a plot of land on Washington Street upon which he intended to build his cathedral. The Terrace section of the city at that time was very attractive and was the central portion of the desirable resident district of the city. There was a very attractive property at the corner of Franklin and Swan streets, which was known as "Webster's Gardens." The bishop at several times admired the location, and, as it was offered for sale, he began negotiations for its purchase. He was very much pleased when he succeeded in securing the land, and here he resolved to build his cathedral.

He had the plans and he had the ground, but he had no money. He had numerous friends, however, and he had unlimited confidence in the providence of God. The following appeal was issued in 1851:

(1) The building of beautiful churches was for Mr. Keely more a labor of love than a matter of business. The bishops of the United States bought a fine home for him in Brooklyn.

ST. JOSEPH'S CATHEDRAL.

Uplift the dome for holy praise!
Rear the rich sculptured column high!
And let the spire its finger raise
In love or warning to the sky!

On with the work! let liberal hands
Cause it to grow, until the fane
In grandeur proud, yet simple, stands,
Proclaiming God's eternal reign.

Beneath the roof soon arching o'er,
The organ and the mingling voice—
Shall bid the bending knee adore,
Shall make the melting heart rejoice.

Within the aisles, soon broadly spread,
By the tall pillars, row on row,
Crowds of God's worshippers shall tread
And, Lord, to Thee, their homage show.

And, at the altar richly reared,
The chant shall sound—the censer swing—
And, through the Victim e'er revered,
The incense prayer shall heavenward wing.

With joy then aid, this dome for praise,
To rear, with sculptur'd column high!
And let the spire its finger raise,
In love or warning to the sky.

To meet the pressing wants of a large but very poor population, who cannot find room in the small and crowded churches of Buffalo, Bishop Timon has begun a church, which will be the cathedral of that new diocese, and bear the name of St. Joseph. For the glory of God, for the salvation of souls, and in hope of blessed reward, many generous souls have contributed to this Cathedral of St. Joseph. The walls are already nineteen feet high, but funds are quite exhausted and debts contracted; the work must be stopped unless further aid is obtained: that further aid is most humbly and most respectfully solicited.

Forever the Holy Sacrifice of the Mass will, annually, on Easter Sunday, be offered up to the Almighty to beg His blessings on the benefactors of the cathedral, and on their posterity. And, each year, on Christmas day, another Mass shall be celebrated, as long as the world lasts, for deceased benefactors.

"Thine, O Lord, is riches, and Thine is glory. * * * * O Lord our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand; and all things are thine. * * * * Wherefore I also, in the simplicity of my heart, have joyfully offered all these things."

I PAR. XXIX.

WE'LL raise Thee a temple, O Father above,
A temple to honor Thy power and love,
Where for ever and ever Thy praise will arise
In accents of joy that shall reach to the skies.
We'll build Thee a temple, where for ever Thy praise
Shall triumphant resound, whilst blest truth's holy rays,
And sweet helps of thy grace, the poor, prodigal son,
Shall enlighten and strengthen, all evil to shun.
And when from this exile of earth we must go,
Mighty God, may Thy love us a dwelling bestow
In Thy temple on high, in the home of the blest,
Where each giver grows rich in true life's endless rest

BUFFALO, *Feast of All Saints*, 1851.

There was scarcely a prominent man in the United States who did not know Bishop Timon, and who did not admire him. These friends were ready to help the good bishop in any charitable or religious work which he would undertake. Catholic laymen from different parts of the United States sent Bishop Timon money, when they learned that he needed assistance in building his cathedral. They had known him as a missionary when he preached mission sermons to them, or they had known him as the hard-working bishop when he went about the country giving retreats or lectures for the purpose of spreading a knowledge of the doctrines of the church among the people. Prominent Protestants also sent their contributions to the bishop, because they admired his self-sacrificing life and his charity to the poor. President Fillmore was one of the earliest contributors to the cathedral.

The bishop visited other countries in the interests of the cathedral, and the King of Bavaria, the Emperor of France, and many other titled persons of the different countries of Europe gave the bishop money or works of art for his cathedral. He visited Mexico on a similar mission. For nearly three months he traveled about through the different towns in Mexico, confirming many thousands and accepting the offerings of the people and the contributions of the wealthier classes for his cathedral. He collected over \$14,000.00 in Mexico.

The priests of his own diocese helped him greatly in the work of erecting a magnificent cathedral. Some of them collected for this object in Europe, and others collected through the diocese along the line of public works. Bazaars were also held in some of the larger parishes, and the Christmas collection was also applied to the same object.

The corner-stone of the cathedral was laid in 1852, and three years later the bishop saw his glorious work nearing completion. The great archbishop of New York preached the dedication sermon, and he congratulated the Catholics of Western New York on the completion of this magnificent testimonial of their faith. He said that the building was a triumph of architectural beauty, and that it was an honor to God and a credit to the bishop and people of the diocese of Buffalo. Bishop Timon, however, was not content with the mere beautiful building, but he sought for the best works of art which the world could furnish to add additional beauty to his magnificent cathedral. Munich had ever been famed for its beautiful art glass works, and when the bishop visited that city he secured beautiful windows for the sanctuary of the cathedral. Costly windows were rare in the churches at that time in the United States, but nothing was too good for the cathedral at Buffalo, and Bishop Timon did not hesitate to secure these magnificent windows.

Bells are a necessary complement of the large churches. They tell of the joys and sorrows of the people as well as they proclaim the feasts and fasts of the church. One bell might have served the purpose of proclaiming the usual announcements of church bells, but Bishop Timon wanted something which would add to the attractiveness of his cathedral, and which would be worthy of this great temple dedicated to the service of God. When in France he visited the famous manufactory of Bollee & Son. This firm had a carillon, or a chime of bells, on exhibition at the exposition at Paris. Bishop Timon made a contract for this set of bells and had eight other bells added to the set, so that it was the third largest in the world. There is no other chime of bells in America that can compare with them, and there are only two other sets in the world that are superior to them. They not only excel in numbers, but also in beauty and sweetness of tone. They may be played as an organ, with a key-board and cylinder which is operated by electricity. The tower, however, is not large enough for the numerous bells, and they cannot be manipulated so as to bring out the full quantity and beauty of their tone. Many projects have been started to erect a suitable place for these wonderful bells, so that the people of Buffalo might enjoy the sweet harmony of their sounds. Those who have heard them realize what a treasure the church and the city possess in the chimes of St. Joseph's Cathedral. Experts say that if they could only be properly and fully played they would be the greatest attraction in the city, and Buffalo would be known as "the city of the beautiful bells."

There was no work in the diocese which Bishop Timon seemed to set his heart on so much as upon his cathedral. He worked incessantly for its erection, and he took great pride in its ornamentation. He did not glory in it as his own work, but he thought it was an acceptable gift to God and a house worthy of His service. He believed also that it was a credit to the people of his diocese, and a tribute of their faith to the service of God. Whenever he returned from a long journey he immediately visited his cathedral and spent some time in prayer. Father Gleason, Vicar-General, who knew him well, often said that if Bishop Timon would return to earth he would be found walking up and down the aisles of his cathedral, in the stillness of the night, reciting his rosary.

CHAPTER XIII.

BISHOP TIMON AND HIS PRIESTS.

WHEN Bishop Timon came to Buffalo there were only a few priests in the diocese. Many of these were not affiliated, and were under no obligation to remain to labor under the new bishop. Bishop Timon had a very rigorous training as a member of a religious order. He was taught that the will of the superior was absolute law. He was taught poverty and obedience, and he believed that these were great and essential virtues. He practiced them as a member of the religious order and he practiced them as a bishop. He did not seem to realize that his priests or his people did not have the same ideas instilled into their minds of the virtues of the religious life as did those who were trained in the religious novitiate, and he expected and exacted from his priests the same absolute obedience which he gave as a religious to his superior. He looked upon his priests as his children, and he loved them as such; but he also expected them to obey him absolutely. For many years after the diocese was formed students who were ordained did not have the thorough training and education which they obtained in later years. They were not, therefore, so thoroughly equipped for mission work as they should have been. The bishop, therefore, who had many years of experience in colleges and in the mission fields directed his young priests in all their labors.

The bishop was the head of every institution in the diocese. He was pastor of every parish. Nothing of importance could be done in any parish without his sanction. He gave instructions in every parish in the diocese. He gave missions in all his parishes. He did not wait to be asked to give a mission but sent word in advance to the pastor that he would give a mission in his church at a certain time. He would be there promptly on the day appointed, and would labor for a week in true missionary style, giving three, four or five instructions every day and hearing confessions until a late hour each night. In the smaller places he gave lectures. He would send word in advance to neighboring priests, or to some prominent Catholic layman, with instructions for either one to spread the rumor of the proposed lecture. Where the bishop was not acquainted with the Catholic laymen who would do his work, or with the priest who could attend to it, he would have hand-bills printed and secure some boy to distribute them through the town, notifying Catholics and Protestants that the bishop would deliver a lecture, most probably in the court house or in a Unitarian or Universalist church.

Where the site was to be selected for a church the bishop would inspect it before it could be purchased. Where a church was to be built the bishop would approve the plans, and often he sent plans of his own instead of the ones selected by the pastor. Although he directed all the work of his priests and required them to consult him in everything, yet he had the greatest care for their interests, and he treated them as his children. Once when he was absent visiting his diocese, and he returned to his cathedral to find his priests sick or worn out visiting cholera patients, he sent all of them to bed or to the hospital, and he looked after the sick calls until the priests of his household were restored to health or the epidemic had ceased. Bishop Timon may have been too fatherly to have suited the dispositions of all the priests of his diocese. He did not give them, perhaps, privileges enough to suit their inclinations. He moved them about as occasion or necessity seemed to call for a change. This constant change created some disaffection, and in 1864 the bishop received an anonymous printed document purporting to express the sentiments of his priests and protesting against his actions. It was written in bad English and poor taste. It protested against the constant removal of priests and frequent changes of the officials of the diocese. It mentioned the numerous collections which the bishop had made throughout Europe for the institutions of his diocese, but gives no credit for all the sacrifices which these collections cost him. Bishop Timon professed poverty and obedience and he practiced poverty and obedience; and it brought sadness to his heart when he found that his priests did not either practice or appreciate either of those two virtues, which he believed to be necessary for the religious life. Although it was never known positively who were the authors of these anonymous letters, yet

the bad English and bad taste were good circumstantial evidences of their authors. The bishop at this time was very much worn out with his strenuous life; and often after a season of unusual hard labor in giving retreats or traveling on his many necessary errands at all hours of the day and night, and sometimes without anything to eat until late in the afternoon, he would jot down in his journal "extremely fatigued" or "exhausted." When these anonymous letters, therefore, came to him they affected him very deeply, because his nerves were shattered with long and exhaustive labors and he never expected such reproof from the priests he loved. He seemed very much grieved and deeply affected, because he believed that he deserved better treatment from those whom he looked upon as his children. It is probable that only four or five disaffected priests in the diocese had anything to do with these letters; and these few betrayed themselves by stealing away from the diocese on different pretexts, because it was evident that they felt guilty of having grievously offended such a self-sacrificing and holy a man as Bishop Timon.



CHAPTER XIV.

TRAITS OF BISHOP TIMON'S CHARACTER.

BISHOP TIMON was above everything else a great worker. He was an indefatigable, ceaseless and tireless worker. The work of forming a new diocese such as Buffalo was when Bishop Timon came, was in itself an immense undertaking. There were between twenty and thirty thousand Catholic people in the diocese, and but two or three buildings that could be called churches, and one institution. Bishop Timon felt under the obligation of building up parishes wherever they were needed, of instructing the people in every settlement in his diocese, and of establishing all the institutions necessary for a thoroughly equipped diocese. A man of lesser energy would not think of doing all this in a short period of time, but would allow those different needs to be met by favorable conditions as they would successively arise. Bishop Timon, however, resolved to provide for all these wants before they actually existed, and he started institutions when there did not seem to be any great need for them. His wisdom and forethought, however, were evident in a few years. This was the case with the hospital, with the foundling asylum, and with the deaf-mute institution. He had no patients or pupils for these institutions when they were established, but very shortly afterwards they were urgently needed.

He frequently gave confirmation in every parish of his diocese, and on these occasions he thoroughly examined the children to see that they were well instructed for the sacrament which they were about to receive. He frequently deferred confirmation when he found the class was not sufficiently instructed, and he prepared the candidates himself for confirmation whenever time permitted. He did not confine his instructions to the children. There was not a parish in the diocese in which he did not give a mission, or a retreat, or a lecture. He did not wait to be asked to give these lectures or retreats, but sent word in advance to the priest that he would give a lecture or retreat in his church on a certain date. These retreats frequently lasted a whole week, and the bishop on these occasions gave three or four instructions every day. When he lectured it was on some subject that would interest Protestants as well as Catholics; and on these occasions he preferred a public hall, wherever one could conveniently be secured. Very often, where there was no public hall and where the Catholic church was not sufficiently large, he secured the Universalist or Unitarian church or the court house, and on these occasions he had many prominent Protestants among his audience. His lectures were well written and eloquently delivered, and made a deep impression by the bishop's earnestness, on both Catholics and Protestants. Many Catholics were called back to a sense of their duty by hearing the teachings of their faith placed before their minds in such an earnest and eloquent manner. This was evidenced at Warsaw where many Catholics had fallen away from the Church, because for years they had not seen a priest. His lectures also made a deep impression on Protestants, and many were lead to inquire further about the teachings of the Church and some to come within her fold, from listening to the eloquent exposition of her teachings by the bishop of Buffalo. In one large town all the prominent Protestant business men and officials sent a letter of thanks to the bishop for his instructive lecture, and requested him to select a date when he could again come to give them further enlightenment upon whatever important subject he might choose.

Bishop Timon not only gave retreats to his own people but he was in great demand by bishops for retreats for their priests. He gave retreats, whenever he could spare time, for the priests of the diocese or for the sisters of the communities. He gave retreats at Cincinnati, at Louisville, at Toronto and at Philadelphia for the priests, and he gave retreats in many convents for the sisters. Bishop Lynch, of Toronto, in begging him to give a retreat to his priests wrote that he had set the hearts of the people of his own diocese of Buffalo on fire with the flame of Divine Love, and he wished him to come to cast some of that fire into the hearts of his priests.

Most of the bishops of the United States looked upon Bishop Timon as one of the holiest and wisest in the hierarchy. Bishop Neumann looked upon Bishop Timon as his model, although he himself is soon to be canonized. Whenever he needed any advice or direction he called upon Bishop

Timon. When there was trouble in Chicago it was Bishop Timon who was asked by Bishop O'Regan, and later by Bishop Vandevelt, to come to give them the benefit of his wisdom and advice in settling the difficulty. Bishop Timon was counselor for Bishop De Goesbriand in all his undertakings. Many other bishops also consulted Bishop Timon occasionally in difficult matters. His name was evidently proposed for Baltimore, the primatial see of the United States. Many of the bishops would like to have seen him at the head of the hierarchy in the United States. When this rumor was bruited in Buffalo the public press protested against the removal of Bishop Timon from Western New York as a public loss to the community.

All of the most conspicuous features of Bishop Timon's career were his relations with public prominent persons. People of all classes and creeds admired him because of his indefatigable zeal and labors in the cause of humanity and religion. They admired him also on account of simplicity of character and humility of manner, which made him approachable and lovable. He knew intimately the greater number of the Catholics of his diocese. He was on terms of intimate friendship with the Devereauxs of Ellicottville and the Kernans of Lake Keuka, and he frequently visited these illustrious Catholic families, and was in turn very much loved by them. Protestants also, when they knew him well, admired him fully as much as did his own Catholic children. He had no warmer friend than Dean Richmond, the president of the New York Central & Hudson River R. R. It is related that when the officials of that road decided to abrogate passes, Dean Richmond insisted upon a pass for the little bishop of Buffalo. All the conductors knew him and had the greatest reverence and respect for him, both on account of his own character and on account of the esteem in which he was held by the head of the New York Central & Hudson River R. R. Bishop Timon would travel at any hour of the day or night; and at night time he would stretch himself out on a seat and wrap a blanket around him, and here he would rest until he reached his destination. On one occasion the conductor came along at early morning demanding tickets and seeing gray hairs protruding from the top of a blanket he shook the passenger and said: "Here, old man, give me your ticket." When he heard the voice saying "What is it, my child," he exclaimed: "Oh, I am ruined." The good bishop said: "Never mind, my child, that is all right." The president of the United States, Mr. Fillmore, admired Bishop Timon fully as much as did Dean Richmond. He gave the bishop money on different occasions for his cathedral, or for some charitable object; and on several occasions the bishop dined with him in the White House at Washington.

Bishop Timon was on terms of intimacy with many prominent persons in Europe. He was well-known to cardinals and nuncios at Paris, Munich and Vienna; and they entertained him and helped him in his efforts to secure many of the things he needed for his diocese. He was well and favorably known also to many of the prominent laymen of Europe. Metternich, the great statesman, frequently corresponded with the bishop; and many other notables of France, of England and of Austria entertained and aided the bishop of Buffalo. He had interviews with the king of Naples, the king of Bavaria, the Emperor and Empress of France. The Emperor and Empress of France were very kind to him and aided him in his work. The other rulers also remembered him most generously, especially the King of Bavaria.

Bishop Timon expected an exact observance of the law from his people and priests. He looked upon the law as the expression of the will of God, and he was displeased and pained if priests especially violated any commandment of the law of the diocese or the Church. He had made a statute of the diocese limiting the number of carriages at funerals. At the funeral of the brother of Father McGowan, in Rochester, the number of carriages exceeded the limit allowed by the law. There were several priests at this funeral; and the bishop punished them by fining them various amounts, from \$10.00 to \$25.00 each. When the priests were obedient and observed the laws then the bishop would reward them by every means in his power. He gave them books for themselves and articles and vestments for their churches. He procured teachers for their schools. He selected sites for their churches, and gave them plans for their buildings. When a priest was about to build a church he would submit a plan to the bishop, and if it were not suitable the bishop would tell him that he would send him a plan in a few days.

With all the other duties the bishop found time to study. His study hours, however, were during the peaceful time at night when his body should have been enjoying the needed repose to fit him for the next day's labor. His sermons and his lectures were well prepared, and required time and thought and study. He kept well posted on current events; and he found time to study theology, and to learn sacred and profane history. He had a natural aptitude for languages; and, without any long or thorough study

of any one of them, he acquired a competent knowledge of French and German. He was able to preach in either of these languages, and he frequently did preach in both of them. He had also a fairly good knowledge of Italian and Spanish, sufficient, at least, to carry on a conversation.

With all his other works Bishop Timon found time for prayer. Perhaps the most prominent feature in the bishop's character was his love of prayer. Whenever he was at home he had morning and evening meditation and prayer in common. He was frequently up some time before the morning meditation, which took place at half-past five. When he was away from home, if he were in the neighborhood of a religious house where morning prayer was held, he would be with the community at the hour for prayer and meditation. His first visit in a town was generally to the church. Sometimes to hear confessions, and other times to say mass or to pray. He always tried to say mass every morning wherever he was. Sometimes it would be 10, 11 o'clock, or later in the morning when he would reach his destination, and he would proceed immediately to some church in which he could say mass. In those years trains were frequently behind time; and when he found that he was not on time to keep an appointment, in hearing confessions, he would go direct from the train to the church, and labor there lecturing or hearing confessions until a late hour at night without any supper. He would not undertake anything of importance without prayer, and whenever he was asked to do anything or give his decision in matters of importance he would postpone the matter until he would have time to pray for light and direction. He had the greatest confidence in the Providence of God. Without this confidence he could not have undertaken all the vast works he did, especially in his diocese without any apparent means to carry them to a successful issue, or without any seeming need of their existence. He had a mass said on the first day of each month, at the altar of St. Joseph at the cathedral, in honor of Divine Providence, and the Litany of Providence was recited there also at that mass. We might say that he was the angel of providence in providing for the poor in his diocese. In the larger places he established conferences of St. Vincent de Paul on his first visit, so that they might provide for the poor in that district. Charity or love for God and man was the great characteristic of Bishop Timon. It was this virtue that made his life such a benediction to Buffalo and an inspiration to all who knew him.



CHAPTER XV.

BISHOP TIMON'S DEATH AND BURIAL.

BISHOP TIMON'S health had been failing for some years previous to his death. He had frequently complained of fatigue and weariness after some of his extraordinary labors. The human form could not long withstand the strain to which Bishop Timon subjected his poor body in the fulfillment of his many self-imposed duties. It seems wonderful now how he could have lived so long. It was nothing uncommon for the bishop to preach three or four hours a day, to hear confessions for four of five hours, and to travel or be engaged in some other serious occupation for seven or eight hours, and then he might give an hour or more of the same day to prayer. He did not seem to care for his physical comfort; and he used his body merely as a vehicle to carry him about, or as an instrument to enable him to accomplish some work. As early as 1864 he felt that he was nearly worn out, and he frequently adverted to this matter. At the meeting of the priests after the anonymous letters were issued, he told them that he did not expect to live much longer, and that he hoped if he had injured any of them unconsciously that they would forgive him. At the last synod which he held he spoke of the wonderful progress that had been made in the diocese in those few short years since his consecration, and he ascribed this wonderful progress to the co-operation of his priests. He confessed that he was often hasty in his actions, and this was due to his impulsive nature. This, he said, probably led him into hasty actions or rash judgments, but he never wished purposely to offend any one of his priests. He said that this was, he believed, the last time that he would meet them all, and he asked them all to overlook any failings in his dealings with them; because these were due to his hasty temper and not to any fault of his heart.

The bishop was really worn out with work; and as he grew weaker and more feeble his friends and physicians advised him to work less, and give a little time to rest and recuperation. Rest for the sake of recovering enfeebled health seemed incompatible with Bishop Timon's disposition, even, when he was very feeble. He continued to lecture and perform works that were not absolutely necessary. He lectured at Rochester, and he was so weak that he was obliged to sit in a chair during the entire delivery of his discourse. The next morning one of the papers stated that the lecture was one of the most brilliant that the bishop had delivered. It was evident, however, it stated, that whilst the bishop's mind preserved its brilliancy his body was worn out, and he was evidently resolved to die in the harness. In this enfeebled state the bishop contracted erysipelas. He attended a sick sister, who was afflicted with this disease, and shortly afterwards symptoms of the malady were discovered on the bishop. His physician treated him for this disease, but he never fully recovered. They advised him to take a long rest, to leave his work of the diocese in other hands, and journey to some foreign clime. He probably would have followed this advice if he had another year or two to live, but in the meantime he would not give up his work. He continued his usual routine of labors up to the very hour when the powers of his body refused to obey the behest of his will.

He preached in the cathedral on Palm Sunday, April 14th, 1867, but every one who listened to him realized that he was near his last hour. He referred to his weakened condition, and told the people that he had not long to live, and asked them to pray for him. It was a great sorrow to his people; and they realized the meaning of his request for they all loved him, and they knew that what he said was only too true. He was up at meditation next morning as usual, and at the close he asked the priests to pray for his happy death. At the meditation every morning he asked the priests to pray for some special intention. This was usually for the success of some undertaking which he had in hand, for the conversion of some sinner, or for some charitable object; but when he asked them to pray for his own happy demise they all turned to him in astonishment. They realized, however, that his words were only too true because he was not able to go to the church to say mass; instead he returned to his room. A few hours later dispatches were sent to Bishop Lynch, of Toronto, and Bishop Farrell, of Hamilton, who immediately came and administered the last sacraments to the first bishop of Buffalo.

He died the next day, shortly after 8 o'clock in the evening. There was great mourning in the city, and nearly one hundred thousand people visited the cathedral or bishop's residence to view the remains of the saintly Timon. The funeral services were held on the following Monday. The body was placed upon a large catafalque drawn by six gray horses, and an immense procession wended its way through the principal streets of the city to the cathedral where the services were held. Many societies, children from the orphan asylums and from the schools, as well as priests and bishops and archbishops made up this great procession to the cathedral. Archbishop Kenrick, of St. Louis, and Archbishop McCloskey, of New York, pronounced eulogies over the remains of the saintly bishop of Buffalo. His body was placed beneath the cathedral which he loved so well, and which proclaims his wonderful energy and his remarkable labors.



CHAPTER XVI.

STEPHEN VINCENT RYAN, SECOND BISHOP OF BUFFALO.

BISHOP Timon had filled the office of bishop so remarkably well that Rome evidently was anxious to secure one like him as his successor. There was then a remarkable man at the head of the Vincentian Order in the United States who had many of the traits of the first saintly bishop of Buffalo in his character. This was Stephen Vincent Ryan, Visitor General of the Order; and it was as a Vincentian novice that he acquired those ideas of severe austerities which made him indifferent to corporal nourishment, and he had adopted their ideas of ceaseless labor as a necessary means to sanctification. Stephen Vincent Ryan was trained in the same school of severe discipline, and he learned also that unceasing labor was a virtue of the religious life. He had filled many important posts with ability and success. He had been president of one of the important colleges of the order, and at this time he occupied the highest position of the order in the United States. He had filled this position successfully since 1857; and so well had he become known for his piety, his learning and his executive ability, that Rome as well as the bishops of the United States looked to him to fill the place left vacant by Bishop Timon. When he was notified of his appointment he pleaded to be released, but Rome insisted, and issued what was paramount to a command for him to assume the burden. When he understood that there was no escape, he prepared by a long retreat for the great honor and the heavy burden which awaited him.

The *Courier* of November 9th, 1868, gave the following description of Bishop Ryan's advent to Buffalo and his personal appearance:

"Yesterday was made memorable in the annals of the Catholic Church in this diocese, and indeed throughout the Union, by the consecration which elevated the Right Rev. Stephen Vincent Ryan, C. M., to the episcopacy of the Roman Catholic diocese of Buffalo. Since the advent of Bishop Timon, over a score of years ago, no event has been looked forward to by our Catholic citizens with more interest. There was a very natural anxiety to know what manner of man would be called upon to fill the vacancy created by the lamented prelate, who was esteemed by every class and loved by all who knew him. It was no difficult matter to conceive it possible that Bishop Timon's successor would not come fully up to Bishop Timon's standard, so lofty and noble was it in its simplicity, charity, and as we believe, purity of the interior life; or to approach him in comprehensiveness of design and fervidness of zeal in the fulfillment of what he conceived to be his mission. This anxiety will soon be relieved; already a strong feeling of confidence has sprung into existence as if by magic, among our Catholic people, in favor of Bishop Ryan, and that an acquaintance with him will strengthen that confidence until it ultimates in ardent affection we have not the remotest doubt.

In personal appearance Bishop Ryan is a little below the medium height, of slender build, with dark complexion, expressive eyes, and the face of a man who had given unsparingly of his vitality to the work in which his energies have centered. His organization indicates energy, activity, intensity, with a certain wiriness of character which admits of great power and endurance. We should not select him as a man conservative by nature; but meditation, a liberal culture and an acquaintance with all classes, have, in a degree, rendered him so. In whatever cause he might be found engaged he would be known for his zeal, his prudent aggressiveness and his fearlessness. He belongs to that class of men who live a century in twenty-five years, and who expend their vital forces while other men sleep. He looks to us like a man of genial temper and must needs become popular with his ministry and people. So much, in brief, of our present impressions of Bishop Ryan."

The consecration took place in St. Joseph's Cathedral, November 8th, 1868, before many prominent ecclesiastics of the United States and Canada, and before an immense throng of people. The important clergy present were: Archbishop McCloskey, of New York; Bishop Laughlin, of Brooklyn; Bishop Lynch, of Toronto; Bishop Farrell, of Hamilton; Bishop Williams, of Boston; Bishop Bailey, of Newark, N. J.; Bishop McFarlane, of Providence, R. I.; Bishop Conroy, of Albany, N. Y.; Bishop

O'Hara, of Scranton, Pa.; Bishop Wood, of Philadelphia; Bishop Goesbriand, of Burlington, Vt., and Bishop McQuaid, of Rochester. Archbishop McCloskey was celebrant of the mass and he was assisted by Bishops Laughlin and Lynch. The Rev. P. J. Ryan, of St. Louis, the distinguished orator, who afterwards became archbishop of Philadelphia, preached the consecration sermon. The *Courier* of the above date mentioned, refers to the sermon in these words:

"At this point in the consecration ceremonies, Very Rev. P. J. Ryan of St. Louis entered the pulpit, and reading from the eighth chapter of the Book of Leviticus, commencing with the first verse what is written of the consecration of Aaron and his sons, he delivered the consecration sermon. Although we made notes of the same, we were forced to conclude that the fullest synopsis would only do it injustice and even a verbatim report would convey but an inadequate idea of its force and beauty. The speaker is an orator whose eloquence is fascinating and at times irresistible by force of its earnestness. His reasoning was lucid, severe, logical; his illustrations impetuous and apt; his rhetoric pure; his periods feeling and rounded, and his climaxes grand. His enunciation was clear, and his utterance frequently charged with a fire that made it electric. He spoke without notes, with evident spontaneity; and his sermon altogether was a masterpiece. That portion of it addressed to the newly consecrated Bishop was splendidly eloquent and touching, and during its delivery, as indeed in previous portions of the address, the speaker was surprisingly dramatic. Whatever estimate may have been placed upon the sermon as an exposition of its theme by those who do not believe in the Catholic doctrines, all must have received it as a most eloquent effort."

Bishop Ryan found that the diocese was in very good order. It was well provided with all kinds of institutions of learning, and for the care of all the helpless forms of human weakness. In the few years which Bishop Timon labored in the diocese he had built up a great number of institutions. There was no form of helplessness that was not provided for, and there was no class of people for which a proper education was not provided in some one of the many institutions of learning which had been established by Bishop Timon. There were two seminaries to provide education for the students aspiring to the priesthood, and nearly all the churches had parochial schools built, or in process of erection, and there were academies and colleges for the higher forms of learning. All the diocese needed apparently of the bishop was the fostering care of a father and the wise guidance of a man of ability to protect what was already existing, or to guide into future channels and expansion institutions already existing, to provide for future growth.



CHAPTER XVII.

BISHOP RYAN PROMOTES EDUCATION.

BISHOP RYAN was for some years at the head of the college at Cape Girardeau, and he was also at the head for some years of his order in the United States; and he was, consequently, well posted on the knowledge which was necessary in the priesthood. His first care in the diocese in educational matters was to elevate the standard of learning among his priests. At the first opportunity he secured places in some of the colleges of Europe, and especially at the Propaganda in Rome. Here he knew the students could have the benefit of the best professors in Rome; and could also learn much from the monuments and the history of the Eternal City, and from contact with students of different nationalities. An opportunity was also afforded here to learn one or more different languages, which would be very useful in a diocese like Buffalo, made up of people from so many different nations. He picked promising students and sent them to the colleges abroad in which he had secured places; so that they might return with their minds well stored with the knowledge acquired in the foreign seats of learning, and broadened by their contact with people from different parts of the earth.

Bishop Ryan did not believe that all study ended when the student left the seminary and received the sacred oils in ordination. He insisted on a thorough study during the first five years after ordination; and at the examination of the young priests on these occasions he informed them that their future standing in the diocese would depend upon the merit of their papers at this annual test of their application to study. Bishop Ryan's encouragement of study amongst his priests soon gave the diocese of Buffalo a learned body of men. The bishop also surrounded himself with the most learned men of his diocese, and placed them in all the important official positions. Other qualities being present, he selected men for important positions especially on account of their learning. This encouraged learning and fostered peace. When priests see their brother priests elevated to positions above them on account of their superior learning they approve of the selection, and they praise the wisdom of the bishop. Where there is bickering or discontent it may often be occasioned by the selection for important positions of priests who have not given their time to study, and who are not remarkable above other priests for their learning. Under Bishop Ryan the diocese of Buffalo became noted for its capable men and efficient officials. It was a model in this respect for many of the dioceses of the country.

Bishop Ryan was as much interested in the efficiency of his parochial schools as he was in the education of his ecclesiastical students. There were many different teaching orders in the diocese, and they had many different systems of imparting instructions; some of these were good, and some were not good. The methods in all cases were not up to the standard of modern methods. The bishop's first care was the appointment of a diocesan board of school examiners. It was the duty of the members of this board to visit all the schools of the diocese, at least, once a year; and to examine the different classes in every school, and make suggestions for improvements where they were needed. The bishop had these examiners write out a general statement, or report, of their investigations and recommendations, and called a general meeting at St. Stephen's Hall. Here the different representative teachers and the school examiners discussed the needs of the schools, and agreed that a uniform system of grades would be of advantage to the schools of the diocese. This was the first great step for the advance of parochial schools. With the uniform system of grades there could be uniformity also in the examinations, and with uniformity in the examinations the defects in any particular school could be readily discovered and easily remedied.

The bishop delivered a great lecture in St. James' Hall on February 25th, 1875, on the plea for Christian schools. This lecture created a good deal of discussion, and placed the Catholic idea of Christian schools before the public. The bishop's idea of the parochial school is well conveyed in the following lines from his pastoral letter of February 27th, 1881.

"As our schools occupy much of our attention, and are among the most pressing solicitudes of our pastoral charge, engrossing our thoughts and burdening our conscience, naturally the first subject



REV. F. J. McNAUGHTON, M. R.,
Hornellsville.



ST. ANN'S CHURCH, Hornellsville.



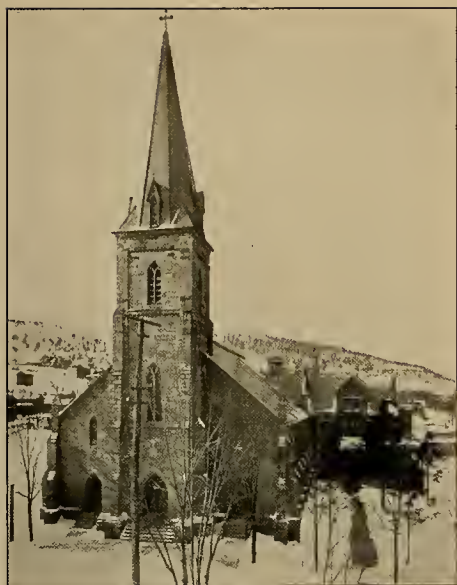
REV. WM. H. DARCY, Addison.



HIGH ALTAR, ST. ANN'S CHURCH,
Hornellsville.



ST. CATHERINE'S CHURCH AND RECTORY, Addison.



ST. MARY'S CHURCH, Corning.
Rev. J. M. Bustin, M. R., Rector.



INTERIOR ST. MARY'S CHURCH, Corning.



ST. MARY'S CONVENT, Corning.



ST. MARY'S SCHOOL, Corning.



(The late) REV. T. F. GLEASON.



ST. PATRICK'S TEMPORARY CHURCH AND SCHOOL,
Corning, Erected 1903.



REV. WALTER LEE,
Corning.



INTERIOR ST. PATRICK'S CHURCH,
Corning.



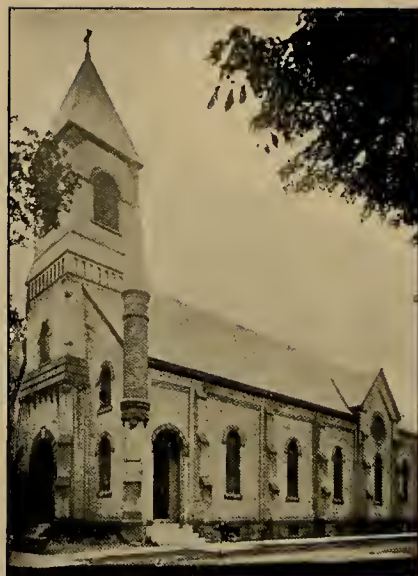
ST. PATRICK'S RECTORY,
Corning.



ST. PATRICK'S ASSEMBLY HALL,
Corning.



REV. J. B. STEMMLER, Elmira.



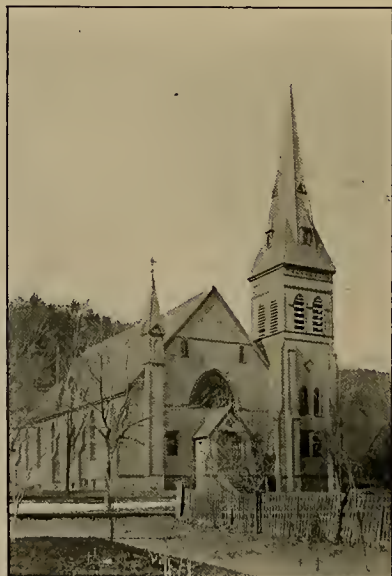
CHURCH OF ST. JOHN THE BAPTIST, Elmira.



RECTORY, CHURCH OF ST. JOHN THE BAPTIST, Elmira.



REV. J. A. KENNEDY, Hammondsport.



ST. GABRIEL'S CHURCH, Hammondsport.



INTERIOR ST. GABRIEL'S CHURCH, Hammondsport



REV. IGN. J. KLEJNA, Elmira.



CHURCH OF ST. CASIMIR, Elmira.



ST. CASIMIR'S CONVENT, Elmira.



RECTORY, CHURCH OF ST. CASIMIR, Elmira.



ST. JAMES' CHURCH AND RECTORY, Waverly.



REV. J. J. MORIARITY, Waverly.



REV. JOHN S. SHERIDAN, Owego.



REV. JOHN J. LEE, Watkins.



ST. PATRICK'S CHURCH, Owego.



CHURCH OF ST. MARY OF THE LAKE, Watkins.



INTERIOR ST. PATRICK'S CHURCH, Owego.



ST. MARY'S OF THE LAKE RECTORY, Watkins.



REV. FRANCIS J. TRAUTLEIN, Wayland.



ST. JOSEPH'S SCHOOL, Wayland.



ST. JOSEPH'S CHURCH, Wayland.



INTERIOR ST. JOSEPH'S CHURCH, Wayland.



ST. MARY'S CHURCH, Bath.



REV. JAMES GRIFFIN, Bath.



REV. A. L. HUBER, Perkinsville.



SACRED HEART CHURCH, Perkinsville.



ST. MARY'S HALL, Rexville.



SACRED HEART SCHOOL, Perkinsville.



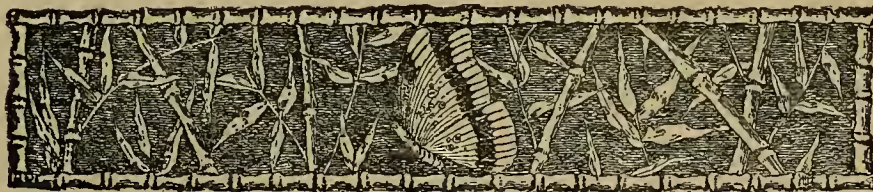
RECTORY, ST. MARY'S CHURCH, Rexville.



ST. MARY'S CHURCH, Rexville, Rev. John Casey, Rector.

presented for your respectful consideration, will be that which I believe to be of the first importance, viz: that of establishing, sustaining and improving our parish schools. We will never be satisfied until we have provided facilities of acquiring a Christian education within the reach of all the children of the diocese, and have gathered the bulk of the Catholic youth into schools in which this object is attainable. I need not repeat what I have often said before, that no parish is fully equipped for parish work, unless provided with a good school; no church can make progress in what is essentially the mission of a church, can build up its members in piety, religion, and faith, unless the young are instructed in their faith, and trained to the practices of piety. True Catholic life, genuine Catholic sentiments and instincts, can only exist and endure, when implanted and, as it were, ingrained in the soul even from its mother's breast, by such deft and loving ways as only intelligent religious mothers know, and afterward fostered, deepened and confirmed in ripening youth by a Christian education. Religious and moral principles cannot be hoped for, in mature years, unless sown in infancy, by the voice and example of good parents; they are watered, sheltered and cultivated; as the heart warms and expands, the mind unfolds and matures, in the atmosphere of a religious school. The Christian school must, then, be ready to take the child from the threshold of the Christian home and fit the young boy and the young girl to be consistent, instructed and faithful members of the Christian Church. In the school, children must learn to know and love, to appropriate and assimilate the saving truths and divine principles of the Christian religion, to understand, cherish and adopt in practice, in spirit and in truth, the divine lessons of Christian morality, Christian virtue. The Christian Church is fed from the Christian School, and this in turn filled from the Christian family: the Christian home. These constantly and necessarily act and re-act on each other and on society."

In the commencement season the bishop showed his interest in Catholic education by being present at all the closing exercises which he could possibly attend. Sometimes it was two or three a day, but the good bishop never seemed to weary as long as he could encourage teachers and pupils by his presence.



CHAPTER XVIII.

SOME EVENTS OF BISHOP RYAN'S PONTIFICATE.—HIS LOVE FOR THE HOLY FATHER.

BISHOP RYAN was a prolific writer of pastoral letters. Every Lent he sent a long pastoral letter to the different parishes to be read either immediately preceding the season of Lent, or during the first Sundays of that penitential season. In this way he spoke through his priests to the large number of people committed to his care. He also wrote pastoral letters whenever any important church event impelled him to direct his priests and people to observe certain laws or practices of the Church, or to perform certain duties in fulfillment of the wishes of the head of the Church. He was at all times pleasing, lucid and fluent in style; but he was particularly eloquent when treating of the Holy See, or the Holy Father. On the occasion of his official visit in 1878, he addressed his people in the following pastoral:

"From the earliest ages of the Church, communion with the See of Peter has been the test of Christian orthodoxy and Apostolic succession, and from the Apostolic times local churches and their respective prelates, whether bishops, archbishops, primates or patriarchs scattered throughout Christendom, and constituting the *Ecclesia dispersa*, have ever been accustomed to appeal to their union with the Chair of Peter and communion with the bishop of Rome, in proof of the soundness of their faith and legitimacy of their authority. Thus did they, whenever questioned, demonstrate the continuity of their descent from the apostles, the apostolicity of their teachings, their unity and solidarity with the Catholic episcopate, the divinely instituted hierarchy of the Christian Church. "For, thence, as from a fountain head," writes St. Augustine, "the rights of venerable communion flow." "To this Church" (the Roman), says St. Irenæus, "on account of its superior principate, it is necessary that every church should come together." "All prelates and the communities subject to them," as St. Cyprian teaches, "constitute one Catholic episcopate, and one Catholic Church, because they cohere with the *principal* Church, the *root* and *matrix*, which is the Church of Peter." What these early saints and doctors taught and practiced, we practice and teach today, and therefore, from this western hemisphere, from this free Republic, even from this Queen City of the Lakes, our own cherished Buffalo, I go as your bishop, the chief of your flourishing church, to pay my homage to the Vicar of Christ, and as much in your name as in my own, to lay at the feet of his Holiness, our common Father, the testimony of unreserved submission, sincere devotedness and love. This is not only an official visit which as bishop I pay to the supreme pastor, but also the first visit of your bishop to the newly-elected Pontiff, Leo XIII., and I am sure you wish me to express in person to our Holy Father, all the attachment and profound respect conveyed in your letter of congratulation at his elevation to the supreme pontificate, to which he has deigned so kindly and paternally to reply. As members of one body it is natural that we should sympathize with our head, and it is equally natural that our Holy Father should be pleased with sympathy, encouragement and support tendered so sincerely and so freely by his children in all parts of the world. I feel it then to be not only a duty, but a privilege also, and a pleasure to visit Rome at this time, and pay my respects to our illustrious Pontiff, and report to him after nearly ten years of administration the condition of the church which his predecessor of saintly memory, committed to my weak and unworthy hands."

Bishop Ryan heartily welcomed the Apostolic Delegate to this country. He looked upon his presence as a close reunion of the Church in the United States with the Holy Father at Rome. For many years bishops of the United States had found that important matters concerning the Church in the United States could not be settled so expeditiously by Rome as the case often demanded; and the presence of an authoritative and judicial representative of the Holy See in the United States was hailed by them as a satisfactory solution to a difficult problem. Bishop Ryan was amongst the first of the bishops in the United States to recognize the benefit of the presence of the Apostolic Delegate. He also saw in the Delegate's presence a closer union throughout the Church in this country with the Holy Father at Rome. When the Propaganda informed the bishops of the intention of the Holy Father to send a delegate as a representative to the United States, Bishop Ryan addressed a pastoral

letter to the priests of his diocese on the subject, and in this letter he enclosed the instructions of the Propaganda, concerning Mgr. Satolli's mission. The closing paragraph of the Propaganda's letter furnished the text for the bishop's pastoral. This concluding paragraph was as follows: "While informing you of a most wise determination of His Holiness we express a firm hope that you will diligently assist the distinguished man, whom the pastor of the holy Church has made delegate among you, in everything pertaining to your affairs." The bishop made the following commentary on this paragraph of the Propaganda's letter: "This same declaration the Holy Father has on more than one occasion reiterated, investing his Delegate with his own authority and empowering him to act in his name in all ecclesiastical affairs that may be referred to him. Therefore we said that Mgr. Satolli would receive a hearty welcome from the Catholics of the United States, and no where would he be hailed more warmly, obeyed more religiously and respected more sincerely than by the priests and people of Buffalo. The worthy representative of our illustrious and beloved pontiff, a great admirer of our American Republic and its free institutions, is among us in accordance with a custom of the Church and the state and dignity which the Catholic religion has attained in America. For growth has brought the Church in America to the stage of maturity in which it ought to be favored with those institutions with which the Church has flourished elsewhere, and his presence and permanent appointment imposes the obligation on us of providing a fitting residence for him." As Bishop Ryan was amongst the first to recognize the necessity for the presence of Rome's representative in this country, he was also the first to advocate the establishment of a home for the delegation at Washington. He believed that much good would come to the Church in America from the presence of the delegate; and he desired to honor him in every way possible, because he believed that thus he would honor the Holy Father who sent him.



CHAPTER XIX.

CONTROVERSY WITH DR. COX.

FOR several years Bishop Ryan had frequent tilts with Dr. Cox, the Episcopal Bishop of Western New York. This irascible gentleman's bogie seemed to be the supremacy of the Pope, and on every occasion he attempted to throw discredit upon this fact which subverted his own claims to episcopal authority. In the winter of 1874, a number of Catholic gentlemen requested Bishop Ryan to deliver a lecture, at his earliest convenience, for the benefit of the poor; and they suggested that he take as his subject a review of the sermon delivered by Dr. Cox at Erie, on the occasion of the consecration of a missionary bishop. This sermon was published in the *Buffalo Commercial*, and as these gentlemen stated in their petition to Bishop Ryan, "It appears to us to mix up Catholic truth with gross abuse, and the Catholic Church's sometime honored Catholic principles with the most unwarrantable assumption." Bishop Ryan replied to this request: "I have read the sermon of Dr. A. Cleveland Cox to which you refer, and indeed I concur with you in characterizing it as a strange meddling of truth and falsehood, of sound solid argument eloquently and forcibly put in favor of principles which must lead any man holding them, who is logical and consistent, into the fold of the Catholic Church; and evidences of an unaccountable hatred and a spirit of spitefulness towards the only church that really upholds and carries out these principles. His sermon I will take as a text for my lecture, the time and place I leave to yourselves to designate." The lecture was delivered in St. Joseph's Cathedral on February 22nd, 1874. It was afterwards printed in pamphlet form by the Catholic Union Publishing Company.

The bishop's lecture called forth a reply from Dr. Cox under the name of "Old Catholic," because he said that his criticisms were based on ancient Catholicity. Bishop Ryan reviewed this criticism of Dr. Cox in a series of articles contributed to the Catholic Union, which were afterwards printed in book form at the request of a number of his friends. He gives the following reasons for the publication of these articles in book form: "A promise made at that time to friends who urged the matter on us and to whose judgment and wishes we should defer, and having a little leisure on our hands during the past winter, we determined to fulfill by giving to the public in a revised and somewhat altered form the substance of those articles. Our reviewer charged us with making a personal and unwarranted assault on him, and now we beg to say that we spoke and wrote merely in the interest of truth; and in this publication we have endeavored to discard all personal lines, change words and places so as whenever possible to avoid giving cause of complaint on this score, and if our language is sometimes strong, or if it has at times the spirit of want of courtesy, I think all unbiased readers will acknowledge that the fault is not on our side. We love truth and must defend it. We know the doctrines of the Church and must repel false and erroneous charges. We must resent having ourselves and our Holy Father belied and travestied apparently for the purpose of creating and confirming prejudice against the Catholic Church, and keeping honest and religious minds in ignorance regarding her. We really care little, personally as far as we ourselves are concerned, to be called an ignoramus to whom the elements of history must be taught, but when we are told, or rather when our respected non-Catholic fellow-citizens are told that we are authorized by our church to resort to the tactics of lying, and even to violate the sanctity of an oath whenever the good of the Church conflicts with keeping it, we confess to a feeling of resentment. We smile complacently when it is intimated that our ignorance is of that kind which the old Catholics of Germany assured us is common among otherwise accomplished men who have received their education in Roman-Catholic seminaries; but when our saints and doctors are misquoted, when canons of early councils are falsified and distorted, when the early fathers of the Church are cited to affirm the very reverse of their teachings, and all to obscure and injure the true Church, can anyone wonder that we feel occasionally a little indignant.

"We have no personal quarrel with our neighbor and we have never mentioned him, or his communion, in lecture or the press, except to refute some false charge made against ourselves, or our Church, or to dispel some slanderous aspiration on what is dearer to us than life itself—our Holy Father."

In the second edition of this work Bishop Ryan gives a list of the authors he had consulted in the preparation of the matter for his book. The list is a very long one, and contains the names of all the authors of note who had written on this subject. Bishop Ryan's treatment of the subject was very conclusive, incisive, logical and exhaustive. Dr. Cox had claimed in his consecration sermon that there had existed from the time of Christ a corporate body with authority from Christ to teach and ordain, and that that corporate body was the Episcopal Church. Bishop Ryan showed that the Episcopalians derived what ever authority they had from the Church of England. He showed, moreover, it had no valid authority for legitimate consecration, because it had no valid ordination, or no valid consecration of bishops from the time of its institution. Parker was the first of the new order of Church of England bishops, and they claim that he was consecrated by Barlow, a monk, who had not received consecration himself and had no authority to consecrate others. Barlow also used a new form of ritual which had no sanction in the Church, and he never received any authority from the Church to confer orders or other offices requiring episcopal jurisdiction. The more learned men in the Church of England recognized that there was no valid ordination in the Church of England derived from the legitimate conferring of orders, and they requested parliament to make valid by an act of their authority the consecration of the bishops already exercising jurisdiction. From this act of parliament they derived the appellation of parliament bishops and the church of England was said to derive its authority from the parliament, or from the queen.

Bishop Cox evidently felt very grieved by Bishop Ryan's strong presentation of the weakness of his position, which made him appear as a pretender and the usurper of authority to which he had no valid claim. He would willingly admit that Bishop Ryan was a true Catholic bishop and had even valid orders, received by legitimate consecration in due apostolic succession, but he also wanted to claim the same right for himself. He was even willing to admit that the Pope was a true bishop, but he claimed that he possessed the same authority and the same power. He attacked the supremacy of the Pope on every possible occasion, and when he found that he could not give any valid reason for his position, or answer the solid arguments presented by Bishop Ryan he refused to notice any refutation of his assertions or any arguments in favor of Catholic truths. The only thing that seemed to completely upset him was a remark made by Bishop Ryan on the occasion of one of his periodic attacks on the supremacy of the Pope. Bishop Ryan at that time was in Washington and a correspondent of one of the Buffalo papers called on him for an interview on Dr. Cox's latest attack. Bishop Ryan's answer was that "Dr. Cox is a monomaniac on the subject of the Pope." This concise and casual answer completely crushed Dr. Cox.



CHAPTER XX.

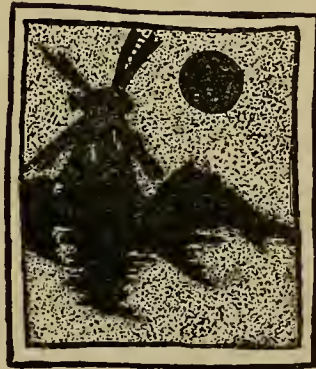
BISHOP RYAN'S SILVER JUBILEE.

IN 1893 Bishop Ryan completed a quarter century of peaceful and prosperous rule over the diocese of Buffalo. He was loved by priests and people, and all desired to show him honor on the occasion of the completion of his twenty-fifth year as bishop of the prosperous diocese over which he reigned. Preparations were made to hold the celebration in the cathedral, but no building in Buffalo could accommodate the great numbers that desired to honor the bishop on this occasion. Tickets were issued to the different pastors, permitting a few from each parish of the city to attend the ceremonies at the cathedral. The prominent officials of the city were present, and great crowds of people thronged the aisles and pews and every available space in the vast building. Cardinal Gibbons, the head of the Church in America, came to honor by his presence the beloved Bishop of Buffalo. The Apostolic Delegate, Archbishop Satolli, came also as the representative of the Supreme Pontiff, to do honor by his presence to the bishop who always had been such a loyal son of the Holy Father. The jubilee mass was sung by the Apostolic Delegate; and the great archbishop of Philadelphia, who had preached at Bishop Ryan's consecration, again delivered a magnificent sermon in his honor on this occasion. At the consecration Archbishop Ryan, who was then simple Father Ryan of St. Louis, had predicted great things of the new Bishop of Buffalo; and on this occasion of the silver jubilee he rejoiced in looking back over the bishop's career in the fulfillment of his predictions. In closing his magnificent sermon Archbishop Ryan addressed these words to the jubilarian: "And now Rt. Rev. Father in God, it remains for me to say but a parting word to you on this memorable, I may say historic occasion. In the presence here today of the most eminent cardinal of the American Church, whom I know to be your friend and admirer; in the presence of the august representative and Apostolic Delegate of His Holiness, our most beloved Father, Leo XIII, and of your admirable metropolitan Archbishop of New York, and of the prelates who came in such numbers to manifest their love and admiration of your episcopal virtues; in the presence of your beloved priests, religious orders, people and children, I congratulate you from the depth of my heart on the record of a quarter of a century of work in God's holy service and the episcopate of this diocese. Twenty-five years ago this morning it was my privilege to address you on the occasion of your consecration; and I made certain promises regarding your future career, which I rejoice to say today have been more than fulfilled. And now, as the evening of both our life days is upon us, and we are crying out with the disciples at "Emaus" to the great bishop of our souls, "Mane nobiscum, quoniam advesperascit," (remain with us, Lord, for the day is nearly past and the night is at hand), so your priests and people say to you, "Mane nobiscum." Stay with us that our hearts may continue to burn within us as you speak by the way of life of the things of God.

At the end of the mass Mgr. Gleason, who had been vicar-general, and the faithful friend of Bishop Ryan all through his episcopal years, advanced towards the bishop; and in the name of the priests of the diocese he read an address of congratulation and presented the good bishop with a check for \$10,000.00, as an expression of their good will on this occasion and their desire to co-operate with the bishop in whatever good work he might have at heart. After the services in the cathedral a banquet was given in St. Stephen's Hall to the distinguished guests of the day. This was a memorable occasion, and the many eminent persons present made notable addresses of congratulation to the bishop, whom all admired and nearly all loved for his beautiful life and his many good qualities of heart and mind. The addresses were delivered by the Cardinal, Apostolic Delegate, Archbishop Corrigan, Archbishop Ireland and Archbishop Walsh, of Toronto. In the evening another celebration was held at Music Hall. A procession wended its way from the bishop's house, amid fireworks and numerous lights, to the vast edifice which was thronged by as large an audience as could possibly gain admittance to the building. Dr. John Cronin, who was a life-long friend of Bishop Ryan, delivered an address of congratulation to the bishop in the name of the laity. He also extended greetings to the Apostolic Delegate and to the Cardinal, on the occasion of their visit to the City of

Buffalo. The bishop responded to the address in a feeling manner, and dwelt especially upon the kindly relations which had existed between himself and his fellow citizens the past quarter of a century. The Apostolic Delegate spoke in the language of his native land; and his speech was interpreted by Dr. Rooker, as well as the cold philosophical idioms of English would convey the meaning of the fervent and fluent expressions of the tongue of sunny Italy. The cardinal also spoke in an easy and graceful manner and impressed the vast audience with his pleasing and graceful diction. Archbishop Ireland was present, and the vast audience demanded that he should be heard. He delivered a characteristic address, and sustained his reputation as "the cyclone of the West."

There were seven archbishops present on this occasion, about twenty bishops, and many distinguished priests from the United States and Canada. Everyone desired to honor the good bishop on the occasion of his silver jubilee.



CHAPTER XXI.

BISHOP RYAN'S ILLNESS AND DEATH.

BISHOP RYAN was not a robust man when he came to Buffalo to be consecrated. He was very much emaciated at that time, apparently from anxiety and the fast and retreat he underwent to prepare him for the great task of ruling an important diocese. At the great procession, which moved up Main Street on the evening of his arrival, he looked like a mere skeleton, and one old lady remarked, asking at the same time God's forgiveness for her reflection upon the poor bishop, that he looked like a martyr. The worry and anxiety connected with his office were necessarily very trying upon his nerves and upon his constitution, and many times he was confined to his bed for days by illness from which he seemed to recover very rapidly. He would be confined to his bed in the morning and unable to say mass, and two or three hours later he would be found assisting at some important meeting or performing some necessary duty of his office. He had an unusually severe attack in Rome when attending the Vatican Council, and he was prepared then for death. This attack was brought on by partaking of the Italian ice cream, which is not as palatable a dish as the American article. An instance of his rapid recovery from sickness will show his wonderful recuperative powers. On one occasion he was to be present at the commencement exercises at the seminary at Niagara Falls. Some priests who were to accompany him called at the cathedral the morning of the event, and they found him apparently very weak and confined to his bed. These gentlemen delayed about an hour at the Falls, and when they reached the seminary they were told that the bishop was in the hall in which the exercises were being held. They could not believe this, and said that they left the bishop very sick in bed at his home in Buffalo, and they were very much astonished on entering the hall to behold Bishop Ryan, the guest of honor at the commencement exercises.

Although Bishop Ryan's long reign was peaceful and free from any great opposition or trouble, yet, like his predecessor he had his cross also to bear. This was inevitable in a very large diocese like Buffalo, made up of so many different elements and nationalities. Misunderstanding could easily arise from the difference of temperaments and language, and the great cross of Bishop Ryan's life was the disaffection of the Poles. Difficulties had existed for some time in some of the parishes of East Buffalo; and these caused the bishop very great annoyance. In one case in St. Adelbert's Church the finances were not properly managed; and after several investigations and warnings, the bishop and his council concluded that the only way to remedy the existing state of affairs was to remove the pastor and place at the head of the congregation a priest upon whose financial ability the bishop could rely. The pastor was very popular with some of his people, and his removal only made matters worse. Very few of them could understand English, and they were not properly informed by interested parties for the reason of their beloved pastor's removal. They were even mis-informed, and they became very bitter in their opposition to the action of the bishop. The bishop found it necessary to leave them without a priest for a few weeks, in the hope that they would realize that they were in opposition to church authority; but this act only seemed to incense them all the more against the bishop. A pastor was finally placed over the congregation who was an intelligent pastor and an able financier. Many of the people, however, seemed to be imbued with the idea that the bishop was not in sympathy with their wishes, nor willing to please them in the appointment of priests that they would desire. They even understood that the bishop would not treat them fairly, because they were Poles; and the natural dislike for him arising from this idea led them gradually away from the Church. At this time in a few places of the country congregations of Poles were being formed into independent parishes, by men who were not priests, or who were priests in opposition to church authority. One of these came to Buffalo, and he found a ready field among the dissaffected Poles of East Buffalo for the organization of an independent church. A parish was soon organized with about one hundred families, and these formed a congregation which was called the parish of the Holy Rosary. These were simple and uneducated people, and they did not understand, and perhaps do not understand to this day, that

they are not Catholics the same as their forefathers were. They see the services performed nearly the same as they did when they were under the jurisdiction of the Catholic bishop of Buffalo, and they are told that they are Catholics in everything the same as their fore-fathers were, except that they are not under the jurisdiction of the Irish bishop.

Bishop Ryan loved the Church, and he loved his people irrespective of race or nationality; and the great sorrow of his life was to see these poor misguided Polish people led away from the Church through a misunderstanding which he did not seem capable of rectifying. It was no fault of the bishop that this disaffection occurred. The same thing occurred in other cities, but Bishop Ryan was very sensitive and felt the great responsibility of all the souls committed to his care; and the loss of this large number was almost as great an affliction to him as the impending loss of his own soul. This was the great sorrow of his episcopate, and like the anonymous letters sent to his predecessor it weighed very heavily upon his soul and affected his health.

With the more frequent occurrence of the sick spells, to which he was subjected, the bishop began to realize that his health was failing. The duties of the large diocese of Buffalo, with its extensive territory, demanded a great deal of attention from the bishop, and would require a man of active physical powers to fill all the duties of this office. Bishop Ryan thought of selecting some one as his coadjutor, who might relieve him from some of the onerous duties of office and who might succeed him in the episcopate. He called the electors of the diocese together, and informed them that he would very much like to have Bishop Kane of Wheeling selected as his coadjutor with the right of succession. He did not urge this upon them but merely expressed his wish. They, however, could not agree in their choice, and the bishop let the matter rest. On the death of Father Gleason, in 1895, who had been the bishop's able assistant and vicar-general all through his episcopate, Bishop Ryan called Father Lanigan into the city, and made him rector of the cathedral and vicar-general of the diocese. He may have had an idea that his new vicar-general might be selected as his successor, but he never expressed any further wish, and death came before he could make any other selection. Notwithstanding his weakness he journeyed to Baltimore for the investiture of the Apostolic Delegate, Mgr. Satolli, and proceeded to Washington for the opening of McMahon Hall, at the Catholic University. This was the last time that he left Buffalo, and it was only his love for the representative of the Holy See and his interest in the university that induced him to leave Buffalo at that time. He gradually became weaker, and said his last mass on the feast of the Annunciation, 1896, and finally died on the morning of April 10th, 1896.

The whole city mourned Bishop Ryan, as if he were the spiritual father of the entire western part of the State instead of the Catholic community. Expressions of sympathy in all the public papers manifested the feelings of the people without distinction of creed or nationality. The concluding paragraph of *The Enquirer* is as follows: "A simple, honest, strenuous and noble life has come to a close after scattering many beneficent influences on its way, and a pure soul has entered into eternal rest." *The News* said: "To all the community he stood as the prudent head of a great organization, devoted to the best interests of man. The conservator of morals and of spiritual life and a representative of the unseen influences which dominate human lives for good. All classes recognize in him a good man and all will realize in his death a loss to the whole community." *The Courier* said: "He was loved by priest and layman, by Catholic and Protestant. His character stands out to be admired by all men. Charity, patience, justice, honor, gratitude and love of peace were among his characteristic qualities. He illustrated by his daily walk and conversation without ostentation the life of a Christian man;" *The Times* had the following upon his character: "It is stories of such lives as his which come to us too rarely. His was a life which translates to earth the story of the Divine Christ as nearly as is ever given to man to translate it. To everyone who came within the influence of his life must come the deepest sorrow, tempered with the thankfulness that he lived and that his life was one that taught peace and good will and justice, the virtues we strive for, but fail in the achieving," and *The Commercial* says: "The entire community will feel a keen sense of loss at the passing away of this good man, upright citizen and Christian bishop. He was of such a kindly, gentle nature and had lived among us so long that all classes knew him, respected him and loved him; and *The Express* had the following to say of him: "Bishop Ryan was generally spoken of as an able administrator. He was also in point of fact an eloquent speaker and a profound theologian. His mind was richly stored with the learning of his Church. He had served her in many countries, and had added much knowledge of men and affairs to his accumulation of book lore. He left a large liberality of conscience to his priests and laymen. He did his duty as a citizen. He was interested in all movements for the public good. His death is an occasion of general regret."

A general mass meeting was held in Music Hall by the citizens of Buffalo two days after Bishop Ryan's death, and the following resolutions were passed under the auspices of the Protestant ministers of the city:

"WHEREAS, God in his all wise Providence has removed from us the venerable and venerated head of the Roman Catholic Church in this diocese, the Rt. Rev. Stephen V. Ryan, D. D., and

WHEREAS, At this hour his mortal remains are being tenderly borne from his episcopal residence, until the time of his burial, therefore

Resolved, That we, a body of Christians, representing forty Protestant congregations, assembled in Music Hall for special evangelistic services, express our esteem for the personal character and public services of Bishop Ryan, and our sense of the loss to education, temperance, morality and religion, sustained by this community and by this diocese, and it is our hope that the good work commenced by him may be continued by a worthy successor. The workman may die, but the work is immortal. We hereby extend to his associates, the great body of communicants and to the members of the religious orders interested, our Christian sympathy."

From all over the land came similar expressions of sympathy and of regret, for Bishop Ryan was loved and honored wherever he was known. The head of the Church in America, Cardinal Gibbons, wrote that his death was a loss to the diocese of Buffalo and a personal loss to him, because in his death he lost a devoted friend. The *Church News* of Washington voiced the general opinion of the public outside of the diocese when it said: "The death of the Rt. Rev. Bishop of Buffalo is a loss not only to the diocese over which he so successfully ruled, but to the Church in America. Bishop Ryan did a great work and was loved and respected far and wide."

Bishop Ryan died in his residence on Delaware Avenue, and his body was borne to the cathedral on Sunday afternoon, April 12th, accompanied by an immense crowd. Tuesday, April 14th, was the date fixed for the services in the cathedral. Father Lanigan, who was appointed administrator of the diocese, endeavored to secure Archbishop Ryan as the orator to deliver a panegyric over his departed namesake, as he had preached on the other two great occasions of his episcopate,—his consecration and his silver jubilee,—but the archbishop had other very pressing engagements and could not come. It was only at the last moment that Father Lanigan was able to induce the great archbishop of the West, John Ireland, to preach at the funeral of his friend. Archbishop Ireland was already in Chicago when he got the request to preach, and he sent a despatch stating that he would say something on the occasion. Great man as Archbishop Ireland is, and orator, he perhaps never preached a more impressive sermon than he did on this occasion. The vast audience was profoundly moved by his eloquent and touching tribute to the saintly life just ended. He concluded his magnificent discourse with these words: "Let no one go hence without feeling that he is nearer to God for having been nearer to Bishop Ryan." The archbishop of New York, Most Rev. Michael Corrigan, was celebrant of the mass; and in the sanctuary were: Archbishop Ireland of St. Paul; Archbishop Fabre, of Montreal; Archbishop Walsh, of Toronto; Archbishop Cleary, of Kingston; Bishop Mullen, of Erie; Bishop McGovern, of Harrisburg; Bishop Foley, of Detroit; Bishop Tierney, of Hartford; Bishop McQuaid, of Rochester; Bishop Ludden, of Syracuse; Bishop Burke, of Albany; Bishop Gabriels, of Ogdensburg; Bishop McDonald, of Brooklyn, and Bishop McFaul, of Trenton. Nearly all the priests of the diocese were present, and nearly one hundred other clergymen from places outside of the diocese of Buffalo. At the conclusion of the services the remains were placed alongside of those of his predecessor, Bishop Timon, whom he resembled in his saintliness of life and his devotedness to labor in the cause of His Master.

CHAPTER XXII.

THIRD BISHOP OF BUFFALO—RT. REV. JAMES E. QUIGLEY.



HE decrees of the Third Plenary Council of Baltimore which was held in 1886, were promulgated by Bishop Ryan shortly after they were approved by the Holy Father. These decrees authorized the establishment of irremovable rectors in all the dioceses of the United States, and gave to these irremovable rectors the power and rights of pastors of canonically established parishes. Every tenth parish, which could verify certain conditions, was entitled to the right of having an irremovable rector. Amongst the other rights of the irremovable rectors was the right of suffrage in the election of bishops. The first two bishops of Buffalo were remarkable men. They were learned and holy, and able financiers, and guided the diocese wisely and successfully. There were other men of their order who were equally well fitted for the episcopal office; and under similar conditions, on the same selecting and appointing power, one of these religious would in all probability have been the successor of Bishop Ryan, but when the right of selection was transferred to the local clergy, it was quite evident that these would select some eminent man from their own diocese to rule over them as their bishop.

After the death of bishop Ryan the irremovable rectors and the councilors were called to a meeting to express in writing their choice for a new bishop. Archbishop Corrigan presided at this meeting, and it did not take the electors long to express their choice. Dr. Quigley had been for some years rector of the cathedral, and was well and favorably known to all the priests. He had gone to school in Buffalo, and had spent many of his early years in this city. He had passed through a very creditable college course both in the United States and in Europe. He knew German and Italian, was a good theologian and a clear-headed speaker. All these qualities recommended him to the electors as a suitable successor to Bishop Ryan. The names of two other good men were also placed on the list, and the bishops of the province gave their approval to the choice of the priests. The Holy Father selected the candidate who represented the choice of the priests and had the sanction of the bishops, and appointed him the third bishop of Buffalo.

Dr. Quigley was consecrated by Archbishop Corrigan in St. Joseph's Cathedral, Buffalo, on the 24th of February, 1897. Bishop McQuaid, of Rochester, and Bishop McDonnell, of Brooklyn, assisted in the consecration ceremonies. The great Dominican orator, Father McKenna, preached an eloquent sermon on the occasion. The other dignitaries who were present were: Archbishop Walsh, of Toronto; Bishop Gabriels, of Ogdensburg; Bishop McFaul, of Trenton; Bishop Wigger, of Newark, and Bishop Burke, of Albany.

The diocese of Buffalo had made wonderful strides in the almost half century from the time of its formation. In 1866 Bishop Timon requested Rome to divide his diocese. He realized that the work was too much for one bishop, and the territory too vast to make episcopal visitations convenient or, in some cases, even possible. Shortly after Bishop Timon's death the diocese was divided and another was established at Rochester. There were four counties extending in a line down along the southern line of the diocese, and they were known as "The Southern Tier." These were perhaps more convenient to Rochester than to Buffalo, and their addition to the diocese of Rochester would equalize these two important dioceses in the western portion of the State. Shortly after Bishop Ryan's death these four counties, viz.: Steuben, Schuyler, Chemung and Tioga, were detached from the Buffalo diocese and became subject to the Bishop of Rochester.

Bishop Quigley knew the diocese of Buffalo thoroughly, and was intimately acquainted with all the priests, religious and the institutions under his jurisdiction. He was prepared therefore to inaugurate any changes or undertakings he might have in view from the time of his consecration. He immediately appointed the Rev. Michael P. Connery as vicar-general, and in him he had an efficient and faithful co-worker and administrator of the affairs of the diocese when he himself was absent. The priests and people of the diocese knew him well, and had confidence in his ability and wisdom; and they were ready to undertake any work he suggested or to inaugurate works of their own in their

parishes, fully confident that they would have the bishop's approval and encouragement. He knew the ability and past work and undertakings of his priests; and he knew how to advise them, consequently, in their projects for the welfare of their people or for the institutions of the diocese. Almost immediately after his consecration numerous churches were started in different parts of the diocese, of costly material and artistic designs. People and priests went to work with a will to build up the institutions in their parishes or to help along the general institutions of the diocese, because they understood that the bishop knew well their financial resources; and they were only too willing to show that they were ready to make sacrifices for the Church when their efforts were known and properly appreciated by the head of the diocese. Never before had so many fine church buildings been projected, in new parishes or in the older settled congregations, as during the period of Bishop Quigley's episcopate. Confidence in the diocese was the secret of the wonderful impetus to the material progress of the Church in the diocese of Buffalo. The priests had confidence in the bishop and the people had confidence in their priests, and this confidence gave financial security to all their undertakings.

For some time after Bishop Quigley's consecration the socialists and anarchists had been extending their propaganda, and instilling into the minds of the working people of East Buffalo their peculiar theories. They made a special effort to inoculate the labor unions with their principles. There was a paper published principally, in their interests, called the *Arbeiter Zeitung*, which was edited for a time by the notorious Herr Moest. As soon as they had obtained a foothold at East Buffalo, and had converted seemingly many of the working men to their way of thinking, they became emboldened and openly proclaimed theories which were inimical to Church and State. The Rev. Dr. Heiter, pastor of the church of the Seven Dolors, however, was on the alert and warned his people of the evil tendencies of the theories that were being openly advocated, as the true interests of the laboring men and of union labor. Dr. Heiter was able and learned and co-editor of the *Volksfreund*, and through this paper he combated the anarchistic theories of Herr Moest and his circle of fellow-anarchists. Dr. Heiter's idea was to form a union of the Catholic laboring men of the city, to oppose the principles that were being instilled into the labor unions through the socialist party. Several meetings were held, and once that the Catholic laboring men realized that the socialists were teaching doctrines inimical to their Church, they became very determined in their opposition to these theories and resolved to force them from the labor unions. Bishop Quigley issued a pastoral letter to the German pastors of the city and diocese, advising them to warn their people against the danger of the theories advocated by the socialists through means of the labor unions. The meetings held under the auspices of Dr. Heiter, and the effect of the bishop's pastoral, culminated in an immense mass meeting held at St. Ann's Hall, Sunday afternoon, March 2nd, 1902. The German Catholic pastors of the city invited the laboring men of their parishes to attend this meeting; and an immense audience of men assembled in the vast hall on this occasion, as a protest against the adoption of socialistic or anarchistic theories by the labor unions. The Rev. John Pfluger was the first speaker. He had been a delegate at the National Convention at Cincinnati of the Catholic societies of America; and he submitted a resolution which was adopted at that convention, urging the consolidation of all the Catholic societies in one body. Mr. J. B. Bauerlein, who presided at the meeting, then announced Bishop Quigley as the orator of the meeting. Bishop Quigley said he came to this meeting and took an interest in this subject because socialism claimed that the Church was in league with capital, and was, consequently, opposed to the interests of labor. He also said that if social democracy became strong here it would make infidels of the people. The socialists are powerful in Berlin, and there they showed the effects of their doctrines in the large infidel population. In Berlin there is a population of over two million, yet there are only fifty-nine churches in the city, whilst in Buffalo, with one-sixth the population of Berlin there are at present thirty-nine Catholic churches alone and many more in process of construction; and the churches of other denominations would run this number up to a higher point than the entire number at Berlin. Socialists may deny that they are opposed to Church or State, but Herr Bebel, the socialist leader, declares that the Church and social democracy are as irreconcilable as fire and water. The Rev. Jas. Rockliff also spoke against the principles of socialism and anarchy. The Rev. Dr. Heiter introduced then a set of resolutions, which the assemblage adopted with unanimity. In the first place they thanked the bishop for his presence and his explanation of the position of the Church in relation to the principles involved in socialism; then they expressed their determination to expunge from the labor unions every vestige of social democracy; in the third place, they condemned the principles of socialism which proclaims that the welfare of the working men depends upon the collective ownership by the city of all the means of production. The assemblage fully agreed with the bishop that working men should take spiritual teaching from the Church and not from social democrats.

This meeting and the bold and pronounced views of Bishop Quigley made a profound impression, not only upon the Catholic working men of Buffalo, but also upon the Catholic working men and labor unions throughout the country. The socialists were also deeply impressed with the sudden turning of the tide. They had for some time a free field, and had met with some success in advocating their theories among the working men. They had apparently convinced a great many of the working men in the United States that their interests depended upon the collective ownership of the means of production. They told their dupes that private ownership was what made individuals wealthy, with the unearned increment which arose from the system of private ownership. They did not look for such early and pronounced opposition to their theories; and the notes of warning of Dr. Heiter surprised them, and the outspoken attitude of Bishop Quigley astonished them.

News of this great meeting in Buffalo rapidly spread throughout the land, and the wise men and great orators of the socialists consulted in regard to the best means to stem the tide of defeat which seemed to be fast coming upon them. Two meetings were organized for Buffalo; and the ablest and most eloquent orators of the socialists were appointed to attend these meetings to offset, if possible, the effect of the great meeting at St. Ann's, and to explain away the opposition of Bishop Quigley to their propaganda. Dr. Heiter attended the most important of these meetings, and the few questions he propounded to their two great orators completely confused them. The first speaker said that Bishop Quigley was mistaken, that socialism was not opposed to Church teaching. The address of this speaker did not seem to please the audience, which was evidently in sympathy with socialist doctrines. The next speaker openly denounced the Church and her teaching; and he said the Church was the friend of the capitalists, and as an instance of this he said that the recently deceased Bishop Ryan died leaving an estate to his relatives of over two million dollars. Dr. Heiter called the speaker to account, and explained that the two million dollars were church property of which Bishop Ryan was merely trustee, and that he had no personal estate except a membership in the C. M. B. A., and a few hundred dollars. The orator was obliged to apologize for his mis-statement. Dr. Heiter then asked him if he were an atheist, and he acknowledged that he was. Then Dr. Heiter asked if socialism necessarily lead a man to atheism. He replied that the true socialist must also be an atheist. This man's answer were the strongest confirmation of the position taken by the bishop, and of the necessity for his interference with the labor unions in behalf of Catholic working men. This was the first pronounced opposition of any bishop in the United States to socialist doctrines as they were being urged upon the labor unions, under the guise of benefits to the working man. Archbishop Corrigan of New York had preached in his cathedral some sermons on the subject of socialism, but as they were delivered in the cathedral they did not make much of an impression upon the public; but Bishop Quigley's condemnation of socialistic theories in the interests of working men was published throughout the United States, and it brought the bishop of Buffalo prominently before the public; and the Catholic working men, as well as the church authorities, looked upon him as a champion of their rights.

Chicago is the hot-bed of socialism in the United States, and it was but natural that when the Catholic head of that great archdiocese died that the church authorities there should look upon the gifted bishop of Buffalo as an available successor to their deceased archbishop, and a fit incumbent of the great see of Chicago. Bishop Quigley's name was on the list of the electors, and he was considered by Rome as the most suitable candidate for the archiepiscopal See. He made a short pleasure trip to Mexico in January of 1903, before the final notice of his elevation reached him. After his return to Buffalo another great meeting was held of the working men of the German parishes to bid him farewell, and to thank him for the interest he had taken in their welfare. Before departing for Chicago he took leave of his priests and people in St. Joseph's Cathedral.

FOURTH BISHOP OF BUFFALO, RT. REV. CHARLES H. COLTON.

When Bishop Quigley was selected for the Archiepiscopal See of Chicago the Very Rev. M. P. Connery was appointed administrator of the diocese of Buffalo. Shortly afterwards a meeting of the electors was called to select a successor to Bishop Quigley. The candidates decided upon by the majority of the electors were not acceptable to the bishops of the province, and at the meeting of the latter a new list was substituted, with the Rev. Charles H. Colton, of New York, as *dignissimus*.

Father Colton was long and favorably known as chancellor of the archdiocese and rector of St. Stephan's parish, and he was appointed by the Pope to succeed Dr. Quigley. He was consecrated in St. Patrick's Cathedral, New York, August 24, 1903, by Archbishop Farley, assisted by Bishop McQuade of Rochester and Bishop McDonnell of Brooklyn, and he became the fourth Bishop of Buffalo.

PART III



History of
Parishes and Institutions.

PARISHES AND INSTITUTIONS.

ST. JOSEPH'S CATHEDRAL, BUFFALO.

BISHOP TIMON'S earliest longing was for a grand cathedral which would be an ornament to the city, a credit to the diocese, and a house of worship worthy of Almighty God and the services to which it would be dedicated. Little St. Patrick's was filled to overflowing. The city was rapidly extending westward toward the Terrace, and to the east and to the north houses were springing up. The zealous bishop had his heart fixed upon a great cathedral church. In 1850 he issued a pastoral to urge his priests and people to assist in the great work. "Beloved brethren," he writes, "the wants of the faithful who, from all parts of the diocese, come to the episcopal city of Buffalo, the wants of our brethren in this city who have not church room, the wants of religion in general concurring with the wish of each generous heart, pressing to give visible and lasting expression of adoring gratitude to our Divine Benefactor; all point to one great object: To the erection of a monument to Him, the Conqueror of death and hell; and this monument will be a Holy Temple, to His honor, a Catholic church." The bishop enjoined daily prayers in every home, and a special prayer in the mass for the success of the undertaking; and he ordered that subscription lists should be opened in every church, and the lists thus filled should be preserved in a book in the cathedral where a mass would be said every Easter Sunday for the living, and one on All Souls' Day for the dead benefactors "till time shall be no more."

The following gentlemen were constituted a building committee: Wm. Carland, John Koch, Geo. Deuther, E. Thomas, James Mallin, Patrick Milton, Henry Diehl. The Rev. Peter Bede was made treasurer of the fund.

Where would he build? How would he obtain the money? What kind of a building would he erect? The first question was the most easily solved. The Squires property on Washington Street offered a favorable location, and this was purchased in May, 1848, as a site for the future cathedral. This plot was afterwards transferred to the Jesuits, and forms the present site of St. Michael's Church and Canisius College.

The bishop started for Europe in 1849, to obtain assistance in solving the other two problems. The Holy Father gladdened his heart with a donation of \$2,000 for his proposed cathedral; and he obtained about \$4,000 more and vestments and valuable works of art from other notable personages in Europe.

The bishop had also considered another site for the location of his proposed cathedral. This was known as Webster's Gardens. They were located at the corner of Swan and Franklin Streets, which was considered at that time a very convenient site for the cathedral. The bishop secured this site (1) September 28, 1850, from Mr. George Webster. The congregation began with services in a small frame cottage on the Terrace side of the property, on the site where the brick building was afterwards erected for St. Joseph's College. This was called St. Joseph's Chapel, and was in charge of the Rev. Peter Colgan, and later was under the care of Father Corbett of the Oblates.

The bishop selected Mr. Keely of Brooklyn as the architect for his cathedral, and to him he confided the ideas he had stored up in his mind, from visiting the great churches of Europe, for one of the beautiful churches of America.

Ground was broken for the building on February 2, 1851, and the corner-stone was laid by Bishop Timon on the sixth day of the same month before an immense concourse of people, including the mayor and many of the officials of the city. The work was pushed rapidly and the building was completed by the first of July, 1855, and was solemnly dedicated on the sixth day of the same month.

The dedication service brought a great concourse of ecclesiastical dignitaries to Buffalo. Two archbishops were present and took part in the ceremonies. Archbishop Hughes preached at the high mass, and Archbishop Kenrick consecrated the main altar. The following bishops were also present:

(1) The adjoining property on which St. Stephen's Hall stands was owned by Colonel H. Blossom.

McCloskey, Loughlin, McGill, O'Rielly, Henni, Rappe, Young, Postier, O'Connor, Charbonnell and Spaulding (1). Bishop McCloskey of Albany pontificated, and Bishop Loughlin of Brooklyn consecrated the church. Bishop Henni preached at vespers in German, and Bishop Spaulding at the evening services in English.

The estimated cost of the cathedral was \$150,000, and Bishop Timon travelled over the greater portion of the civilized world to obtain money to pay off the debt on his cherished cathedral. So well did he succeed that on August 20, 1863, he had the building consecrated before another great assemblage of bishops, priests and people.

The building is 200 feet long, 100 feet wide in the transept, and 80 feet wide in the nave. The ceiling is 75 feet in height, and it is 90 feet to the gable of the roof. It was intended to have two lofty and massive towers on the front of the building; but only the southern tower was completed, and this was shortened several feet from the original plans. In this tower is located the famous chime of bells. They are 43 in number, and were made in 1866, at Paris, France. A large cylinder with a key-board was attached to the mechanism of the chime, by which the bells may be played like an organ.

The bells were placed in position and were blessed by Bishop Ryan in 1866, assisted by Bishops Lynch, McQuaid and O'Farrell.

Many notable priests labored in the cathedral, as rector or assistant. Prior to 1871, the vicar general of the diocese was generally located at the cathedral, and performed the duties of rector of the cathedral along with those of the vicar general. The chancellor was also located here, and was generally one of the assistants of the cathedral parish.

The bishop had scarcely any official residence in the diocese for the first few years after his advent. He was continually traveling through his vast diocese, visiting his people and organizing congregations; and he left the management of St. Patrick's, which he never dignified by the name of cathedral, to one of the young priests whom he had associated with himself in this work.

The Very Rev. Peter Bede was the first rector of St. Joseph's Cathedral, and he retained this position until the Rev. Francis O'Farrell was appointed vicar general of the diocese. Father O'Farrell was rector of the cathedral from 1856 to 1864, excepting a few months, when he was in Europe.

The Rev. Wm. Gleason succeeded Father O'Farrell as vicar general of the diocese and rector of the cathedral in 1864, and he continued as rector of the cathedral until he was appointed pastor of St. Bridget's, in January, 1871.

The Rev. John McEvoy succeeded Father Gleason at the cathedral; and he continued in this position until his health gave way, and in 1876 he took up his residence in California.

The Rev. Edward Kelly succeeded Father McEvoy, and he faithfully fulfilled the dual duties of rector of the cathedral and chancellor of the diocese until Dr. Hoelscher relieved him of the burden of the latter office. He resigned the other office in 1885, and was succeeded by the Rev. James Quigley, D. D. Dr. Quigley filled this difficult post until the death of Bishop Ryan, when the Rev. James Lannigan was appointed administrator of the diocese. Father Lannigan directed the offices of the cathedral until the new bishop appointed the present rector, the Rev. John D. Biden.

All the rectors of the cathedral were men of ability and energy, and many of them added to the attractiveness of the building by interior decorations and furnishings; but its greatest beauty are the graceful Gothic outlines and the gloomy grey grandeur of this masterpiece of church architecture.

The cathedral priests lived with the bishop in the old building, which was bought with the property, until 1870, when they dwelt for a short time in the old Revere Block. Later they moved to the house adjoining the cathedral on Franklin Street, and here they dwelt until they removed to the present priests' palace.

The Chapel of Our Lady of Mary on the Island is attached to the cathedral, and is regularly attended by one of the priests from there on Sundays. This little congregation was organized and the chapel built under the supervision of the Rev. Dr. Hoelscher, when he was stationed at the cathedral as chancellor of the diocese. It was here that the present vicar general, Very Rev. Nelson Baker, and the Rev. Daniel Walsh began their missionary career by assembling the children on Sundays and teaching them their prayers and the rudiments of Christian doctrine.

(1) The great Cathedrals and Churches of the World. Maher.

VICARS GENERAL FOR THE GERMANS.

Shortly after Bishop Timon came to Buffalo he created the pastor of St. Louis' Church vicar general for the Germans of the diocese. This was the Very Rev. Francis Guth, and he filled this office until he retired from the diocese. He was succeeded in office by Very Rev. Joseph Raffener, Very Rev. A. Samogyi, Very Rev. Serge de Schoulipnikoff, Very Rev. F. N. Sester. All these were men of ability and learning, and reflected credit on the diocese and on the people they represented.

ST. ADELBERT'S POLISH CHURCH, BUFFALO.

The Polish population of Buffalo increased very rapidly after the new St. Stanislaus Church was built, and even this large building was scarcely sufficient to accommodate the numbers coming there on Sundays to attend the services. There was also an unruly element amongst the Poles at that time, fostered particularly by rivals who were anxious to obtain a leadership amongst the Poles or be recognized by them as their most prominent men. About 1886 Bishop Ryan decided to establish another parish for the growing number of Poles. Two years previous the unruly element in St. Stanislaus Church attempted to establish an independent parish. They secured property, and began the construction of a large frame building; but the natural elements conspired against the unnatural element of rebellion amongst the Poles, and their incompleting frame structure was destroyed by a great wind storm. The partially finished building was blown into the street, and this put an end for a time to the aspirations of the independent Poles.

Bishop Ryan hoped that the establishment of a new Polish parish would reconcile these warring elements, and would furnish further accommodations for the Polish Catholics of East Buffalo. A large tract of land, bounded by Rother Avenue, Kosciuszko Street and Stanislaus Street was purchased on the 3rd of September, 1886, and the new parish was dedicated to St. Adelbert, one of the patron saints of Poland. A large frame building was erected on this property, and the parish was soon making rapid progress on its career of prosperity when the building was destroyed by fire. There was not very heavy insurance on the building, but the people were generous, and steps were soon taken to erect a more substantial building on the church property. Father Klawiter was at the head of the parish at this time, and, on account of the financial burden, Bishop Ryan decided to place another priest at the head of the parish. The unruly element which had been quiet since the natural elements destroyed their attempted church building, again manifested its existence by open rebellion to the bishop's orders. For some months there was open rupture between the church authorities and the unruly people of this parish. The unruly element was encouraged by the same few designing men who had caused the trouble some years before in St. Stanislaus' parish. They finally broke out in open rebellion against the authority of the bishop, and established what is known as the Independent Polish Church.

The rebellion of this large number of Polish people from church authority was the great sorrow of Bishop Ryan's life. He did everything possible to conciliate them; but they were misinformed by evil-minded men, and they were also under the impression, as they are to this day, that they were faithful Catholics in communion with the Catholic Church and the Pope of Rome, but not under the immediate jurisdiction of an Irish bishop, who, they believed, did not understand their customs and was not in sympathy with their aspirations. Father Lex, a very good and learned man, guided the affairs of the parish for some time during this troublesome period, when he was succeeded by the present pastor, the Rev. Thos. Flaczek. Father Flaczek has directed the affairs of the parish for some years, and peace has finally settled over this once turbulent congregation.

ST. AGNES' PARISH, BUFFALO.

There was a considerable settlement of Germans a mile or two beyond the stock yards in 1880. Many of these were Catholics, and were two or three miles from the nearest church. In 1882 Bishop Ryan directed the Rev. Otto Hogenforst, S. J., of St. Ann's Church, to take the Catholic census of that district to ascertain the number of Catholic families who might form a new congregation. The

Rev. P. Hoelscher, D. D., who was then chancellor of the diocese, completed the census, and upon his report steps were taken to organize a new parish. Property was bought in September, 1883, on Benzinger Street, and soon a little frame structure was erected and the church was ready for services on the 9th day of December, 1883. There were about one hundred and thirty-five families in the new parish at the time of its formation, and Dr. Hoelscher guided the destinies of the infant parish until his departure for Europe in April, 1884. During Dr. Hoelscher's absence the Rev. Peter Trauscht, the assistant of Father Baker at West Seneca, took charge of St. Agnes' parish.

The Rev. Chas. Schaus was appointed pastor of St. Agnes' in August, 1884. Father Schaus went to work with a will, and he soon erected a commodious school building, a convent for the sisters, and a comfortable parochial residence for the pastor. He also added a large plot of ground to the property to provide for future growth. Father Schaus was succeeded in March, 1893, by the Rev. Jos. Fischer. Father Fischer completed the addition to the school building commenced by Father Schaus, and in the following five years he paid off the indebtedness on the church property. The church and school buildings were intended merely for the temporary accommodations of the congregation at the time of their erection. The future growth of the parish was problematic at that time, and the buildings were erected to provide for present wants. After paying off the indebtedness, Father Fischer began to accumulate funds for the erection of permanent buildings. He has already formed plans for a fine church building, which he hopes to begin in a short time. The new church will be of brick in Romanesque style, and will be in keeping with the growth and importance of this parish.

ST. ANN'S CHURCH, BUFFALO.

The city grew in an easterly direction very rapidly from the year 1850, and it soon became necessary to organize another parish for the Germans eastward of St. Mary's congregation. Bishop Timon secured a plot of land from Mr. S. V. Watson on Emslie Street, near Broadway, in 1857, and this he transferred to the Jesuits, who soon erected a little brick church, school and priest's house for the new congregation. The corner-stone of the church was laid on the 25th of March, 1858, and the little building was dedicated on the 20th of June of the same year by Father Krauthauer, during the bishop's absence in Europe. For some time the church was attended from St. Michael's until the Rev. J. Vetter, S. J., was appointed the first resident pastor, in July, 1858. Father Caveng, who was superior of the order in Buffalo at the time, superintended the work of organizing the new parish and started it wisely on its career of prosperity.

The parish increased rapidly, and it soon became necessary to provide more room for the growing numbers of this prosperous parish. A handsome piece of property was secured on Broadway, and preparations were made for the erection of a very handsome church building. A brother of the order had studied architecture, and he drew the plans for a handsome Gothic church building. This was brother Halfmann, who succeeded in erecting one of the handsomest Gothic structures in the city. The lines are graceful and the style harmonious, and the building recalls some of the famous Gothic cathedrals of Germany and France. The foundation of the new church was begun in April, 1878, when the Rev. Wm. Roether, S. J., was rector of St. Ann's, and the corner-stone was laid on the 26th of August, 1878, by Bishop Ryan. Work progressed slowly on the new building, because under the wise guidance of the rector, work and material were paid for as the building advanced, and the entire structure was completed in 1886 at a cost of \$120,000.00. Everything in the building was paid for, except the furniture and furnishings, on the day of consecration, which took place the third Sunday in May, 1886. The ceremony was performed by Bishop Ryan in the presence of a great congregation and a large number of priests.

The school accommodations next engaged the attention of the priests of the parish. The increase of children at the school kept pace with the increased attendance at the church, and it soon became evident that a very large building would be necessary to accommodate the great flock of children in the parish. Plans were formed for a forty-room building, with a large hall the entire length and width of the building. Work was begun on the new structure in April, 1895, under the direction of the Rev. J. Kreusch, S. J., who was then rector of the parish. Classes were held on week-days in the church building until the new school structure was completed. Work was rushed on the new building, and it was ready for use and was solemnly blessed on the 15th of November, 1895. The cost of this mag-

nificent school building, which was the largest parochial school building in the diocese, was \$107,000.00. There are over 2,300 children in attendance at this school, which is the largest public or parochial school in the City of Buffalo, and is taught by thirty-two sisters of the Order of St. Francis.

The priests who look after the interests of this immense congregation reside in a comfortable parochial residence on Watson Street, adjoining the magnificent stone church building. The following priests have had charge of St. Ann's congregation: The Rev. J. Vetter, S. J., from the foundation in the early spring of 1858, to August 28th, 1860; Rev. B. Fritsch, S. J., to October 7th, 1866; Rev. J. Blettner, S. J., to July 26th, 1870; Rev. I. Bellwalder, S. J., to September 7th, 1871; Rev. P. Spicher S. J., to July 9th, 1872; Rev. I. Bellwalder, S. J., to February 5th, 1875; Rev. W. Roether, S. J., to October, 1888; Rev. W. Kockerols, S. J., to December 29th, 1889; Rev. W. Roether, S. J., to September 12th, 1891; Rev. J. Kreusch, S. J., to December 19th, 1896; Rev. W. Becker, S. J., to November 15th, 1899; Rev. T. Hegemann, S. J., to July 2d, 1902; Rev. F. X. Neubrand, S. J., to August 28th, 1903, when the Rev. V. Scheppach, S. J., was appointed pastor.

This is the second largest congregation in the diocese. The number of children in the school gives a pretty fair indication of the number of people in the parish. Nearly all the children of school age attend the parochial school, and the people are very exact and faithful in their attendance at the church services, and the parish is well supplied with all the buildings necessary for a prosperous parish.

ANNUNCIATION CHURCH, BUFFALO.

When the Rev. Ed. Kelley retired from the rectorship of the cathedral he took charge of St. John the Baptist Church, at Lower Black Rock, and he immediately began the organization of a new parish in what was called the Upper Rock. This new parish comprised a portion of St. John the Baptist congregation and some of the Holy Angels' parish. Father Kelley bought a plot of land on Bouck Avenue, now Lafayette Avenue, near Grant Street, and soon afterwards began the erection of a temporary frame structure, which would serve the purpose of a church until a more substantial building could be erected. In the fall of 1884 the little building was completed; and Father Kelley opened the church to the new congregation, and took up his residence in a little cottage on the corner of Bouck Avenue and Grant Street. Father Kelley dwelt here, struggling along under the burden of debt, with his little congregation until his death in February, 1889, when he was succeeded by the Rev. J. Baxter. Soon after his advent Father Baxter moved into a rented building on Bouck Avenue, some distance from the church, and began the construction of the fine parochial residence which adjoins the new church. Father Baxter continued as pastor of the growing congregation until his death in September, 1892, when he was succeeded by the present pastor, the Rev. J. McGrath.

Father McGrath found a large congregation of generous and faithful people, and he determined at once to erect a building which would be large enough to accommodate his people, and which would be in keeping with the importance of one of the foremost congregations of the diocese. He laid his plans for a stone structure, and he laid the corner-stone of the fine brown stone building in May, 1900. The work was pushed rapidly, and the building was ready for dedication in May of the year following. The church is complete in every respect, handsomely decorated, and well furnished with everything necessary for a commodious church building.

A parochial school was started here by the sisters from Lockport in 1886, on land which they purchased, with the intention of conducting an academy and boarding school in connection with the parochial school of the parish. The church is situated in a fine locality, and the congregation still continues to increase in numbers and importance under the direction of this energetic pastor.

ST. ANTHONY OF PADUA (ITALIAN), BUFFALO.

Children of sunny Italy had their homes in Buffalo more than thirty years ago, but they did not form a distinctive part of the Church in the diocese until the Rev. Dr. Quigley, rector of St. Joseph's cathedral, organized them into a congregation. Before Dr. Quigley organized them into a quasi-parochial body, Mrs. Roffo watched over their spiritual interests with the solicitude of a spiritual sponsor;

and when the hour of sickness came she would seek the Rev. Thomas Donohue, or one of the Italian priests at St. Patrick's, to administer the sacraments to her fellow countrymen.

The subject of an Italian parish had been discussed and subscription lists had been signed about the year 1880; but nothing further was done until Dr. Quigley, under the direction of Bishop Ryan, assembled the Italians every Sunday in the chapel adjoining the cathedral, where services were held for them and they listened to instructions in their own tongue. The congregation grew apace, and it was soon evident that a large church would be necessary. Property on Court Street was bought; and the building was begun in 1891, and the corner-stone was laid on August 3d, of the same year by Bishop Ryan. The church was ready for services by Christmas, and the Rev. A. Gibelli was appointed its first pastor. Father Gibelli remained two years, when the Rev. G. Annovazzi came for a few months until the Rev. L. Martinelli was appointed pastor. A school taught by the ladies of the Sacred Heart was started on the first floor of the church, and it is crowded with bright Italian children. Many Italian children attend public school No. 2, where their educational progress and religious instruction are fostered by principal C. L. Ryan, who is president of the Italian Borromeo Club.

There are many religious societies connected with St. Anthony's Church, and there are several benevolent societies in the Italian colony; and these are aiding in making of the Italians good citizens of the State and faithful children of the Church.

CHURCH OF THE ASSUMPTION, BUFFALO.

Polish people began to locate at Lower Black Rock, Buffalo, as early as 1882, and some time later property was secured at the corner of Amherst and Grant Streets, and the Rev. T. Kozlowski erected a two-story brick building on this land which serves for church and school for a good-sized congregation. The Rev. James Wojcik built a fine parochial residence adjoining the church shortly after he took charge of the parish. The Rev. L. Chodacki is the present pastor.

CHAPEL OF THE BLESSED SACRAMENT, BUFFALO.

In the winter of 1886 Bishop Ryan was wearied with his long labors in the diocese, and found it necessary to seek a milder climate to regain his health, and he proceeded to California for rest. The cathedral residence had become undesirable on account of the many trains passing over the tracks adjoining the cathedral property, and on account of the many manufactories in the surrounding district. For some time prominent Catholics of the city had discussed the desirability of a more favorable location for the residence of their bishop. Whilst he was absent in California a handsome piece of property was secured on Delaware Avenue near Utica Street. This part of the city had grown rapidly in population for some years previous, and it became evident that a church would soon be necessary to accommodate the Catholics living in that part of the city. Preparations were made for the building of the chapel and also a handsome residence on Delaware Avenue for the bishop. The corner-stone of the chapel was laid in the summer of 1888, and the chapel was dedicated on the 26th day of May, 1889. The first mass was said on that day by the Rev. James E. Quigley, D. D., who was then rector of St. Joseph's Cathedral. Bishop Ryan announced at the services that the Rev. Jas. F. McGloin would have charge of the chapel and the little congregation which would be organized in that district. The bishop took up his residence in his new home the same year. The congregation increased very rapidly, so much so that it was soon evident that before many years a larger church would be necessary to accommodate the increasing number of Catholics, who were securing homes in this pleasant part of the city. Father McGloin bought the handsome Newman property at the corner of Delaware Avenue and Utica Street in March, 1902. Here he hopes some day to have a handsome church, which will be an ornament to this part of the city and sufficiently large to accommodate one of the most important congregations of the diocese, and which will also be a suitable chapel for the head of one of the principal dioceses in the United States.

ST. BONIFACE CHURCH, BUFFALO.

In the spring of 1849 several Catholic families, living eastward from St. Louis' Church, decided to form a new congregation and to build a church for themselves. They bought two lots on Mulberry Street, and Mr. A. D. Patchen donated four more; and on this plot they started a frame building, 25 feet by 60 feet. It was completed by May 15, 1849, and the Rev. Zacharias Kunze held services in the building as the first pastor of St. John's Church. A pastoral residence was also built this year, and they began the school building, which was ready for use the following spring.

The church building was too small to accommodate the people in 1856, so an addition of forty feet was built, and a small tower was added for a bell. Father Kunze was succeeded in 1854 by the Rev. Rudolph Follenius. The new pastor soon discovered that the little frame church was not large enough for his growing fold; and, after consultation with his people, he decided to erect a fine brick church. The corner-stone was laid in November, 1856, and so rapidly was the work pushed that the church was dedicated by Bishop Timon June 15th, of the following year. St. Boniface, the Apostle of Germany, was selected as the patron of the new church, and the parish ceased to be known as St. John's.

Father Follenius died May 27, 1859, and the Rev. H. Feldman became pastor. He ornamented the interior of the church and purchased more land for additional buildings. In 1861, a new two-story brick school house was erected. The Rev. John Janistowski followed Father Feldman in January, 1864, and remained until March, 1866, when the Rev. John Soemer came and bought more land.

The Rev. Nicholas Sorg succeeded Father Soemer in September, 1865, and remained pastor until 1873. Father Sprg built a large addition to the church, and surmounted the building with a fine steeple. He also secured property for the residence of the teachers.

The Rev. Henry Feldman succeeded Father Sorg in 1873, and soon after erected a pastoral residence. He also enlarged the school building and added to the beauty and attractiveness of the church. The Rev. C. Wagner came in the fall of 1880, after Father Feldman's death, and labored faithfully for four years, when he was taken away by Bishop Ryan on account of some trouble with the trustees. The bishop left the parish without a priest from January to June 5th, when the present pastor, the Rev. Ferdinand Kolb, was appointed. For nearly twenty years Father Kolb has labored with fidelity. He added to the attractiveness of the church; he built a fine school for the children, and a commodious hall for the societies of the parish. In his quiet way he has effected much good.

ST. BRIDGET'S, BUFFALO.

Soon after his arrival in Buffalo Bishop Timon organized a society of St. Vincent de Paul. Priests were scarce, and the bishop set the zealous members of this society at work, assembling on Sundays the scattered Catholic children in the remote parts of the city, to teach them catechism. Many Irish had settled in the old first ward, near the docks, and the heavy traffic business of the city. The committee of St. Vincent de Paul members began their work in 1850, in a rented room, which they used as a Sunday School to teach catechism to the children. A large number of children assembled here every Sunday for catechism. There were so many Catholics scattered through the district that the bishop sent a priest on Sundays from the Cathedral to say mass for the old folks, who could not very well walk to St. Joseph's.

The bishop appointed the Rev. Charles D. McMullen first pastor, who immediately erected a small frame church 100 x 40 feet on Fulton Street, on the site of the present convent. The first baptism recorded is dated February 13, 1853. Father McMullen soon turned his attention to the establishment of a school. Protestant societies were reaching out for the Catholic children of the neighborhood, and it was necessary to have a school where the children could get a good primary education and be instructed in the principles of their religion. The "Sentinel" contains the announcement of a "Tea Party," to be held in Dudley's Hall, St. Patrick's Day, 1854, to raise money for the purposed school, and the little brick building still exists attached to the larger convent building. The Sisters of Mercy have had charge of the school since its inception.

The church, which cost \$3,000, was poorly constructed, and was condemned as unsafe by the authorities. The bishop selected the Rev. Martin O'Connor to erect the new church. He already

had successful experience in church building, and the growing congregation of St. Bridget's demanded a large and imposing edifice. Father O'Connor came in 1858, and Father McMullen was appointed to Canandaigua.

The corner-stone of the new church was laid by the bishop in June, 1859. The building was progressing rapidly, when a fierce hurricane swept over the city, on the evening of October 18, 1859, which blew off the roof and demolished the walls. This misfortune excited the sympathy of the community; and money poured into the hands of the zealous pastor, who immediately started the work again, and he had the church ready for dedication in December of the year following.

Father O'Connor labored here zealously, building up the material part of the parish and striving after the spiritual progress of his people, until he sank to rest December 19, 1870, worn out with toil. He was of an energetic, nervous temperament; and several of the parish buildings of the diocese owe their existence to his business tact and zeal.

The Rev. James A. Lanigan, who had been assisting Father O'Connor for some months, took charge of the parish for a few weeks until the Very Rev. Wm. Gleason, V. G., was appointed pastor. Father Gleason, genial and gentle, conducted the affairs of the parish for nearly a quarter of a century. The spiritual interests of this one of the most populous English speaking parishes of the city claimed nearly his whole attention; and many thousands were baptized, confirmed, married or buried under his care; and they all loved the cheery, faithful vicar. Father Gleason enlarged the priest's house and built a large parochial school.

After Father Gleason's death, in December, 1895, the Rev. James E. Quigley was selected as rector; and here he labored until he was appointed the third bishop of Buffalo. He had remodeled the house and laid plans for a new school building. Bishop Quigley was consecrated in February, 1896, and the Very Rev. James A. Lanigan, who succeeded Father Gleason as vicar general, was appointed rector of St. Bridget's.

Father Lanigan, has been there since, building up, like his predecessors, the material as well as the spiritual part of the parish. He built a magnificent school that would be an ornament to any parish. The people are not very wealthy, but they are generous and liberally support the pastor in all his undertakings.

ST. CASIMIR'S, POLISH, BUFFALO.

An attempt was made in 1890, to establish a new parish in the Polish settlement. Father Wider assembled about forty families and secured property on Beers Street for a new parish. Father Wider did not make much progress with his new congregation, and after a few months he retired to Braddock, Pa. The new congregation was attended for two years by the priests from St. Stanislaus' Church. Services were held regularly in the building which served for both church and school. In 1893 Bishop Ryan appointed Father Kozesniak pastor of this struggling congregation. Fathers Swinarski, Slupek and Dyminski had charge of the parish for the following few years, until 1899, when the Rev. F. Kasprzak, the present pastor, was appointed. The parish is now fairly well established, and has a membership of two hundred and fifty families. There is only one building on the property at present, which serves the purpose of church, school and parsonage. There are nearly two hundred children in the school, and on account of the rapid growth of the parish preparations are being made for the construction of a residence for the pastor. Although the parish began under difficulties it now gives evidence of future growth and importance.

ST. COLUMBA'S PARISH, BUFFALO.

Between St. Patrick's parish and the cathedral there was a large Catholic community for several years, which was not definitely attached to either parish. To provide further accommodation for these people Bishop Ryan decided to form a new parish from portions of each of the above congregations. He appointed the Rev. P. A. Maloy to the work of organizing the new congregation. Father Maloy began his work in the new field on Sunday, the 28th of January, 1888, in the temporary chapel which

he humorously called the Tabernacle. This was situated at 354 Seneca Street, in a large brick tenement house, the lower floor of which was converted into a large hall in which services were held on Sundays. The first trustees for the new parish were Patrick McMullen and James Garrahee.

In the spring of 1886, Father Maloy bought property on South Division Street, near Hickory Street, for \$11,000, and he immediately began the construction of a church building on part of this property. There was a brick residence on the lot, and in this Father Maloy made his home. As soon as the basement of this building was completed, the old Tabernacle on Seneca Street was abandoned, and services were held in the completed basement of the proposed new building. The corner-stone of the proposed church was laid on Sunday, October 21, 1888, and the building was blessed on the 16th of December of the same year, by Bishop Ryan. There was a heavy debt on the new church; and the work of organizing the congregation and building up a new parish was a heavy burden for Father Maloy, who was no longer young, nor physically fit to fulfill the work immediately connected with this arduous undertaking. He was a very learned man and a gifted orator, and was better fitted for an organized congregation than for the hard work of building up a new parish. He was succeeded at St. Columba's in 1890, by the present pastor, the Rev. M. P. Connery.

Father Connery said his first mass in the new parish on Sunday, April 20, 1890. He saw at once that there was a great field here for a large and prosperous congregation. He also immediately decided that the beginning of the new church building was not sufficient to accommodate the congregation which might be formed here with sufficient church accommodations. Shortly after his advent, the Deuther property, at the corner of Eagle and Hickory streets was placed on the market. Within one week from the time the "For Sale" sign had been placed on this property, Father Connery had secured it as a site for the new church of St. Columba. He afterwards secured the adjoining lots, which gave him ample room for a convent and school. He immediately had plans drawn up for a new church building, and the corner-stone was laid on the 28th of June, 1891, by the Right Rev. Mons. William Gleason. A great crowd assembled on this occasion to assist in the services and listen to the eloquent discourse by the Rev. Dr. Quigley, the present Archbishop of Chicago. Work was pushed rapidly on the new building, and it was dedicated on Sunday, the 22d of February, 1892, by Bishop Ryan. The Rev. R. Barry, of Boston, preached on this occasion. On this occasion Bishop Ryan spoke of the necessity of a parochial school for the parish; and he reiterated this statement at the meeting of the trustees of the church, which was held in the parish residence that afternoon. A new school site was purchased from Mr. Charles Brunn, and the adjoining lot was secured from Mr. James Lawless. Immediately after securing the property, work was begun on the new school building. The ground was broken on the 18th of May, 1897, and the corner-stone was laid on the 9th of the following June, which was the patronal feast day of the parish. A handsome school building was erected, and it was fitted with every convenience required in an up-to-date school building. There is a large hall in the building which serves for intertainments, and there is also a smaller one which is used by the societies of the parish. The building completed cost in the neighborhood of \$50,000. There are 600 pupils in the school, and they are taught well all the branches which make up the school course of the grammar grades.

Father Connery sold the property on South Division Street, and he had erected a parish residence adjoining his church on Eagle Street. This building he converted into a convent for the sisters of Mercy who preside over his parochial school. He secured the property on North Division Street, corner of Hickory Street, and on this lot was erected a fine, large parochial residence of the Norman Gothic style, at a cost of about \$16,000. All these buildings, which make up the handsome parochial property of St. Columba's parish, were built by Father Connery during the fourteen years of his pastorate over the parish. He displayed good judgment and fine financial ability, and his management of the temporal affairs of the parish and his amiable qualities and priestly character drew around him a faithful and generous people who willingly aided him in all his undertakings. It is now one of the most prominent and prosperous parishes of the diocese of Buffalo.

The Kindergarten and the Angel Guardian Mission are also under the direction of the rector of St. Columba's. These are managed by an association of ladies known as the Angel Guardian Mission Association. Mrs. Mark Packard is at the head of this association, which is doing a very good and charitable work in providing the primary education, also shoes and clothing, for any poor children of a large district in the vicinity of Seneca, Chicago and Louisiana streets.

CORPUS CHRISTI CHURCH, POLISH, BUFFALO.

The entire Polish population of East Buffalo has concentrated in one district of the city. The great majority of these people know only their own language; and, consequently, when they settle in the city and wish to establish homes they look for land near their fellow countrymen, where they can have congenial surroundings and can enjoy the customs they brought with them from their old homes and converse in their native tongues. Bishop Ryan secured a community of Franciscan Fathers, of a Polish province, shortly before his death; and they came to Buffalo early in 1896, to establish a new parish to accommodate the vast growing Polish population of East Buffalo. The Very Rev. Hyacinth Fudzinski was at the head of this community, and he immediately bought a large tract of land on Clark and Kent Streets for the new congregation. There were some cottages on this property, and in one of these he established his little monastery. He had a larger frame building in which he held services for the people. In a very short time he erected a fine three-story brick school building, and the first floor of this building was fitted up for church purposes. He soon after established a school on the upper stories of this building, and now he has about eight hundred pupils in attendance at the school, and the first floor of the building is crowded on Sundays with an ever growing congregation, which promises at no distant date to grow into one of the largest parishes in the city. Father Fudzinski is energetic and zealous, and he hopes soon to erect a magnificent building for his people. He is one of the councilors of the diocese, and is loved by his people and respected by the bishop and priests of the diocese.

ST. FRANCIS XAVIER, BUFFALO.

The early Catholic settlers of Lower Black Rock had a long, toilsome tramp when they attended mass at St. Louis' Church. There were no sidewalks, except a few strips on some of the most important streets, and the streets were no better than country roads. They went sometimes to the little church at Northbush; but when the place ceased to have services every Sunday, they attended St. Louis' Church, Buffalo, until they decided that their numbers entitled them to services nearer home.

The first steps towards organization of the parish was the renting of a room, in 1847, on what is now Thompson Street, for a school, where secular and religious instruction might be imparted to the young. Bishop Timon authorized Very Rev. F. Guth, V. G., to encourage the establishment, in December, 1847, of a school and also a little chapel, for the people of this part of the city. The prominent Catholic settlers paid the rent and employed Mr. John Gerger to teach. The following year they bought two acres of land, and erected a small frame building, 20 x 30 feet, which was also used for school purposes.

Bishop Timon sent the Rev. Bernard Fritsch, S. J., in October, 1849, to investigate the needs of the locality, and he advised the people to add to their little school so that it might be used as a chapel. This was done, and the Rev. Michael Guth, brother of Very Rev. F. Guth, of St. Louis' Church, sang high mass in the chapel, December 3, 1849, feast of St. Francis Xavier, and the new parish was placed under the patronage of this saint.

The Rev. A. Samogy, came from Northbush for a few months. The Rev. F. N. Sester was appointed pastor in March, 1851, and he immediately rented a room in the house of John Speidel, and began his work as resident pastor. On the first Sunday of the year 1852, Father Sester advised his people to prepare to build a better church. Money was subscribed, men labored gratuitously at the work, and the building, 60 x 40, was dedicated by the Rev. Luke Caveng, S. J., in the spring of the following year.

Father Sester built the little brick parochial residence in the summer of 1856. The Rev. Dominic Geymer, the Rev. A. Saeger, the Rev. A. Hatalla, the Rev. J. Zawistowski, and the Rev. J. Moschall, were successively in charge until September, 1861, when the Jesuits had charge of the parish for nearly three years. In May, 1864, the parish was consigned to the care of the priests of the Holy Angels' parish, and the Rev. Henry Martens, O. M. I., directed affairs for the next three years. Father Martens bought more land, and added some to the east end of the church. The Rev. Henry Feldman came in 1867, and remained until March, 1873, when the Rev. F. X. Kofler was appointed. Father Kofler was at the head of the parish for twenty years. He built the tower on the church and made improvements in the school and the convent.

The Rev. Charles Schaus came in March, 1893, and he immediately planned the erection of the handsome school building which now graces the property. Five years later he built a fine parochial residence. The people have generously seconded Father Schaus' efforts in building up a fine parochial property. They appreciate the improvements; and some of the old folks can note the great change from the days when they shivered in the little old church, with no means of artificial heat in winter.

ST. GERARD'S CHURCH, BUFFALO.

A new German congregation was organized in 1903 in the northeastern portion of the city, and the Rev. Wm. Schreck was placed in charge of the new parish. He soon had a building ready for services, and it was dedicated in the early summer for church purposes.

HOLY ANGELS' PARISH, BUFFALO, N. Y.

Holy Angels' parish is in charge of the Oblate Missionaries of Mary Immaculate, a religious congregation founded in the early part of the last century by Rev. Charles Joseph Eugene De Mazenod, who became Bishop of Marseilles. The Oblate Fathers, as they are called, were invited to Buffalo by the Rt. Rev. Bishop Timon, to take charge of the Diocesan Seminary and College. In August, 1851, Rev. Father Chevalier, with two assistants, Father Soulerin and Father Corbett, came from Montreal and opened the seminary and college in a brick house where the cathedral rectory now stands. Father Corbett attended to St. Joseph's Chapel, a frame building on the Terrace, where St. Joseph's College was subsequently built.

The house used for a seminary and college not being suitable for the purpose, land was purchased on Prospect Hill, where stood the county poor house. This large brick building was fitted up in the best possible style, and to it in September, 1852, were transferred the seminary and college. A numerous staff of talented and devoted teachers promised well for the success of these two important institutions; but for want of sufficient support and encouragement both seminary and college were closed in 1855. Father Chevalier then taught theology to a few seminarians in the bishop's house, and subsequently engaged in missionary work. The fathers who began the establishment on Prospect Hill were: Rev. Edward Chevalier, Superior, Rev. Richard Maloney, Rev. Father Mauroit, Rev. Fathers Soulerin, Paillier, Frudeau.

Father Corbett was the first pastor of the Holy Angels' parish. The congregation, then small, worshipped in a small chapel on the corner of West Avenue and York Street. This was a building which had been used as the hospital for the insane patients of the poor house, but which had been decorated and fitted up as a chapel. The church in which the faithful of Holy Angels' parish now worship was begun in the autumn of 1857, completed in 1858, and dedicated in the same year by Rt. Rev. Bishop Timon.

In May, 1860, Rev. J. M. Guillard became pastor, and soon succeeded in improving the interior, which later on he greatly enlarged, and adorned with a grand marble altar. In 1865 he left for Ottawa, and returned as pastor in 1873, at the death of the Rev. Superior, Father Sallaz, who had just provided his community with a pastoral residence befitting its fine locality. Previous to this Fathers Maloney, Paillier, Trudeau, Coopman, Kavanaugh and others, won the esteem and affection of the people of Holy Angels' parish.

For sixteen years from his second appointment, Father Guillard remained pastor of Holy Angels' Church and Superior of the Oblate community. He built three parochial schools in Holy Angels' parish. Two of them, Barton Street school and Brayton Street school, are now in the Annunciation parish and the Nativity parish, respectively, owing to repeated divisions of Holy Angels' parish. The third Holy Angels' school, a large, costly building, was begun and opened in 1880.

The Juniorate, a preparatory college for aspirants to the Oblate Order, was opened in 1891, with a staff of seven fathers, five scholastics, three lay brothers, and eighteen juniors. In 1894 a college in connection with the Juniorate was opened with the assent of Rt. Rev. Bishop Ryan; so that now Holy

Angels' parish, with its college, parish school and magnificent academy for girls, is indeed well equipped for the primary and advanced education of all its children.

Rev. D. O'Riordan was appointed superior and pastor in 1888. During his administration the church was improved and decorated, the towers were renewed and a grand improvement took place.

In March, 1892, Rev. Theophile Lavoie became pastor, a position in which he was replaced a year later by Rev. James McGrath. Father McGrath died suddenly of heart disease whilst on his way to Lowell, January 12, 1896. After the sudden and lamented death of Father McGrath, Father James Quinn was appointed pastor. During his pastorate an admirable transformation took place in the sanctuary and through the whole church. Its interior is now enriched with the finest specimens of painting and statuary. He was succeeded by the Rev. M. F. Fallon, D. D., the present pastor.

HOLY FAMILY CHURCH.

In 1902 a new parish was formed in South Buffalo, from portions of St. Stephen's, St. Theresa's, and St. Patrick's Church of West Seneca. The Rev. J. Nash, D. D., was appointed pastor of this new parish. Soon after his appointment he purchased the handsome property of William J. Connors, on South Park Avenue, and he converted one of the large buildings on the property into a temporary church. This parish gives every evidence of prosperity, and under the wise guidance and intelligent zeal of its pastor, it will soon be one of the prominent parishes of the City of Buffalo.

HOLY NAME CHURCH, BUFFALO.

When the West Shore car shops were established at East Buffalo a large number of mechanics were attracted to this part of the city. A little community soon sprung up here of men engaged in the West Shore car shops, and many of these were Catholics. This little settlement was far removed from any Catholic church, and Bishop Ryan soon took steps to organize a little congregation for these people. He commissioned the Rev. J. C. Long to organize the new parish. Father Long dwelt for a time at the cathedral until he assembled his people and secured a place in which to hold services. He bought property in 1884, on Bailey Avenue, a short distance from Walden Avenue. He soon erected a small frame building for church purposes and secured an old frame building which he converted into a school. He rented a house on Bailey Avenue, which he used for a parochial residence until he built a comfortable house on Bailey Avenue.

He was succeeded in February, 1896, by the Rev. D. M. Reilly. Father Reilly placed the parish in good financial condition, and then turned his thoughts to a new church. The congregation had been growing for some years, and the little frame building was no longer large enough to accommodate the numbers who came to the services on Sundays. Father Reilly accumulated a fund for the new building, and he felt so secure in the enthusiasm and co-operation of his people that he laid plans for a magnificent stone structure. This building is to be of St. Lawrence granite, which will give a very solid and imposing appearance to the church, which is destined to be an ornament to that section of the city.

IMMACULATE CONCEPTION CHURCH, BUFFALO.

The English speaking portion of St. Louis' congregation withdrew from that church in 1837, and they rented rooms, first on Niagara Street and later on the corner of the Terrace and Main Street; and here they had services for nearly two years until their fast growing numbers forced upon them the necessity of a church building.

Mr. Lecouteulx donated the St. Louis' Church property for all the Catholics of the city without distinction of nationality; but now that the English speaking portion of the congregation was forced out, he deeded a plot of ground on Louis (Edward) and Morgan Streets to them for a church site.

This was in January, 1839; and a meeting was held the same month to organize the parish of St. Mary. The following trustees were elected: Patrick Milton, Andrew McGowan, Maurice Vaughan, John Kinney, Patrick Cannon, Bartley Corcoran, Lacky Conway, Patrick Connolly and John Coleman. The people, however, thought it unwise to spend money on a site so far out in the country, and in the fall of the same year they bought a more favorable site on Batavia and Ellicott Streets.

When Bishop Timon came to Buffalo the city had already extended north and west into the territory now embraced by the Immaculate Conception parish; and he secured a new deed of the property, which had reverted to the heirs of Louis Lecouteulx. The bishop sent the Rev. J. P. Fitzpatrick, January 1, 1849, to organize the new parish of St. Mary of the Lake. Father Fitzpatrick immediately began the erection of a little frame building for a church, and a modest cottage for a priest's house.

Father Fitzpatrick remained only three months when he was succeeded by the Rev. B. Carraher. The Rev. M. Walsh had charge of the parish for one month, from September 22, 1849. Father Carraher labored strenuously to meet the financial obligations of the young parish. He remained until July, 1850, when the Rev. Peter Brown was appointed pastor.

Father Brown remained six years; built an addition to the frame church, and left the parish in a fairly prosperous condition. During his pastorate many other priests ministered to the people. The name of the Rev. Hugh Fitzsimmons, the Rev. John McCabe, the Rev. George Lennon, and the Rev. Francis O'Farrell, are found on the records during this period.

Father Brown was succeeded in 1856 by Rev. James Early. Father Early immediately began the erection of the brick church, larger and more in keeping with the importance of the congregation. The corner-stone was laid in August, 1856. The dogma of the Immaculate Conception had just been proclaimed, and the new church was blessed under this title, and St. Mary's of the Lake passed into history. Father Early went South in the winter of 1859 to raise funds for his heavily burdened church, and the Rev. F. J. Smith and Wm. F. Payne became acting rectors during his absence. The old frame church building was used for school purposes. Father Early was transferred to another parish in 1861, and he was followed at the Immaculate Conception by the Revs. M. Purcell, P. Colgan and T. Gleason in rapid succession. Father Gleason built the present parochial residence in 1864. Then came the Rev. T. Cahill in 1865, and the Rev. D. Kendrick in the same year.

The Rev. Edward Quigley (1), of classic mien and courtly grace, came in 1865, and remained for three years and seven months, when ill health compelled him to seek an easier field of labor. The Rev. John O'Mara succeeded Father Quigley in July, 1869, and he reconstructed the church which had been faultily built. Services were held in the Lecouteulx institute during the period of reconstruction. Father O'Mara was a faithful pastor, but a poor financial manager, and the Rev. James Rogers relieved him in 1877, as one well fitted for the heavy debt. Father Rogers overcame the financial difficulties, and erected a fine brick school building.

This parish was selected as one of the ten entitled to irremovable rectors in 1887, and Father Rogers was its first permanent rector. He died in August, 1893, and was succeeded by the Rev. Thomas Donohue, D. D. Dr. Donohue started the stone church building in 1900, and the St. James' mission for poor children in 1902.

ST. JOHN THE BAPTIST CHURCH, BUFFALO.

Previous to 1867 all the Catholics living at Black Rock attended the church of St. Francis Xavier on East Street. There was no resident pastor at St. Francis Xavier Church at that time, but the congregation was under the care of Father Martin, of the Holy Angels' Church on Porter Avenue. One Sunday in March, 1867, Father Martin announced that the English speaking, "Irish," persons present should meet in the school house after mass. At this meeting they were told that there was no longer room for them at St. Francis; and they should provide church accommodations for themselves.

They rented the upper floor of North Buffalo Hall, and Father Glennon, from the cathedral came every Sunday to say mass for them. Meetings were held at Collin's store on Niagara Street, a committee was appointed, and they selected a site on the corner of Hertel Avenue and East Street for their new church. Bishop Timon and vicar-General Gleason approved the choice of the committee;

(1) The Most Rev. James E. Quigley lived here during the pastorate of his relative Rev. Edward Quigley.

and they christened the prospective church St. John, in compliment to John Cantillon, who took such an active interest in the new congregation. The Rev. Father McNab attended the congregation from the cathedral after Father Glennon's departure, and said mass for them in their rented hall until the new church was ready for services. The new church was a plain, small brick building, and was ready for dedication in 1868. The church was dedicated by the administrator of the diocese, the Very Rev. Wm. Gleason, and the next care of the people was to secure a resident pastor. In those days it was a long journey from the cathedral to Black Rock. The one-horse car ran at irregular intervals and slow speed as far down Niagara Street as Amherst Street, where the line of rapid transit for those days ended. The priest coming from the cathedral was compelled to walk from Amherst Street to Hertel Avenue, where the little church was located, and the people were anxious to have a priest of their own, whom they could easily reach in case of sickness, and who would not be obliged to come such a long and inconvenient journey to serve them on Sundays.

Shortly after the church was dedicated the Rev. P. Mazureth was appointed the first resident pastor. They had no residence for the pastor, so he boarded with a family near the church until a new parochial residence was prepared for his dwelling. Father Mazureth was very energetic and laborious, and besides collecting money to pay for the new brick residence he also labored on the building like one of the workmen or mechanics.

The Lower Rock was a busy and prosperous place, shortly after St. John's parish was formed. There were several important manufactures; and with the facilities of dockage along the river, and railroad transportation it offered advantages that promised rapid growth. The little congregation also grew rapidly, and when the Rev. John O'Donoghue came in 1872, he found the little brick building, which served as a church, was too small for his congregation. He built a large addition to the church, and built the altar, and beautified the interior of the building. He died here on the 8th of March, 1875, and was succeeded by the Rev. Peter Donohue. Father Donohue was pastor for about nine years, and he established a parochial school, in an old Methodist church building, which he bought and moved on to the lot in the rear of the church. The Rev. Edward Kelley was appointed pastor in 1884, and remained here about one year when he was assigned to the work of building up a new parish, in what was called the Upper Rock. This comprised portions of the congregation of St. John the Baptist and the Holy Angels. This division took away more than one-half the congregation from St. John the Baptist Church. Father Kelley was succeeded in 1885, by the Rev. Thomas Donohue, D. D., who remained here until October, 1893, when he was transferred to the rectorship of the church of the Immaculate Conception. Dr. Donohue bought a new organ for the church and purchased a lot adjoining the school for a convent for the Sisters of St. Joseph, who were introduced as teachers of the school shortly after his coming to the parish. Dr. Donohue was succeeded in 1893 by the Rev. B. B. Grattan. Father Grattan made many improvements in the church and house, and the congregation grew rapidly under his fostering care. Father Grattan died here in August, 1902, and was succeeded by the present pastor, the Rev. M. Noonan. The rapid growing congregation is already too large for the old church building, and Father Noonan is collecting funds to build here some day a church which will favorably compare with the other beautiful modern church buildings of the diocese.

SAINT JOSEPH'S PARISH, BUFFALO.

For some years previous to 1850 the German Catholic settlers who were living at what was called Elysville, on Main Street, attended services on Sunday in the little log church at Buffalo Plains, or North Bush. This little building had outlived its usefulness and the congregation decided to erect a new building. The people, however, could not agree on the site for the new church. The people residing at Elysville wished to have a church nearer their homes. The little church at North Bush was three or four miles away from the homes of many of the residents of Elysville, and these were in favor of erecting the new church on Main Street. The matter, however, was decided favorably for both parties, and they resolved to erect a stone building instead of the log church at North Bush, on the same property which had been in their possession since 1834; and the people of Elysville determined to form a new congregation and build a church on Main Street. Property was secured here and a church building begun in 1850, under the direction of the Jesuit fathers from St. Michael's Church, Buffalo.

Rev. S. Gruber came in February, 1853, as the first resident pastor of St. Joseph's parish. He remained until May, 1855, when the Redemptorists Fathers looked after the parish until the 9th of December of that year, when the Rev. Koenig was appointed to look after the interests of the new parish.

There were not many events of importance in the history of St. Joseph's parish, outside the succession of the different pastors, until the new building was erected by Father Zurcher.

The pastors who have had charge of St. Joseph's parish after Father Koenig, were the following: Rev. M. Steger, from April, 1857, to October, 1857; the Rev. J. Zowistowski, from October, 1855, to January, 1859. The Franciscan Fathers attended the church for a few months in the spring of 1859, until the Rev. J. Rossvog was appointed. Father Rossvog remained until September, 1860, when the Rev. J. M. Arndt was appointed pastor. After Father Arndt came the Rev. G. G. Pax, from August, 1861, to December, 1862, when the Redemptorist Fathers had charge of the parish for two years, when they were succeeded by the Jesuit Fathers from St. Michael's Church. The church remained under the care of the Jesuits until June, 1873, when the Rev. N. Sorg was appointed pastor. Father Sorg remained until May, 1874, when the Rev. G. Geppert came. After Father Geppert came the Rev. A. Adolph in April, 1878; then the Rev. G. Gysen, to September, 1883; the Rev. G. Zurcher, from October 4, 1885, to February 5, 1900, when the present pastor, the Rev. M. Phillips was appointed.

The school was started here in a little frame building, in the fall of 1882, under the care of the Sisters of St. Joseph. Father Zurcher built the brick church shortly after he was appointed pastor of the parish, and by his good management left it in a fairly prosperous condition. Father Phillips, the present pastor, has just completed a fine parochial residence of the same material as the church. Although the parish has not grown very rapidly for the half century of its existence, yet as the city is extending out in that direction it gives every evidence of future posterity.

ST. JOHN KANTY'S CHURCH, BUFFALO.

This is a recently formed parish in the Polish district of Buffalo. There is a large, handsome brick church on Broadway for the people of this parish, and there is also a large school adjoining the church, taught by the Felician Sisters. The Rev. T. Smelka is the present pastor.

ST. LOUIS' CHURCH, BUFFALO.

St. Louis' was the first congregation organized west of Rochester, and the first in the present diocese of Buffalo. The Rev. Stephan Badin sojourned in Buffalo six weeks with Mr. Louis Lecouteulx before returning to his own mission in Kentucky. This was in the winter of 1828-1829, and Father Badin said mass for the Catholics several times during his visit, in the court house or in the home of Mr. Lecouteulx. Mr. Lecouteulx owned several tracts of land in Buffalo, and Father Badin persuaded him to donate the plot, corner Main and Edward streets as a site for a church. The deed, dated January 5, 1829, was drawn up and sent to Bishop Dubois as a New Year's gift.

The bishop came to Buffalo, July of the same year, sang high mass in the court house and dedicated the ground to the purposes designated by the donors. The bishop celebrated a solemn high mass on this occasion in the court house, at which there were more than eight hundred persons present. This was the first time that such religious solemnity had been witnessed in Buffalo, and it made a deep impression on both Catholic and Protestant.

At four o'clock in the afternoon another ceremony, strange to this part of the world, took place. The bishop vested in solemn pontificals, and, proceeded by an immense throng, left the court house in procession to bless the new cemetery. It was a strange and inspiring sight to witness this procession, headed by four old men who recited the rosary in German, while English, and French and German responded in his own tongue.

A delegation of Catholics called upon the bishop and begged him to send them a priest. The Rev. John Nicholas Mertz came to Buffalo shortly after, and he was the first resident priest of the incipient St. Louis' congregation. He secured a little log house on the west side of Pearl Street, midway

between Court and Eagle streets, where he dwelt for some years. He rented a small frame building, which had at one time served as a meeting house for Methodists, situated in an open space between Pearl and Main streets; and here the saintly old man organized the first Catholic congregation of Buffalo. Here they had vespers occasionally, sung by an impromptu choir, to the accompaniment of a small reed organ placed on the floor near the door of the building. Here they had the first school also, where every afternoon the younger ones could learn to read and write and spell.

Many Catholics came to Buffalo in the next three years; and Father Mertz resolved to erect a more commodious structure, on the site donated by Mr. Lecouteulx. The parishioners were poor and could not donate money, but they gave their time and labor to the work; and they hewed huge timbers in the forest on Delavan Avenue and drew them in with their ox teams, and placed them in position for the frame work of their church. The interstices were filled in with a primitive sort of mortar composed of straw and clay.

Father Mertz had brought some money from Europe, and some of this he used to purchase whatever was needed that his people could not supply. He also brought a bronze tabernacle with him, which had a symbolic figure of the "Lamb" on the upper portion of the door. It was from this that the church derived its name, and it was called the "Lamb of God." The little church was begun in 1830. The corner-stone was laid in July 8, 1831; but such slow progress was made that it was not ready for services until the spring of 1832. No provision was made for heating the church in cold weather. Artificial heating was considered a luxury, which few of the early churches enjoyed.

In 1835 Father Mertz was fast failing under the weight of years (1) and the burden of his ever increasing labors; so the bishop sent him an assistant in the person of the Rev. Alexander Pax. Father Mertz (2) practically transferred the responsibility of the parish to Father Pax, and the next summer he proceeded to Europe for a well-earned rest.

Father Pax took full charge of the church, and he planned to build a large brick church around the form of the old rough cast structure. He labored under many difficulties, and against much opposition, but he triumphed and he saw the completion of his work in 1843. Then he resigned his position and returned to his native land. This church was later enlarged, and was totally destroyed by fire on the evening of March 25, 1885. Not disheartened by the great loss, the congregation, under the direction of Rev. Joseph Sorg, immediately started a frame structure, which was completed in less than three weeks. The pastor and people next planned the magnificent structure which now adorns the handsome property. The corner-stone was laid May 29, 1886, and the first religious service was held in the church August 25, 1889, when the building was blessed. The following pastors labored in St. Louis' Church: Rev. John Nicholas Mertz, November, 1829, to June, 1836; Rev. Alexander Pax, August, 1836, to March 19, 1843; Rev. Francis Guth, September 1, 1844, to September, 1855; Rev. Wm. Deiters, September, 1855, to June 11, 1861. Priests from St. Michael's and St. Mary's attended during vacancies. Rev. J. E. Moshall, September, 1861, to February, 1862; Rev. S. Schoulepnikoff, January, 1864, to August, 1867; Rev. J. M. Sorg, August, 1865, to September, 1888; Rev. P. Hoelscher, D. D., September 18, 1888, to the present time. Dr. Hoelscher has added greatly to the beauty of the building by interior ornamentation and handsome furnishings. Miss Emma Lang (3) left \$16,000 for a marble altar, which will soon be placed in position in the sanctuary of the church.

SAINT MARY'S CHURCH, BUFFALO.

Some of the German Catholic members of St. Louis' congregation desired to withdraw from membership in that parish, and they invited the Redemptorists to come to Buffalo and establish a new church for the German Catholics of the city. In 1842 there were no German priests in Buffalo. Father Murtz retired to Eden, Father Neuman had joined the Redemptorists, and Father Pax had retired from St. Louis, in disgust. Bishop Hughes ruled the diocese at this time, and he invited the Redemptorists to establish a community and organize a congregation in the City of Buffalo.

The Rev. Benedict Bayer, C. S. S. R., came to Buffalo in November, 1843, to establish a new congregation. The Rev. William Whalen was then pastor of St. Patrick's Church, at the corner of

(1) He was then over seventy.

(2) He always wore knickerbockers and the hat of the European clergy.

(3) Gerhard Lang and his family have been generous givers to St. Louis Church.

Ellicott and Batavia streets, and he kindly received Father Bayer and tendered the use of his church for the service of the German Catholics of the city. Father Bayer inserted a notice in a German newspaper, *The Weltberger*, on December 9th, that on the next day, Sunday, December 10th, services for the German Catholics would be held in the basement of St. Patrick's Church.

The little hall was crowded with people who were delighted to hear that Bishop Hughes had sent Father Bayer to establish a German congregation for them. Father Bayer established his residence in Oak Street, in a brick house, between Batavia and Clinton streets. Subscriptions were immediately started for the purchase of property for the proposed church. Father Bayer was replaced by the Rev. Nicholas Alig, C. S. C. R. Father Alig continued the work begun by his predecessors, and with the help of George A. Deuther, he purchased from James Millener a plot of land at the corner of Batavia and Pine streets, on February 22nd, 1844. Father Alig announced to his congregation, on the following Sunday, that work would be immediately begun; and he requested all the men of his congregation to give their labor and their money for the building of the new church. Willing hands readily assisted in the work, and the only expense in erecting the building was the cost of material. The church was blessed on the 12th of May, 1844, although it was not entirely completed at that time. The building was 180 feet long, 50 feet wide and 16 feet high. It looked like a bowling alley, and was only intended as a temporary structure.

Father Alig also started a school, in a rented building on Pine Street, and engaged Mr. Schmitt to teach the boys. He rented another house on Batavia Street for a girl's school, and secured a young lady as teacher. In 1845 Father Alig erected a little parochial residence of four rooms on Batavia Street, for the home of the priests. Father Bayer replaced Father Alig in November, 1845.

A mission was given in this church in the lenten season of 1846, which was attended by immense crowds. It was the first time that a mission had been given in Buffalo, and people came many miles to attend the service. Father Bayer purchased in 1846, land on Johnson Street for a cemetery, which later became a part of the German Orphan Asylum property.

Father Bayer announced a meeting of the men of the parish at vesper services. There were over 600 men at this meeting, and they unanimously decided that a new church building was necessary for the large and growing congregation of St. Mary's. Bishop Hughes was requested to give his consent for the building of a new church; which he very readily granted, and sent his check for \$350.00 as his contribution towards the enterprise. The corner-stone of the building was laid on the 24th of April, 1848, by Bishop Timon, and the church was dedicated on the 28th of July, 1850, under the title of St. Mary's Church.

The church was built of stone, and is 186 feet long, 81 feet wide, and 56 feet high. A convent was built at the same time on Pine Street, adjoining the church, as a residence for the priests of the parish.

In 1849, the Rev. Jos. Helmprecht, C. S. S. R., who was then rector of the parish, secured the community of the sisters of Notre Dame to teach the schools of the parish. A new school building was erected in 1851. It was a brick building, three stories high, with a hall on the lower floor for entertainments and church societies. The sisters purchased the house next door to the school, which was transferred later to the Redemptorists.

Cholera broke out in Buffalo in 1851, and many homes were ravaged by the disease, and many children were left orphans. The good sisters endeavored to care for these destitute waifs, but the number was so large it became necessary to establish an institution especially for them. Father Helmprecht bought the house adjoining the sisters' residence from Peter Miller, in 1852, for \$5,000; and established here an asylum for the orphans. The sisters of this parish looked after these orphans until 1874, when the German Catholic Orphan Asylum for the diocese of Buffalo was established.

In 1868 it became necessary to erect another school building, which was built by Father Hespelin, C. S. S. R., on Pine Street, adjoining the parochial residence. Even this additional school building did not furnish sufficient accommodation for all the children of the parish. In 1874 the Orphan Asylum of St. Mary's Church was removed to the site of the old burial ground on Dodge Street, which was purchased from Bishop Ryan at a cost of \$25,000. Father Shauer, C. S. S. R., was then rector of St. Mary's, and he was mainly instrumental in organizing the association which was formed to care for the orphans. The removal of the orphan asylum gave more room for the school building, and a fine new school house was erected on the Broadway frontage of the property. A new convent was also erected for the home of the sisters.

Father Stern, C. S. S. R., was rector of St. Mary's in 1900, and he found that all the property was in good condition except the church. He began the work of beautifying the church by placing a magnificent marble altar in the sanctuary. This was the gift of the Strauss Family (1). Father Frank, C. S. S. R., came as rector of St. Mary's in 1901, and he continued the work of restoration begun by his predecessor. New stained glass windows were placed in the church, and granite columns replaced the old brick and mortar ones which had served as supports for the roof for many years.

The rejuvenated church, beautiful with its marble and granite altars and pillars, and handsome decorations, was reopened by Bishop Colton, on the 24th of January, 1904. This parish is one of the largest and most important German parishes of the diocese; and it has been successfully conducted by the pastors, the priests of the Redemptorist Order for more than sixty years.

The great burial ground at Pine Hill, for the German and French Catholics of Buffalo, had its origin at a meeting held in the school hall of St. Mary's Church, on the 21st of February, 1859.

ST. MARY MAGDALENE PARISH, BUFFALO, N. Y.

About 1890, and the subsequent years, the population of Buffalo began to spread out over the eastern portion of the city. The territory east of the Parade and north of Genesee Street began to be thickly settled at this time. No church was conveniently located for the people of this section. Many of the Catholics signed a petition which was presented to Bishop Ryan, requesting him to send a priest who might form a parish for the people of that section of the city. Bishop Ryan could not send a priest at that time. Another petition, bearing the signature of three hundred persons, was presented to Bishop Quigley, in 1899. Bishop Quigley favored the establishment of a parish east of Humboldt Parkway, and he sent the Rev. J. C. Bubenheim to form a new congregation. A meeting was held on the evening of June 21st, at which a building committee was appointed and trustees were selected for the new parish. The trustees were: Geo. Schilroth and Chas. Rauck. Dr. Schwartz offered his services as organist of the new congregation. Mr. Schilroth offered shelter to the new pastor until he could secure a favorable residence.

The first mass for the congregation was celebrated in a hall over a grocery store, at the corner of Utica Street and Fillmore Avenue, on the 25th of June. For some months Father Pfeil, of St. Michael's Church, assisted the pastor in attending to the spiritual wants of his people. Father Bubenheim resolved immediately to start a school for the children of his parish. He rented some rooms, and started his school with two hundred and seventeen pupils. The rooms were not large enough to accommodate the number of children, nor were they well adapted for school purposes. The Very Rev. M. P. Connery advised Father Bubenheim to build a fine school and a parsonage. The ground was broken for the new building, on the lot at the corner of Fillmore Avenue and Landon Street, on the 31st of October. The building was designed to serve as a school, a church and a hall. The corner-stone was laid on November 9th, 1899. The new building was dedicated by Bishop Quigley on the 18th of March, 1900. Bishop Quigley preached a magnificent sermon at the dedication, and highly praised the zeal of the pastor and the generosity of his people.

In the spring of 1901 the pastor and trustees decided to erect a parochial residence. Work was begun at the end of September, and the building was occupied by the pastor in the spring of the following year. The parish is prosperous, and is fast becoming one of the most important in the city.

ST. MICHAEL'S, BUFFALO.

Bishop Timon sought the assistance of the Jesuits in restoring the disrupted peace of St. Louis' parish, by giving a spiritual retreat or mission to the congregation. The Rev. Lucas Caveng, S. J., and the Rev. Bernard Fritsch, S. J., opened the mission in April, 1848, but their efforts were not crowned with success. The same two fathers gave another mission in St. Louis' Church in February, 1851,

(1) Many churches and Catholic institutions of Buffalo have been beneficiaries of the generosity of the late John Strauss and his family.

and at the close of the mission Father Caveng was appointed pastor of the church. Peace, however, reigned only a short time, and the Jesuits withdrew from St. Louis' Church after two months of fruitless efforts.

Bishop Timon then resolved to build another church for the well disposed people of St. Louis' congregation. Services would not be held in St. Louis' Church; so Father Caveng invited the people to assemble in the basement of St. Peter's French Church, where the first mass was sung for the proposed new congregation of St. Michael's, on May 18, 1851. About one hundred people were present.

The bishop had purchased the Squier property, on Washington Street, as a site for his cathedral; but now he offered it to the Jesuits, at a nominal sum, on condition that they should build there a college for the education of youth and a church for the Germans. The corner-stone of the new church was laid by Bishop Timon, August 20, 1855, assisted by Very Rev. Francis Guth, V. G.; Rev. Clemens Boulanger, S. J., Superior; Rev. Joseph Helmprecht, C. S. S. R.; Rev. L. Caveng, S. J.; Rev. B. Fritsch, S. J., and Rev. W. Kettner, S. J.

The church was dedicated January 1, 1852, by the bishop. A little school near the church was opened a month later. Father Caveng, S. J., died in January, 1862, and was succeeded by Father Vetter, who remained at the head of the community until the advent of Father Durthaller.

The Jesuits had labored to unite the congregation of St. Louis, and had negotiated with the trustees for the restoration of services under the direction of the Jesuits; but when these efforts failed Father Durthaller decided to build a fine large church for St. Michael's. Work was begun in April, and the corner-stone was laid on the feast of St. Ignatius. The building is 201 feet long, and 88 feet wide; and the style is the modern Roman. The church was dedicated June 16, 1867, by Bishop Lynch, of Toronto, assisted by Very Rev. Wm. Gleason, administrator of the diocese.

Father Durthaller returned to New York in July, and was succeeded by Father Reiter. Father Reiter remained only a few months when the Rev. Wm. Becker, S. J., took charge. The new school was built in 1873. The Rev. Joseph Kreusch, S. J., came in 1876, and finished the tower of the church. He remained ten years, when the Rev. H. Kamp, S. J., was appointed pastor. He purchased a grand organ for the church. He was succeeded in 1894 by the Rev. Joseph Faber, S. J., the present pastor.

CHURCH OF THE NATIVITY, BUFFALO.

For some years it was evident that a new church would be needed between the Holy Angels' and the Annunciation parishes, to furnish sufficient accommodation for the Catholics of that district. Bishop Quigley assigned this difficult task to the Rev. Daniel Walsh in 1898. Father Walsh went to work with his usual energy and determination, and he soon had secured property in a favorable locality and built a temporary structure, in which he held services for the large congregation he had assembled. He laid his plans for a beautiful stone church building and a fine parochial residence, both of which were completed in the summer of 1903. Father Walsh lived in a rented house on Ferry Street until his new residence was completed. Bishop Colton blessed the new church the second Sunday after his arrival in Buffalo. The school connected with this parish was formerly a branch of the Holy Angels' parochial school.

ST. NICHOLAS' PARISH, BUFFALO.

In the spring of 1874, people in the Cold Spring district, east of Main Street, discussed the desirability of forming a new parish. Many houses were going up in this quarter of the city, and the many Catholics found it inconvenient to attend St. Louis' Church, or the little parish of St. Vincent's on Main Street. Mr. Gregory Ritt donated a piece of land, on Locust Street, for the site of a Catholic church. Father Van Velten visited many Catholic families of the district and organized them into a congregation. He also began the erection of a little frame church on the site donated by Mr. Ritt. The little building was ready by Christmas of 1874, and here the first mass was said on that day for the new congregation. There was no house at that time for the pastor, and he boarded with some of the families in the parish. Father Van Velten only remained a short time when he was succeeded

by the Rev. Victor Ritter, who also boarded with one of the families of the parish. The parish was not quite strong enough financially to support a pastor and to erect buildings necessary for a city congregation, so the parish was attached to one of the organized congregations of the city from which it was regularly attended on Sundays. Priests came for some years from St. Vincent's parish on Main Street, and later from St. Louis' Church, to hold services in the little frame building on Welker Street. Priests who attended the congregation during this period were: The Rev. J. Hamel, Rev. T. Voss, Rev. C. Wagner, Rev. B. Gruber, Rev. G. Guysen, Rev. M. Phillips and Rev. Geo. Weber. In the spring of 1885, the Rev. Geo. Weber, who attended the church from St. Louis' parish, started the construction of a frame parochial residence. The congregation at this time was sufficiently numerous to claim a resident pastor. The Rev. C. O'Byrne was appointed; and he attended the congregation on Sundays from St. Joseph's Cathedral, where he dwelt until the parochial residence was completed. Father O'Byrne started a little parochial school in the rear of the old frame church the year after his arrival. The population of this portion of the city increased very rapidly in the succeeding years; and Father O'Byrne soon found that his little frame church was not large enough to accommodate the rapidly increasing members. There was a fine plot of land, extending from his little lot on Welker Street through to the corner of Utica Street. This property Father O'Byrne purchased the year of his arrival, and he immediately formed plans for the erection of a fine brick church. He began the building in the spring of 1892, and the corner-stone was laid on the last day of July of the same year. The church was dedicated on Rosary Sunday of the year following, by Bishop Foley of Detroit.

Teachers from Miss Nardin's academy came every morning, from the convent on Franklin Street near the cathedral, to teach the children of the parochial school. When the congregation took possession of the new church, the old frame building on Welker Street was converted into a school building. It was very inconvenient to bring the teachers from such a distance every morning, in all kinds of weather, to the school on Welker Street, and Father O'Byrne, therefore, planned a home for them adjoining the school. He began the construction of a new parochial residence in 1899. The old building was moved onto the lot on the next street, adjoining his Welker Street property. When his new house was completed he turned the frame building over to the sisters of St. Francis' from Pine Street, who succeeded the Nardin's in teaching the parochial school. The next work which Father O'Byrne planned was the erection of a magnificent school building. He is giving his time and attention to this work at present; and when it will be completed he will have a thoroughly equipped parish and a very fine church property, consisting of a fine brick church, a handsome parochial residence and an up-to-date school, all the result of his untiring energy and zeal, in building up the parish of St. Nicholas.

THE CHURCH OF OUR LADY OF PERPETUAL HELP, BUFFALO.

This parish was created by Bishop Quigley on the 25th of March, 1897. It was formed from portions of St. Bridget's and St. Stephen's parishes. The Rev. R. C. O'Connell was appointed first pastor of the new parish and he held the first services in the club house at 100 Louisiana Street, on the 11th of July, 1897. Father O'Connell purchased property at the corner of Sandusky and Alabama streets shortly after his appointment as pastor, where he began the erection of a magnificent stone church edifice a few months after taking charge of the new congregation. The corner-stone of the church was laid by Bishop Quigley on November 21, 1897. As soon as the basement of the new church was finished, the club house was abandoned, and services were held in the new basement until the church was completed. The church was dedicated by Bishop Quigley on the 21st of March, 1900. The building is of Medina sand-stone, and is a very pleasing Gothic style of architecture. A handsome brown stone frame residence was erected the same year that the church was completed.

OLD ST. PATRICK'S, BUFFALO.

All the Catholics of Buffalo attended St. Louis' Church up to the year 1837, when the church was too small to accommodate the large and fast-growing congregation. The Germans were in the majority in the parish and they retained possession of the property, and the Irish went elsewhere to seek to build up another parish. They first rented a building on the northwest corner of Main and

Niagara streets, and the Rev. Chas. Smith was sent from Schenectady to attend them. Father Smith came about May 1, 1837; and said mass only once a month in Buffalo at first, and the other Sundays he held services at Java, or some of the settlements scattered through the western part of New York. The Genesee Valley Canal was under construction then; and thousands of Irish and German Catholics were employed, and for them Father Smith said mass in various places along the line of operations. The English speaking Catholics soon moved to larger quarters on the corner of Main Street and the Terrace (1).

Father Smith established his dwelling in Buffalo about the close of the year 1837, at the corner of Washington and Mohawk streets (2). The next year he moved to Niagara Street, below Franklin Street, and the following year he dwelt on South Division Street, east of Oak Street.

Mr. Lecouteulx conveyed property in January, 1839, to Bishop Dubois, for a church for the English speaking Catholics; but it was too far away from their homes, and they turned their attention to a more convenient locality, at the corner of Ellicott and Batavia (Broadway) streets, and here they erected the first St. Patrick's Church.

Bishop Hughes, coadjutor of the diocese, came to Buffalo in August, 1839, and soon afterwards Father Smith urged his people to secure a site for a church for the English speaking Catholics of the city. A plot of land on the corner of Ellicott and Batavia (Broadway) streets was purchased from George Stephenson. The deed conveyed the property to Patrick Milton, Maurice Vaughn, Patrick Cannon and Patrick Connolly, who jointly and severally bound themselves to pay the purchase price within ten years, and also to erect a substantial brick church on the property inside of four years (3). The church edifice arose slowly. Money was scarce; and much of the work was done by parishioners, who could give time instead of cash. The roof was on before the winter of 1840, and the church was in use at the beginning of May, 1841.

Father Smith was called to Brooklyn before the church was finished, and the Rev. William Whelan succeeded him as pastor of the struggling parish. Father Whelan dwelt with the family of Patrick Cannon, in the Eagle Block on Main Street, opposite Clinton Street. Father Whelan was an enthusiastic advocate of temperance, and he administered the pledge to hundreds of laborers on the railroads, among whom the drink habit threatened to become a great evil (4).

Father Whelan had a Sunday School in the church, and he established a week-day school in the basement, where the Messrs McNicoll, Kelly and Garrigan taught Catholic children the rudiments of secular and religious training. The title to the property was transferred to Bishop Hughes, March 16, 1842. Father Whelan bought the lot next to the church property on Broadway, on which he erected a pastoral residence. Father Whelan died April 27, 1847. He was succeeded by the Rev. Patrick Bradley from Auburn, who remained until September of the year following.

Father Whelan owned the house in which he lived on Broadway, and this he willed to the Sisters of Mercy. There was no parochial residence; so when Bishop Timon came he rented a three-story brick building on Ellicott Street, nearly opposite the church; and here he dwelt for some years when his many labors permitted him to reside in Buffalo. The theological seminary was started here with two or three students (5). Here the bishop dwelt with his household until he removed to the Webster homestead, September 10, 1852, on the site of his new cathedral, corner of Franklin and Erie streets. When the cathedral was opened to the public old St. Patrick's was turned over to the Sisters of Charity, and it became St. Vincent's Orphan Asylum.

ST. PATRICK'S CHURCH, BUFFALO.

In 1853 there were a number of Catholic families living in what was called the "Hydraulics;" and many of these people were engaged in the railroad business, and some of their homes were far out Elk and Seneca streets, and the nearest English speaking church was the old St. Patrick's, at the corner of Ellicott and Broadway. Old St. Patrick's was at this time overcrowded, and Bishop Timon decided

(1) The second story of the building now used as offices for the street railway company.

(2) The "Daily Star" gives an account of a burglary at the house of the Rev. Father on the night of January 18, 1838. A negro stole the Father's Christmas collection, which amounted to \$25. The thief was afterwards caught.

(3) Other names originally on the deed were: John Kinney, Lackey (Malachy) Conway, Andrew McGowan, and John Coleman. These had their names erased fearing that they could not successfully carry out the undertaking.

(4) Contractors furnished whiskey as part payment to their employees; fifty cents a day and three or five jiggers (cups) of whiskey was an average day's pay.

(5) The Very Rev. F. N. Sester was one of the first students at this "petite seminaire."

to form a new congregation for the convenience of the Catholic families living in the eastern section of the city. Property was bought at the corner of Emslie and Seymour streets. A little frame building was erected on the northeast corner of the lot, and here the new church of St. Vincent De Paul was established. Bishop Timon dearly loved St. Vincent De Paul, and he named the new church in honor of this saint. It bore the name of St. Vincent until the old St. Patrick's had gone out of existence; then, when the Franciscan Fathers came, the name of this church was changed into St. Patrick, in honor of the patron saint of Ireland.

Rev. Daniel Moore was assigned by Bishop Timon to this new congregation; and he labored here faithfully for three years, forming the people into an organized body and raising funds for the erection of a more permanent church building. Father Moore was succeeded in 1855 by the Rev. J. F. Dean, who remained here until the end of 1857, when he was succeeded by the Reverend J. McLennon. The Rev. J. M. Early and the Rev. A. McConell were also here for a few months before the Franciscans came. The Rev. Dr. Barker and the Rev. George McMahon also had temporary charge of St. Patrick's Church.

The Franciscan fathers came to St. Patrick's Church in 1858, and they built all the handsome property which now serves all the purposes of the prosperous parish of St. Patrick's. Father Sisto was at the head of this first band of Franciscans who came to labor in the City of Buffalo. There was a little brick building on the property, which was used for a church, when the Franciscans came; and they soon erected a building adjoining for a monastery, or dwelling for the community. Now Father Sisto remained until 1861, when he was succeeded by Father James, and then came Father Bonaventure two years later. Father Bonaventure was succeeded in 1865 by Father Joachim. Father Bonaventure came again a short time later and remained until 1868, when he was succeeded by Father James, who remained until 1871. Father James erected the first parochial school in the parish, and brought the Franciscan Sisters from Allegany to teach the children of the parish. He also erected a commodious convent building on the property for the use of the sisters. Father James died in 1877, and several Franciscan Fathers were placed over the parish until the Rev. Angelus O'Connor came. The pastors who had charge of the parish during this period were Father Anacletus, Father Edward and Father Tranquilino. Father Angelus built the present fine parochial school house, and fitted it up with every modern improvement necessary for an efficient school. In the upper story of the building is a large hall, which is used for entertainments and for meetings of the societies of the parish. Father Angelus began also the very handsome stone structure in Emslie Street, which is one of the fine church buildings of the city. This work was completed by his successor, the Rev. Dominic Scanlon. Plans were laid also for a handsome chapel in the rear of the church building, which would serve for week-day services in the winter season, or for use on special occasions. A very handsome and commodious monastery, or parochial house, was also erected adjoining the chapel. These three buildings are of brown Medina sandstone, and they form a very handsome and valuable church property. Father Scanlon was succeeded by the Rev. Caesar Keiran, who remained at the head of the parish until his death, in 1901, when the present pastor, the Rev. Anselm Kennedy, was appointed superior of the community and rector of the prosperous parish of St. Patrick's.

ST. PETER'S FRENCH, BUFFALO.

The Rev. Francis Guth retired from St. Louis' Church in April, 1850, and the French speaking people also withdrew, and with Father Guth they organized the French congregation of St. Peter's. They bought a plain brick building on the corner of Washington and Clinton streets, which had been erected five or six years before by the Baptists. The building had a high basement, and here a school was formed under the direction of Brother Ferreol. Father Guth left in August, 1851, and was succeeded by the Rev. Edward Chevalier. He remained about one year, when the Rev. J. M. Maurice took charge until October, 1855.

The Rev. J. P. Klein, who followed Father Maurice, dwelt in the basement of the church. The church was incorporated in his pastorate, and the seven trustees became the managing body.

The Rev. N. Sester, vicar general for the French and Germans, came in June, 1859, and soon placed the affairs of the congregation in good financial shape.

The Rev. Joseph Sorg, came in 1867, for some months; the Rev. L. Le Breton for one year; the Rev. Joseph Zoegel for nearly two years; the Rev. Charles Berard for six years; the Rev. F. X. Uhrich, the Rev. R. Faure, D. D., the Rev. J. Canmer, for different periods until 1886, when the present pastor, Rev. Joseph Fenger, was appointed.

The little old church was falling to decay; the site was (1) valuable for business, and the pastor began to negotiate for a more favorable locality. The congregation finally approved of the site selected by Bishop Quigley and the pastor, at the corner of Main and Best streets. Here they erected a splendid stone church, which was dedicated January 14, 1900, by Bishop Quigley, under the double title of St. Peter and Our Lady of Lourdes.

The congregation is scattered but the members cherish the traditions of their race, and many come occasionally from distant parts of the city to listen to the word of God in the language of their forefathers.

SACRED HEART PARISH, BUFFALO, N. Y.

Previous to 1875 the German Catholics of South Buffalo were obliged to walk a long distance on Sundays to hear the Gospel in their native tongue. The nearest German churches were St. Ann's and St. Mary's, and these, in some cases, were two or three miles distant from the German Catholic residents of South Buffalo. There were many German Catholic families in what was called the "Hydraulics," and Father Baerwalter, S. J., rented a building on Seneca Street, in which he held services for the German Catholics of that district.

The Rev. C. Wagner was sent in May, 1875, to organize a new parish of the Sacred Heart; and he immediately fitted up the rented building and celebrated the first mass there on Sunday, May 30th, and the following day school was opened also in the same building. The number of German Catholics attending the services encouraged the pastor and the prominent men of the new parish to take steps towards securing property, on which they could erect a suitable church. Father Wagner called a meeting of the gentlemen of the parish, after mass on June 20th, 1875. At this meeting trustees were appointed for the parish and the building committee selected, with authority to secure land suitable for parish property. The committee selected a site on Seneca Street, with a frontage on Seneca Street, and a frontage also on Swan Street. They also purchased two barns, remodeled them and fitted them up for a church building. This old building underwent many transformations; and in turn it served the purpose of the church, the school, the convent, parochial residence, and at present it is a club house and library for the parish.

The corner-stone of the present brick building was laid in June, 1875. Father Wagner only remained a few months when he was succeeded by the Rev. T. Voltz, who completed the church structure. The Rev. M. Gessner succeeded Father Voltz in 1877, and shortly afterwards he erected the brick school building. Father Gessner remained until September, 1884, when he was succeeded by the Rev. W. Riszewski. Father Riszewski was in poor health; and it became necessary for him to have an assistant in the person of the Rev. G. Weber, who shortly afterwards succeeded him in the pastorate. Father Weber made a great many improvements in the church buildings during his pastorate, to accommodate the growing numbers of his congregation. He bought additional property on Seneca Street in 1890, and erected a fine parochial residence adjoining the church. In 1893 he bought additional ground on Swan Street, enlarged the school building, and added a hall for the use of the parish. In 1901 he added a tower to the church and decorated the interior, making it a pleasing and commodious church building.

ST. MARY OF SORROWS CHURCH, BUFFALO, N. Y.

About the year 1870, many Catholics who were living some distance north of St. Ann's congregation and east of St. Louis' parish, discussed the desirability of forming a new congregation. Bishop Ryan appointed the Rev. Wm. Gundelach to organize a new parish in the vicinity of Humboldt Parkway. Property was secured at the corner of Genesee and Rich Streets, and here the foundations were

(1) The site was selected by President Cleveland for the new postoffice, but the selection was rejected by the subsequent administration.

laid for a school and a church. The corner-stone of the new church was laid on the 2d of June, 1872. The building was a plain brick structure, and was ready for services by the following October. The Very Rev. Wm. Gleason performed the ceremony of dedication, and the sermon was preached by the Rev. Jos. Sorg. The parish was incorporated on the 7th of January, 1877, with the following trustees: Right Rev. S. V. Ryan, Very Rev. W. Gleason, Rev. C. Wagner, John Wild and Michael Burggasser.

The congregation grew so rapidly that it was necessary to enlarge and rebuild the church. This work was completed in the summer of 1884, and the church was dedicated the same year by Bishop Ryan. Three years later plans were prepared, under the direction of the Rev. Dr. Heiter, for a magnificent stone church. The corner-stone was laid on June 19th, 1897. Work proceeded slowly on the new building, and it was not until September of 1901 that the church was ready for dedication. This ceremony was performed by Bishop Ryan, assisted by Bishop Zardetti, on the 20th of September. A new school was also built and dedicated by Bishop Ryan, on the 5th of April, 1895. The parish is now one of the largest and most important of the German parishes of the diocese. Its affairs are ably and wisely conducted by the Rev. Dr. Heiter, who spares no time or labor to further the interests of his people. Besides the work of the parish he directs the affairs of the German Orphan Asylum, which is located near his church; and he has also played an important part in the suppression of socialism and anarchy amongst the working men of East Buffalo which threatened at one time to wean many of the German working men from their fealty to their faith.

ST. STANISLAUS CHURCH, BUFFALO.

St. Stanislaus was the first church, for people of Polish nationality, organized in the diocese of Buffalo. As far back as 1870, Poles began to arrive in Buffalo; and the prospects of business and future growth offered a favorable field for future prosperity, and a small band of this nationality established homes in the eastern section of the city. These Poles were earnest and faithful Catholics; and shortly after they decided to establish permanent homes in Buffalo, they considered the possibility of having a church of their own, or at least services by a priest of their own nationality. Joseph Kujawski was one of the earliest Polish settlers in Buffalo, and for many years he was the guiding spirit of the Polish population of that section of the city. A meeting was called, at which Mr. Kujawski presided, and a society was formed called St. Stanislaus Society, and they obtained from the Jesuits the privilege of having a special mass for the Poles in the chapel connected with St. Michael's Church. This was the beginning of the St. Stanislaus congregation.

The Rev. John Pitass, recently ordained, was sent by Bishop Ryan in June, 1873, to look after the interests of the Polish people who had settled in eastern Buffalo. He secured property at the corner of Peckham and Townsend streets, and immediately erected a frame building in which to hold services. The first trustees of the new parish were Joseph Kujawski and J. Hordick. The congregation grew rapidly; a great number of Poles settled in Buffalo, and nearly all of them established their homes in the district in which the people of their own nationality dwelt. The Polish church building was soon too small to accommodate the souls who came there for service on Sundays, and plans were prepared for a magnificent new stone church building. The corner-stone of the new church was laid on the 27th of May, 1883; and the building was rushed to completion, and was ready for services the following year. The old church building was converted into a school house, and was used for this purpose until a magnificent new school building was erected some years later.

St. Stanislaus is one of the largest congregations in the United States, and contains about 20,000 souls. There are about 2,000 children attending the school, which is taught by twenty-four nuns and five lay teachers.

Father Pitass has presided over the destinies of this congregation for nearly a third of a century, and during all that period he has been not only a guide to his own people but also leader of the vast Polish population in Buffalo. The prosperity of many Polish institutions is due to his direction and advice. At the synod held in October, 1901, he was made an irremovable rector.

ST. STEPHEN'S CHURCH, BUFFALO.

The great iron industries brought many residents to South Buffalo about the year 1874. St. Bridget's Church was overcrowded; and many of the people of that parish had a long distance to come on Sundays, which was a grievous task for some of the old people, and inconvenient at some seasons of the year also for the young. Bishop Ryan therefore resolved in 1875, to establish a new parish, at some convenient locality in South Buffalo. He appointed for this work the Rev. Eugene McDermott, who was well acquainted with the locality and with the people, from his residence, as assistant pastor of St. Bridget's. He dwelt for some months at the parish residence of St. Bridget's parish, whilst he was organizing his congregation and erecting a building in which they might hold services. He secured property in Elk Street, and on this land he erected a plain brick building. He built also a little frame structure in the rear of this building, and in this little shanty he established his residence. He secured more property, April, 1878, south of the church building, and on a part of this lot he erected a brick parish residence.

This portion of the city grew very rapidly, and in a few years the little brick church was inadequate to accommodate the number of people who came there to hear mass on Sundays. Father McDermott was very energetic and possessed good business and executive ability; and he at once decided to erect a fine stone church building, which would serve the needs of the parish for all time to come, and which would be a credit to the congregation and an ornament to that part of the city. He superintended the work himself; and the new stone building went up around the walls of the little brick church, in which services were held until the new church building was ready for the use of the congregation. More property was secured in the rear of the church building, and the two-story frame structure was converted into a school for the children of the parish. The Sisters of Mercy came from St. Bridget's, on Fulton Street, until the new convent building was erected for their use, adjoining the church. Father McDermott erected a magnificent school building on the corner of Elk St. and Euclid Place, with a large hall in the upper story for the uses of the societies of the parish and school entertainments.

All these buildings were erected in a few years, of very substantial material and in good style, under the immediate supervision of the energetic pastor of St. Stephen's. Father McDermott remained here as pastor until his death in 1898, when he was succeeded by the Rev. H. M. Leddy. Father Leddy found the parish carrying a heavy burden of debt when he took charge of this congregation, but he is now energetically engaged in reducing this heavy obligation whilst he continues to make improvements for the welfare of this prosperous church.

ST. THERESA'S CHURCH, BUFFALO.

In 1897 there was a large settlement in South Buffalo, south of Buffalo Creek. The Catholics among the population of this district had long distances to travel to church. The churches that were nearest to them were St. Stephen's on Elk Street, and the church at West Seneca; and either one of these was too far for many of the people in disagreeable weather. The bishop decided to establish a new parish for the people of this district. In April, 1897, the Rev. M. J. Kean was appointed pastor of the new parish. He immediately assembled his people, and held the first service in an old abandoned public school on Cazenovia Street. This was a little brick building, and it served the purpose of the congregation for over two years, until their handsome new church was ready for dedication. In April, 1898, the congregation was organized as an incorporated body, and the following trustees composed the first official representatives of St. Theresa's parish: Rt. Rev. J. Quigley, President; Very Rev. M. P. Connery, Vicar-General; Rev. M. J. Kean, Treasurer; Mr. F. E. Finsterbach, Secretary, and Mr. Wm. H. Fitzpatrick. The parish was incorporated under the title of St. Theresa's Roman Catholic Church Society of Buffalo, N. Y. The handsome property of Mr. Wm. H. Fitzpatrick, at 974 Seneca Street, was purchased and also a lot on the corner of Seneca and Hayden streets was bought from Nelson Holland. Plans were prepared by Architect Post, for a brown stone church building, which would be sufficiently large to accommodate 600 persons. Mr. M. J. McDonough received the contract for the mason work, and Mr. Anthony Klaus received the contract for the carpenter work. Ground was broken in June, 1898, and the corner-stone was laid on the 24th of the month following,

by Bishop Quigley. Work was hurried on the new building, because the congregation was threatened with eviction from the little brick school building, as this was required as an annex to the over-crowded No. 27 public school. The first services were held in the new church on the 21st of May, 1899. The handsome residence, which Mr. Fitzpatrick had built for his own use, was purchased along with the property and is the parochial residence of the pastor. St. Theresa's is a very handsome brown stone structure, and is a credit to the pastor and his congregation, and an ornament to South Buffalo.

CHURCH OF THE TRANSFIGURATION, POLISH.

The Polish population of Buffalo increased very rapidly in 1890 and the following years. The churches in the Polish settlements in East Buffalo were over-crowded; and Bishop Ryan decided to form another congregation, south of the large original parishes of St. Stanislaus and St. Adelbert. He selected the Rev. Jas. Wojcik, who was then pastor of the church of the Assumption, at Black Rock, to organize a new congregation. Property was purchased at the corner of Sycamore and Mills streets, and a little frame building erected, which served as a church and school. The church was blessed by Bishop Ryan on the 27th of October, 1893, and the new pastor took up his residence there in November of the same year. There were about one hundred and fifty families in the new congregation, and fifty-eight children came for the opening of the parochial school. The congregation increased very rapidly; and it soon became evident that a very large church would be necessary to provide for the future wants, of what was evidently destined to become a very large parish. Father Wojcik was fully alive to the wants of his growing congregation, and he had plans drawn for a magnificent brick church. The corner-stone of the new edifice was laid the last day of June, 1896. This ceremony was performed by the Very Rev. Peter Wawrzyniak, one of the domestic prelates of the Vatican, who was then visiting the United States. On the 5th of July, 1897, Bishop Quigley, assisted by a large number of priests, before a great congregation, blessed the newly erected church. This church is a very handsome structure, situated on the corner of Sycamore and Mills streets. It will accommodate fourteen hundred people, and it is none too large for the very important and prosperous parish. Father Wojcik erected also a very handsome parochial residence, on Mills Street, adjoining the church. There are about eight hundred families in the parish, and six hundred and seventy children attend the parochial school. Father Wojcik is very enterprising and energetic; and in less than ten years he has organized a parish which reflects credit on the pastor, and is an evidence of the generosity of his people.

VISITATION PARISH, BUFFALO.

The growth of East Buffalo, shortly after the consecration of Bishop Quigley, suggested the need of more church accommodations for the English speaking Catholics of that district. The nearest English speaking church was St. Patrick's; and for three or four miles eastward of St. Patrick's Church there were many English speaking Catholic families, who found the distance to St. Patrick's very inconvenient on Sundays. Bishop Quigley, therefore, resolved to offer them more convenient church accommodations, and he commissioned the Rev. Daniel O'Brien to organize two congregations in the summer of 1898. Father O'Brien said the first mass in this district in the furniture store, on the corner of Lovejoy and North Ogden streets, on the 21st of August, 1898. In September of the same year Father O'Brien purchased property on the corner of Lovejoy and Greene streets, and on this property, in the year following, he erected a large handsome school building which serves the purpose of church and school. The building was completed and the first mass celebrated in the new building on the 1st of November, 1899. The school was opened in the same building in the latter part of January, 1900. A comfortable parochial residence was also finished at the same time.

Father O'Brien had also organized the congregation to the Precious Blood at the same time that he formed the Visitation parish, but these two congregations gave such evidences of growth that they were separated and made distinct parishes in 1900. The Rev. T. Gleason was appointed pastor of the Precious Blood parish, whilst Father O'Brien remained as pastor of the church on Greene and Lovejoy streets.

Father O'Brien has recently added a convent to his church property, and the parish is making rapid progress and gives evidence of becoming one of the important parishes of the diocese.

ST. VINCENT'S CHURCH, BUFFALO.

A number of Catholic families had located in the northeastern part of the city beyond the Cold Spring district, in 1860, and subsequent years. These were mostly German families, and they attended services at St. Louis' Church or St. Joseph's at Elysville; but both of these were three or four miles distant from their homes. In 1864, there were about forty families residing near what is now Humboldt Parkway, and Bishop Timon commissioned the Rev. J. Sorg, who was his secretary and lived with him at the cathedral, to organize these families into a congregation and start a little church for them. Father Sorg continued to visit the little congregation until a chapel was built, on land which had been purchased on Main Street, between Humboldt Parkway and Jefferson Street.

This congregation did not increase very rapidly, because the location was far removed from the business section of the city, and there was no industrial enterprise in the immediate vicinity except the Yamerthal stone quarries. After Father Sorg, the little congregation was attended by the Redemptorists and by the Jesuits. The names of the pastors who directed the affairs of the parish during this period were: Father Hoffschneider, Father Kech and Father Dallez, until Father Scheffels came as resident pastor. A parochial residence was built and a little school established. The pastors who followed Father Scheffels were: Rev. M. Phillips, Rev. A. Adolph and Rev. M. Clemenz. A new brick church was erected, which was enlarged by Father Clemenz' successor, the Rev. P. Theis.

Rev. G. Grill, the present pastor, has presided over the parish for seven or eight years, and one year ago he completed a magnificent parochial school building. The parish is situated in a favorable and healthful locality; and as the city is gradually extending in that direction, in a few years this will be one of the large parishes of the city.

ST. THERESA'S CHURCH, AKRON.

Priests came occasionally from Buffalo, Batavia or Springbrook to Akron, before any attempt was made to organize a parish or build a church. The following priests visited Akron: Rev. J. M. Early, 1853-54; Rev. M. Kavanagh, 1854-56; Rev. J. V. O'Donohue, 1856-58; Rev. D. English, 1859-61. In 1865 property was bought in a central location in the town, and a little frame building was erected on this land for church purposes. The priest came here occasionally from Springbrook until it became a regularly attended mission, attached to the parish of Springbrook. In 1866 the Rev. J. Constant dwelt at Akron for a short period as the first resident pastor. The parish, however, was not sufficiently strong to support a resident pastor at this time, and it again was attached to the parish of Springbrook. About 1869 Akron was formed into a parish with a resident pastor, and for many years Crittenden formed with it one parish. Like most other small places, Akron had a long list of pastors. The following remained for different periods as pastors of the little parish: The Rev. P. Mazureth, Rev. J. O'Donoghue, Rev. M. O'Dwyer, Rev. P. O'Mara, Rev. E. J. Dailey, Rev. M. O'Shea, and Rev. T. Herrick.

The parish had no notable events in its history, nor important changes in its buildings or surroundings, until the advent of the Rev. M. P. Connery. Father Connery came in 1881; and he soon afterwards sold the little church building, which was moved from the grounds and converted into a hotel, and still exists, and is known as the West Shore Hotel. The Rev. J. O'Donoghue had purchased this building from the Baptists, and had sold the first church built by the Catholics of Akron to the Lutherans, and it still does duty in the town as a meeting house for the members of the Lutheran domination. Father Connery immediately erected a handsome and convenient church building and a comfortable parochial residence, on the land which had been purchased some years previous. Father Connery remained here five or six years and placed the property in very good condition, and left it without debt.

When the Pembroke parish was formed Crittenden was detached from Akron and became a part of the new parish. After Father Connery came the Rev. W. Morrison, the Rev. E. Purcell, the Rev. E. Duffy and the Rev. R. Kingston, as pastors of the Akron parish. For many years the parish has remained stable in numbers, and has not required any great improvements to supply any urgent needs of the congregation.

ST. JOSEPH'S CHURCH, ALBION.

A few Irish Catholic families established homes at Albion about the year 1840. Among the earliest settlers were: Samuel McCaffrey, John Walsh, Felix McCann, Dennis Sullivan, Patrick McMahon, Bernard Flaherty and Thomas Crean. The first mass was celebrated in the home of John Walsh, near the present Carolina Street, about the year 1840, by the Rev. Patrick Costello of Lockport. Mass was said here about once a month, and as the numbers increased, a large room was rented for services in the Burrows Block. Outside of these uncertain visits of the priest, the people were obliged to send to Lockport or Rochester for a clergyman when they were sick, or to journey to one of these places when they wished to be married or to have their children baptized.

Bishop Timon visited Albion in June, 1849, accompanied by Father Harmon of Medina. A site was selected for a church on North Main Street; and soon after work was begun on the building, which was not finished, however, until Father O'Connor completed the work in 1852, when the first mass was celebrated in it on Palm Sunday.

The Rev. M. Byrne was appointed the first resident pastor in February, 1856, and remained until November, when he was succeeded by the Rev. P. Bradley. Father Bradley was succeeded in April, 1860, by the Rev. P. Barker, who remained until December, 1861, when the Rev. M. Stephens came. The Rev. J. Castaldi was appointed pastor in 1862, and remained until his death in 1895.

A parochial residence was built by Father Castaldi the year of his arrival. A school house was built in 1869, and the Sisters of Mercy came in January, 1870, and opened the school with 200 pupils. In April, 1874, twenty-six acres of land were purchased for a cemetery. The residence of Mrs. M. J. English, with eight acres of land, was purchased in April, 1876, for the Sisters' convent.

The parish had been elevated to the rank of irremovable rectorship; and at Father Castaldi's death in March, 1895, the Rev. John D. Biden was selected as the rector of Albion. Father Biden found much work before him, but he also had a generous congregation to encourage him. With nearly \$5,000 raised at a fair, and over \$6,000 pledged in subscriptions, Father Biden planned a new church. He bought the Stafford property at Main and Park streets, in January, 1896, for \$9,000. The house alone was worth the purchase price. The corner-stone of the new church was laid June 28th, by Bishop McQuaid of Rochester.

The building was hurried along, and the church was opened with a solemn high mass at midnight the following Christmas. Father Biden was called to Buffalo in April, 1897, and the Rev. Francis Sullivan was appointed rector of Albion. Father Biden had built the church at a cost of \$40,000, Father Sullivan hastened the completion, and it was dedicated September 26th, by Bishop Quigley. Bishop McQuaid preached the dedication sermon.

The Western House of Refuge was opened in Albion in 1897. Father Sullivan says mass in the institution twice a month.

ST. JOHN THE BAPTIST, ALDEN.

Previous to 1850 the few Catholics who dwelt at Alden were obliged to journey to Lancaster, or Bennington, when they wished to hear mass on Sundays. In the early spring of 1850 Father Serge de Schoulepnikoff, who was then pastor at Lancaster, made an effort to organize a congregation at Alden. Land was bought on the 29th of April, 1850, from George Sudle. A little frame church was begun shortly after, and the corner-stone was laid by Bishop Timon on the 9th of November of the same year. The congregation, however, was not large enough to support a resident pastor, and the priest from Lancaster attended the little congregation occasionally until 1854, when a resident pastor, was stationed at Alden. Father Schoulepnikoff had charge of the little congregation in 1851, and again in 1853. The Rev. F. S. Uhrich came from Lancaster occasionally during 1852, and the summer of 1853. Father Rief came also a few times during the late summer of 1853. The first resident pastor was probably the Rev. N. L. Neumann, who came in March, 1854. The first baptism in the register was recorded on the 5th of March, 1854.

The first little church served the congregation until 1872, when the Rev. F. X. Kofler built an addition to the original building to give more room to the growing congregation. This building served the purposes of a church for the congregation until 1893, when the Rev. Peter Theis began the

construction of the present brick building. Father Theis' health gave way, and he was succeeded in February, 1894, by the Rev. Jos. M. Thies, who completed the church building begun by his predecessor. Bishop Ryan dedicated the building on the 29th of October, 1894.

The first school was organized about the time that the first resident pastor came to dwell at Alden. For many years after its inception lay school masters taught the children the rudiments of education and the principles of their religion. Among these teachers were: Mr. Smith, Mr. Victor Irr, and Mr. Eugene Irr, and they are still remembered by some of their pupils who are at present residents of Alden. In 1876 the sisters of St. Joseph took charge of the school, and they still successfully teach the children of the parish. The present school building was erected in 1882, by the Rev. G. Gysen.

For several years after a priest came to dwell at Alden there was no parochial residence, and the pastor boarded in the vicinity of the church with a family named Bohmer. The first parochial residence was built in 1860, by the Rev. M. Schinabeck. This was a small little building, which gave way in 1889 to the present commodious residence, which was built by the Rev. Peter Theis.

The following long list of pastors presided over the destinies of the Alden parish after the retirement of the Rev. N. L. Neumann: The Rev. S. Gruber, July, 1854, to July, 1856; Rev. P. Seibold, to July, 1857; Rev. S. Eicher, to April, 1858; Rev. A. Saeger, to August, 1858; Rev. M. Lachert, to March, 1859; Rev. P. Poch, to March, 1860; Rev. M. Schinabeck, to October, 1861; Rev. Heimbucher, to February, 1862; Rev. L. Ewald, to July, 1862; Rev. J. N. Arent, to July, 1870. Rev. J. N. Arent came a second time for two years, from March, 1873. The Rev. C. Wensierski, from August, 1870, to June, 1871; Rev. F. X. Kofler, to February, 1873; Rev. Neibling, from May, 1875; Rev. A. Adolph, from February, 1876, to April, 1878; Rev. J. Schneider, to September, 1879; Rev. G. Gysen, to February, 1883; Rev. I. Sager, to February, 1888; Rev. G. Weber, to September, 1888; Rev. P. Theis, to February, 1894; Rev. J. M. Thies, to September, 1896; Rev. J. C. Bubenheim, to Nov. 1898. The Rev. A. Bornefeld succeeded Father Bubenheim in November, 1896, and still continues to successfully guide the destinies of this little parish.

The Jesuit missionary, the Rev. Father Wenniger, conducted a mission here in 1854, and on that occasion he erected a great mission cross in front of the church which stood there until the year 1900. For several years the little mission of East Bennington formed a part of the Alden parish, and was attended by the priest from the latter place until a church was erected at Bennington Center, and these two little places formed a parish with a resident pastor at Bennington Center.

THE FRANCISCANS.

There were only a few lumbermen at Allegany before the building of the railroad, but this work brought hundreds of men to this region, and many of these were Irish Catholics. Father Doran visited the Catholic railroad employees in 1850, and said mass for them. This is the first record of any Catholic service in this region. Father Doran was followed by Fathers McIvers, Walsh and McKenna in succession until 1855, when the Franciscan colony (1) arrived from Rome.

The Franciscans began their labors in a frame house (2), at Ellicottville where they started a little class with three or four students. This was the beginning of the present great institution at Allegany. They selected a beautiful spot near the northern bank of the Allegany River, and here they laid the corner-stone of their college and seminary for ecclesiastical students. Bishop Timon conducted the services, assisted by Bishop Loughlin of Brooklyn and many priests from Buffalo and neighboring dioceses.

The chapel and one wing were ready for occupancy in the fall of 1858, and they were blessed with appropriate ceremonies, on the 4th of October, 1858, by the Very Rev. Francis O'Farrell, vicar-general

(1) Mr. Nicholas Deveraux, of Utica, had large tracts of land in Allegany and Cattaraugus counties in which he desired to locate colonies of Catholics. To encourage Catholics to settle in the district Mr. Deveraux made a journey to Rome in 1845, and applied at the Irish Franciscan College of St. Isadore for a colony of the Order to found a Monastery on his property, offering them \$5,000 and two hundred acres of land. Bishop Timon was in Rome at the time, and he added his request to that of Mr. Deveraux. They succeeded in their mission; and Fathers Pamphilo de Magliano, Father Sisto de Gagliano and Father Samuel de Prezza with Salvatore de Manarola, a lay brother, were soon on their way to found the first house of their Order in Western New York, and established their first province in the United States. They left Rome May 9, 1850, and landed at New York on the 19th of June.

(2) This afterwards became the residence of the pastor.

of the diocese. Father Pamphilo, the provincial, sang the mass; and the choir, under the direction of Mrs. J. C. Deveraux, furnished the music. More students and more professors came in the following years, and the institution was launched on its successful career at its first public commencement exercises in July, 1860. Since then it has graduated every year many priests for the Church, and many well educated laymen for business and the professions.

The Sisters of the Third Order of St. Francis came in 1858, and soon afterwards they established an academy for the education of young girls.

The Franciscan Fathers organized many congregations in Allegany, Cattaraugus, Chautauqua and Steuben counties. For some time they attended Ellicottville, Olean, Cuba, Scio, Andover, Greenwood, Randolph, Jamestown, Chapelsburg and Chipmunk. The church at Allegany was started by Mr. Deveraux in 1854, and was finished two years later by the Franciscans.

BLESSED SACRAMENT CHURCH, ANDOVER, N. Y.

The first Catholic settlers at Andover attended the old Greenwood church. The first mass in Andover was said about 1848, by Father Thomas McAvoy, who had lectured the previous evening. The first public Catholic services were held about the year 1850, by Father John Touhey.

The erection of the first Catholic church was begun in the spring of 1855. Father John, as he was familiarly called, no doubt named the church St. John's, in honor of his patron saint. He attended it from Greenwood every other Sunday. He was succeeded about 1857, by his nephew, Father James Touhey, after whom came Father Arthur McConnell. In 1866, Father McConnell purchased a house in Andover, and became its first resident pastor, attending Greenwood also; but after a couple of years he moved to Wellsville, where he died February 2, 1870. Andover thereby lost its resident priest, and was made an out-mission of Wellsville, continuing to be such during the pastorate of Father Philip Kinsella, who was in charge of Wellsville and Andover from 1870 until 1879, when Father George Dunbar attended Andover from Belmont. At different times the Franciscan Fathers came from Allegany to attend to the spiritual wants of the people.

About 1880 Father Bernard Clark became resident pastor of St. John's Church. He died at Andover, January 2, 1882, and was succeeded by Rev. Thomas Herrick.

On April 14, 1883, Rev. Daniel Walsh took charge of the mission, and on July 13th of the same year the present church property was purchased. Sunday, August 9, 1885, the corner-stone of the new Blessed Sacrament Church was laid by the Rt. Rev. Stephen Vincent Ryan, Father Cronin preaching the sermon; and on September 26, 1886, Bishop Ryan dedicated the church to the service of God.

In September, 1888, Father Walsh was called to Buffalo to build the Working Boys' Home, and was succeeded by Rev. Maurice J. Lee. Father Lee remained only a few months, and was followed by Father John H. Brown, March 1, 1889, who remained until his death, on June 23, 1892. Rev. John D. Biden succeeded, and during his pastorate from July 1, 1892, to June 7, 1893, he had the church frescoed, and installed a pipe organ.

Father Thomas A. Murray was appointed pastor and took charge June 11, 1893. During the eight years under his management the parish property became the finest church property in Andover. He removed the old buildings, enlarged and modernized the parochial residence, graded the lawn, laid a stone walk on Church Street, besides clearing the property from debt. He was succeeded on May 25, 1901, by the present pastor, Rev. Edward J. Rengel.

CHURCH OF THE MOST PRECIOUS BLOOD, ANGOLA.

The first Catholic settlers came to Angola about the year 1850. In those early days mass was said occasionally in the home of one of the Catholic families of the town, whenever a priest from Dunkirk or Buffalo came that way. There was a little cluster of Catholics also at North Evans, and the same priest who came to Angola also said mass in Mr. Kennedy's cottage at North Evans, near the present freight house of the Lake Shore R. R. The first priest who is remembered to have visited this place was the Rev. Wm. McGurgan, who came a few times in the early sixties. The Rev. E. Sotis came a few times up to 1870. Father Eusebius advised Bishop Ryan to send a resident pastor to Angola, because he believed that at this time there were a sufficient number of Catholics in that

vicinity that would require the attention of a resident pastor. Bishop Ryan appointed the Rev. Thos. Ledwith as the first resident pastor of Angola. Father Ledwith came in 1871, and he immediately purchased an old school building and fitted it up for church purposes. Father Ledwith was succeeded in 1874 by the Rev. Thos. Carraher. The following pastors directed the affairs of the parish after Father Carraher up to the time of the appointment of the Rev. J. McCarthy: The Rev. A. Barlow, April, 1878; Rev. J. O'Loughlin, November, 1879; Rev. C. O'Byrne, March, 1881; Rev. J. Laffan, July, 1881; Rev. G. Burns, June, 1882; Rev. J. P. Grant, February, 1884. Father McCarthy was appointed in 1886; and he used the old church building until it became too disreputable for a Catholic church, and he decided to erect a fire brick structure, which would be an ornament to the town and a credit to the Catholics. The church was completed and dedicated in 1894. Father McCarthy remained here until September, 1892, when he was succeeded by the present pastor, the Rev. Father Burke.

NORTH EVANS.

The Rev. N. Mertz came a few times from his home at White's Corners, or Hamburg, in the early forties, and said mass a few times in the homes of Joseph Guiney, Andrew Schappacher, John Kinney, or James Ryan.

It is said that the little church here was built in 1851. Mr. H. Byron donated a lot, and the Catholics of the town formed a kind of bee in the winter season; and they proceeded to Hemlock Grove, owned by Mr. Guiney, where they hewed enough of timber for the building, which was erected by Joseph Setter. Many Catholics were employed at this time on the construction of the Buffalo & State Line R. R., and these assisted with their contributions in paying the necessary expenses connected with the building of the little church.

The Rev. Peter Colgan visited North Evans occasionally from Dunkirk until 1856. From 1856 to 1862 North Evans was visited occasionally by priests from the cathedral at Buffalo. In 1862 the little congregation was united with the Passionist parish at Dunkirk, and was visited a few times by the Rev. A. McGuigan, the Rev. W. Geagan, Father O. Bach, Father Basil, Father O'Donnell, Father Lang, Father Vitalino and Father Sotis, until 1871, when it formed a part of the parish of Angola.

SILVER CREEK.

A few Catholics settled in Silver Creek also in the early forties, but there is no record of any mass being said there before the advent of the Rev. Peter Colgan, who said mass at a very early date in the home of Mr. Jos. Clohessy. When the Passionists began to visit North Evans they occasionally directed their attention to the few Catholics settled at Silver Creek. From 1862 mass was occasionally celebrated in the old bank hall. When the Rev. G. Burns was pastor of Angola he secured a site on Oak Hill for a church, and on this land he erected the present handsome little building, which is used as a church for the Catholics of this prosperous little town. There are about forty Sicilian families in Silver Creek, and with the thirty families of Irish and Germans they make up a respectable little congregation.

FARNHAM.

This little village is located about five miles from Angola. This is a new town which has sprung into existence, and is inhabited particularly by Sicilians, who are engaged in the canning industry. The present pastor of Angola secured land here for a church, and has now a pretty little building in process of construction.

ST. VINCENT'S CHURCH, ATTICA.

For many years the Catholics living at Attica were attended occasionally by the priests from Batavia. Father Fitzgerald, on February 4th, 1851, wrote to Bishop Timon that he hoped soon to secure a lot at Attica on which he could build a church, so that the Catholics there might have a place in which they could hear mass. He stated also that there was a bitter feeling at Attica of prejudice

against the Catholics, and he intended to secure the land through a Mr. Martin. For some years the German Catholics at Attica attended mass at Bennington, whenever the weather permitted. There were six or seven Irish Catholic families at Attica in 1856, and under the direction of the bishop they organized a congregation, and built a little frame church at a cost of \$750.00. Prominent amongst the Catholics of that date were: Thomas O'Herin, Michael Cornwell, Patrick Conlon, Dennis Shea and Daniel Hanefin. The little frame church was built on the hillside, some distance from the town. The congregation evidently gave promise of growth, and Bishop Timon sent the Rev. J. O'Donoghue there in 1857, as the first resident pastor of Attica. From Attica Father O'Donoghue visited many of the little settlements in Wyoming, Genesee and Erie counties, where there were Catholics who were not attached to any organized congregation. Father O'Donoghue remained for more than one year, dwelling at the homes of some of the Catholic families of the town. The promise of growth in the congregation, however, was not fulfilled; and after a year's residence Father O'Donoghue was removed to another field, and no successor was appointed to the little parish of Attica, which again became an out-mission of Batavia.

It was more than twenty years later when the next resident pastor came to dwell at Attica. The Rev. J. E. Quigley, D. D., was appointed pastor of Attica, in November, 1879. He made his home at first in a hotel near the railroad, and from there he was obliged to walk nearly half a mile to the little church on the hillside. He soon secured a favorable site in the town, and began the erection of a little frame building for a church, and a parochial residence for the pastor. These were ready for occupation in 1882, and the pastor and congregation rejoiced in the convenience of a church in the town, which could be reached in the winter season without struggling through several feet of snow.

Dr. Quigley remained here until March, 1884, when he was succeeded by the Rev. C. O'Byrne. Father O'Byrne remained a little more than a year when he was succeeded by the Rev. J. C. O'Reilly. Father O'Reilly was here about a year and one-half when he was succeeded by the Rev. T. Haire. Father Haire was pastor for three years when he was succeeded by the Rev. W. T. Wilbur. Father Wilbur was pastor for nearly eight years, until May, 1897, when he was succeeded by the present pastor, the Rev. J. F. Gardiner. The congregation of Attica is practically stationary, and the improvements of years ago will serve for many years to come.

ST. JOSEPH'S CHURCH, BATAVIA.

Batavia was on the line of the old highway from Allegany to Niagara. An important land office was located here, and settlers soon located at Batavia, which gave evidence of future growth. The Rev. John Neumann was the first priest to visit Batavia. He came from Williamsville in 1837; said mass in the house of a tailor, and baptized twelve persons, some of them children, but others who were as old as fourteen. Father Neumann came a few times up to 1840. The Rev. Theo. Noethen came four or five times a year until 1845.

The Rev. B. O'Rielly and his brother, the Rev. William, came occasionally in the subsequent years, and said mass in the homes of James Ronan or Edward O'Connor. As the Catholics grew in numbers a private house was too small to accommodate them, and they secured a large room over Worthington's hardware store, where services were held. The Rev. T. McEvoy also came a few times in 1848, and until a resident pastor was appointed.

The Rev. E. Dillon was sent to Batavia as the first resident pastor, April 4, 1849; and the following Sunday, which was Easter Sunday, he said mass in the brick school house, which was situated on the corner of Main and Eagle streets. Bishop Timon came shortly after Father Dillon's arrival, and lectured in a small hall. He encouraged the people to secure a suitable place for divine service. A few days later they bought from Ben. Pringle a two-story stone building on Jackson Street that had been used for an academy, and here they worshipped for some years.

Father Dillon was succeeded in November, 1850, by the Rev. Fitzgerald, who remained until September, 1852, when the Rev. Francis O'Farrell came. Father O'Farrell was made vicar-general of the diocese in December, 1855, and was succeeded at Batavia by the Rev. Peter Brown. Father Brown remained about one year when he was succeeded by the Rev. James McGlue, who continued until December, 1860, when the Rev. T. Cunningham came.

Father Cunningham bought the larger site on the corner of Main and Summit streets, in 1862, and erected the splendid edifice on the property. He labored here for twelve years, and is still revered by the congregation for his zealous works and holy life.

The Rev. P. A. Maloy came in August, 1873, but was succeeded one year later by the Rev. M. McDonald, who remained until April, 1880, when the Rev. James McManus came. Father McManus died in January, 1882, and the Rev. Thomas Brougham, the present pastor was appointed. Father Brougham sold the old convent on Jackson Street, and built a new one on Summit Street near the school. He also bought the property adjoining the church on Main Street, and erected a splendid parochial residence, which was immediately paid for by the generous contributions of the people.

This is one of the important parishes of the diocese. It enjoys the privilege of an irremovable rector, who is also dean of Wyoming County, Genesee and Erie counties.

BELFAST, ST. PATRICK'S CHURCH.

Various priests probably said mass in the shanties along the line of the canal when men were engaged in its construction, but the Rev. T. McEvoy was the first known to have said mass in the present town of Belfast. He held services over the store of A. J. Lewis.

After the opening of the canal many Catholics settled on the farm lands and in the town, and they hastened to erect a little building in which they might have mass. Judge Benjamin Chamberlain gave a plot of land for the church. This land was covered with stumps, and a "bee" was organized to put the land in condition for building. The building committee was composed of James Downing, Patrick Fennessey and James Markham, and they erected a little 30 x 40 frame church. An addition, 30 x 60 was made in 1873, and the remodeled building was dedicated August 20, 1878.

The Catholics of this region had very meagre opportunities of learning the principles of their religion. The priest came for many years very irregularly; and even when he did come he could not give much time to the instruction of the young, but hurried away to fulfill other important duties. The effect of this neglect was manifest in the acts of the young. When they were ready for marriage they did not wait for the arrival of the priest but hastened to the squire; and it was only the strong faith of their elders that kept them in the line of religious duty.

Up to 1869 the little congregation was only intermittently visited by the priest, generally from Hornellsville; but in this year the Rev. James H. Leddy was stationed at Belmont as resident pastor, and established regular services in the little church at Belfast. The priests who looked after the interests of the Catholics in Belfast immediately preceding Father Haire were: Rev. G. Dunbar, Rev. T. Ledwith, Rev. J. O'Mara and Rev. A. Barlow.

During Father Haire's pastorate the little frame church was destroyed by fire. With characteristic energy Father Haire immediately started the construction of the handsome brick church, which was completed at a cost of nearly \$25,000. The Rev. T. Barrett continued Father Haire's work, after the latter's transfer to Olean, until the present pastor, the Rev. J. J. Dealy was appointed in March, 1902.

Father Dealy induced Mr. Muldoon to donate his splendid residence property to the church for a convent, and school for the Catholic children of Belfast.

ST. MARY'S CHURCH, BELMONT AND ANGELICA.

The Rev. T. McEvoy paid many visits to the various settlements in this region during the period of the canal building. He lived at Java; and he would drive over and remain for days and sometimes for weeks, visiting the section of work, saying mass in a school house, in one of the shacks or in the house of one of the settlers. He said mass in the school house at Friendship in 1840; and he came occasionally for four or five years, saying mass in the home of Mr. McCasson or, Timothy Culbert, or at William Clancy's, in Scio. There would be one or two hundred present at these services, some of them coming twenty miles to hear mass and receive the sacraments.

In 1848 the people at Scio determined to build a church. Mr. Hugh Riley donated the land, and Terence Brady, Peter and Thomas Coyle, Jeremiah Sheehan, James Crosby, John and David Magner, B. Brady, J. Keenan, J. Quinn, M. O'Leary, J. and L. Cline, helped along the work by money and labor.

The mission stations in Allegany County were attended from Greenwood about 1848, and then from Hornellsville by Rev. M. O'Brien and Rev. D. Moore, until the Franciscans from Allegany took charge of them. As the Franciscans started houses of their order in Buffalo and elsewhere, the scarcity of priests of their order who could speak English obliged them to give up some of their missions in Allegany County. Belmont was then attended by the Rev. John Twohey and the Rev. M. Creedon, from Hornellsville. The Rev. E. McGlue succeeded Father Creedon and built the church here in 1862; then the Rev. A. J. McConnell came for a few years, until the Rev. J. Leddy came here to reside in 1869.

The Rev. J. A. Lanigan came for a few months in 1873, when the Rev. E. McDermott came and built the parochial residence. The Rev. G. Dunbar came in 1874, fresh from the seminary, and labored zealously until his death in 1881. The Rev. A. R. Barlow and the Rev. J. Lasher had charge of this parish for one year each after Father Dunbar's death; then the Rev. P. Berkery came and dwelt here until 1890. After Father Berkery came in rapid succession the Rev. J. Lafferty, the Rev. D. M. Riely, the Rev. F. J. Brown, the Rev. J. J. Dealy, the Rev. F. Myers and the Rev. T. Gleason until 1900, when the present pastor, the Rev. J. E. Kelly took charge.

ST. JAMES' CHURCH, ANGELICA.

Angelica was the first place in Allegany County that assumed the importance of a settlement. The fine timber region, the prospects of water power from the Genesee, the possibility of river transportation, brought settlers here before the last century was a year old. The first comers were men of enterprise, and they made Angelica the county seat as soon as Allegany was formed from Genesee County.

There were probably no Catholics among these early settlers when the Genesee Valley Canal was begun in 1837; hundred of Irish and Germans and Scotch flocked to this region, and among these there were many faithful sons of the Church. The Rev. Bernard O'Reilly, of Rochester, or the Rev. Charles Smith, of Buffalo, most probably visited the gangs along the works, and said mass for them in their shanties; but no written record has been preserved of visitation by these zealous shepherds. The first recorded visit is that of the Rev. Thomas McEvoy, who came in 1840, and said mass in the court house at Friendship. He visited the men along the line of the works periodically until he removed from Java. He said mass at Mr. McCasson's house in 1843, and in the court house in Angelica in 1844. The Rev. J. Meyers came from Rochester several times in the following years.

Greenwood, Steuben County, was the first place in this region to obtain a resident pastor, and from there the priest visited the many little hamlets in Allegany County, and about one-half of Steuben County. The Rev. T. McEvoy, an energetic apostolic missionary, built the church at Greenwood in 1845; and was succeeded by the Rev. Michael O'Brien, who remained there until 1848, when he removed to Hornellsville. From Hornellsville Father O'Brien came to Angelica once a month, and said mass in the court house or in the home of John Crosby.

Protestants and Catholics contributed toward a church building, which was begun in 1848; but it was not completed for more than two years. It was dedicated in 1851 by Bishop Timon. John Crosby and Timothy Culbert were the first trustees, and among the early prominent members were: Patrick Cline, Daniel Sullivan, Edward Howe, P. Keenan, John Haire, James Hunt and Michael Collins.

The Rev. D. Moore succeeded Father O'Brien at Hornellsville in 1851, and remained four years, when the Rev. T. Keenan, the Rev. E. McGlue, the Rev. A. McConnell, and the Rev. J. H. Leddy followed in succession till 1873, when the Wellsville parish was formed and Angelica was attached to Belmont.

SACRED HEART CHURCH, BENNINGTON CENTER.

There is no record of Catholic services in Bennington Center earlier than 1847. In that year the few scattered families assembled occasionally at the home of Vincent Ganter, on the Allegany Road, to attend mass, which was celebrated by a priest from Buffalo. Mass was also said in a farmhouse, near East Bennington, and later in Danley's Tavern.

The Redemptorists were the first priests to come, and they organized the congregation and encouraged the people to build a church. The first baptism was recorded by Father Tshenhens, April 5, 1848. Father Kubin, C. S. S. R., assisted them to erect a little church, 30 x 40, which was blessed by the bishop in 1850. The priest located at Sheldon, Wyoming County, said mass regularly in this little church, for nine years, until Bennington became a part of the Alden parish in 1871.

The Rev. F. X. Kofler came in 1871, and built a church at Bennington Center, about four miles distant from the church at Bennington. This church was dedicated October 29, 1872, and soon became so important that it was selected as the residence of the pastor.

Many priests of the diocese labored in the Bennington congregation, from its inception. The following are the names of the priests and the periods in which they labored in this church: The Rev. P. Tshenhens, C. S. S. R., in 1848; Rev. J. P. Kraemer, 1848; Rev. T. G. Schaefer, February, 1849, to May, 1849; Rev. P. Kubin, November, 1849, to January, 1850; Rev. S. Gruber, February, 1850, to June, 1852; Rev. C. Kuemin, August, 1852, to February, 1854; Rev. A. Rief, August to October, 1853; Rev. N. P. Neumann, March to June, 1854; Rev. S. Gruber, July, 1854, to July, 1856; Rev. P. Seibold, August, 1856, to November, 1857; Rev. S. Eicher, January to May, 1858; Rev. O. Saeger, May to September, 1858; Rev. M. Lochert, October, 1858, to February, 1859; Rev. P. Rosenbauer, C. S. S. R., in March and April, 1859; Rev. P. Poch, June, 1859, to March, 1860; Rev. M. Schinabeck, April, 1860, to October, 1861; Rev. F. Heimhucher, November, 1861, to February, 1862; Rev. P. Eriold, C. S. S. R., April to September, 1862; Rev. J. Arent, September, 1862, to June, 1870; Rev. C. Wenzieski, September, 1870, to May, 1871; Rev. F. Kofler, August, 1871, to August, 1872; Rev. J. Niebling, December, 1872, to March, 1873; Rev. I. Sager, May to November, 1873; Rev. A. Adolph, December, 1873, to March, 1876; Rev. J. Hamel, March to September, 1876; Rev. V. Ritter, October, 1876, to March, 1877; Rev. G. Gysen, March, 1877, to September, 1879; Rev. J. Schneider, September, 1879, to February, 1881; Rev. C. O'Byrne, June and July, 1881; Rev. W. Grill, August, 1881, to October, 1883; Rev. P. Theis, November, 1883, to August, 1888; Rev. J. Fischer, September, 1888, to October, 1890; Rev. J. Bubenheim, October, 1890, to May, 1891; Rev. F. Trautlein, May to December, 1891; Rev. A. Huber, December, 1891, to January, 1893; Rev. J. Stemmler, January, 1893, to September, 1896; Rev. C. Kaelin, September, 1896, to November, 1898; Rev. J. Franz, November, 1898, to October, 1901; then the present pastor, Rev. L. Bastian. The parish is in a flourishing condition though stationary in numbers.

ST. BRIDGET'S CHURCH, BERGEN, N. Y.

The first effort to organize a congregation at Bergen was made by Bishop Timon in January 1851. He visited the little town, and urged the Catholics there to secure a lot for church purposes. There is no record, however, of mass having been celebrated there until 1853, when Father Donnelly came from Brockport and said mass in the home of Patrick Kirk, on Rochester Street. The site of Mr. Kirk's house is now occupied by the Bergen laundry. Father Welch of Scottsville, visited the Catholics at Bergen a few times after Father Donnelly's death. Father Donnelly secured an old machine shop, on Spring Street, and fitted it up for church purposes.

The Rev. E. E. McGowan succeeded Father Welch, as the visiting priest of Bergen in 1858. Father McGowan resided at Brockport, and came to Bergen every two or three weeks, and said mass in the little frame building which served as a church. Father McGowan urged the people to erect a new building, and the old church was abandoned and a frame structure was erected on Gibson Street, which was dedicated on the 1st of November, 1858. Father McGowan was succeeded by the Rev. T. Keenan, who resided at Brockport and attended Bergen until the Rev. R. Storey, the present pastor of Brockport, was appointed. Father Storey attended the Bergen Catholics until the diocese of Rochester was formed, when Brockport was united with the Rochester diocese. There were several other small places which made up the parish of Brockport and Bergen. Chili, Rega, Churchville and Byron were also attended by the priest from Brockport. All these places were attached to the Rochester diocese at the time of the division, and Bergen alone remained in the diocese of Buffalo. For some time after the division, Bergen was attended by the Rev. D. Moore, who resided at Leroy. In 1869 Father Vandepoel came regularly from Leroy to attend the Catholics at Bergen, and he continued in this office until the fall of 1875, when Bergen was attached to Holley. Holley and Bergen then formed one parish, with the Rev. David Lasher as pastor. The Rev. Jas. Lasher succeeded his

brother David as pastor of Holley in 1876, and he remained until the fall of 1880, when he was succeeded by the Rev. P. A. Malloy. Father Malloy erected the third church at Bergen, in 1884. The Bergen congregation had grown considerably, and preparations were made for a resident pastor. A parochial residence was erected in 1887, and the Rev. J. C. O'Reilly was appointed the first resident pastor. Father O'Reilly remained for about one and one-half years, when he was succeeded by the Rev. H. Connery. Father Connery was pastor of Bergen until his death, in March, 1891. For the next few months several priests looked after the interests of the Bergen congregation. The Rev. J. Mooney, the Rev. M. Gibbons and the Rev. J. Dealy came in succession until the summer of 1891 when the Rev. M. J. Kean was appointed pastor of Bergen. In 1895 Father Kean organized St Michael's parish at South Byron, and he built a little frame church there, in which he regularly said mass for the little congregation. Bergen and South Byron now form one parish, with the resident pastor at Bergen. Father Kean remained here until April, 1897, when the Rev. D. J. Ryan, the present pastor, was appointed. This little parish is in a flourishing condition, due to the wise management of its pastors.

ST. MARY'S CHURCH, BOLIVAR.

Bolivar came into prominence at the time of the oil excitement about 1880. The first mass was said here in the opera house, and about 1882 steps were taken to organize a congregation for the many Catholics who had settled in the town. This place formed an out-mission of Cuba for several years, and was attended occasionally by the pastor of the latter place until it was organized into a parish with Portville, in 1903. The Rev. T. Carraher bought the property in 1883, and erected a little frame building for the accommodation of the few Catholic families residing in the place. Father Carraher remained until 1889, when the Rev. J. Griffin was appointed pastor of Cuba, and remained here until 1896, when the Rev. J. Rogers looked after the interest of the little congregation until January, 1903. In January, 1903, the Rev. Henry Dolan was sent to Bolivar, as the first resident pastor, and Bolivar with Portville, was formed into a parish. Father Dolan purchased a house and fitted it up as a parochial residence. He is now collecting funds for a new church, which he hopes to erect at Bolivar in the near future.

Portville has about the same number of families as Bolivar, and the first mass was said here in 1879, by the Rev. J. Hamel, in the house of Mr. Shine. Father Hamel afterwards said mass in Mohair's Hotel. A little church was erected here in 1886, and was dedicated under the title of the Sacred Heart. When the Rev. T. Haire organized the new parish at Olean he also took charge of the little mission of Portville, which he attended until he was succeeded by the Rev. J. Mooney. Portville continued as an out-mission of Olean until January, 1903, when the Rev. Henry Dolan was appointed pastor of Bolivar and Portville, and now they form one prosperous little parish.

ST. JOHN THE BAPTIST CHURCH, BOSTON.

The Catholics of the town of Boston held a meeting on March 4, 1869, to discuss the organization of a parish. The Rev. F. S. Uhrich, of Hamburg, was present, and he encouraged them in the work with the sanction of the Rt. Rev. Bishop. Messrs. A. Weber, J. Wurtz and J. Mertz, were elected trustees, and were empowered to purchase a site and receive contributions. At a meeting four days later it was resolved to erect a brick structure. The plan of the building committee was approved, on April 17, and Messrs. P. Thillen and L. Fox were appointed additional collectors.

Work was begun on the building in 1869, but the building was not completed until 1871. During these two years the mission was attended twice a month by Father Uhrich from Hamburg. The Jesuits from Buffalo looked after the congregation for the next two years, and sanctioned the purchase of the cemetery.

In 1873 the Boston mission was attached to New Oregon, and was attended by the Rev. H. Bachman for two years, and by the Rev. M. Gesner for a similar period. The school was started during this period, with Miss Kate Schaus as teacher.

The Rev. G. Zurcher came in 1877, as the first resident pastor of Boston. He remained only one year, when he was succeeded by the Rev. G. Grill, who built the parsonage. During Father Grill's

pastorate Sardinia (1) was attached to Boston. The Rev. P. Theis succeeded Father Grill in 1881, and bought a lot opposite the church for a school site. The Rev. J. Fischer was appointed in November, 1883, and built a church in Holland, which was attached for some years to the Boston parish.

After Father Fischer the following pastors served the church in Boston: Rev. A. Geisenhoff, March, 1885, to February, 1886; Rev. J. Theis, to September, 1888; Rev. A. Bergman, to July, 1889; Rev. P. Jasper, to March, 1890; Fathers Heller and Bubenheim in 1891; Rev. M. Krischel, to November, 1892; Rev. F. Scherer, to March, 1893; Rev. J. Werdein, to October, 1894; Rev. J. Schemel, to October, 1897; Rev. M. Kelly, to October, 1898, when the present pastor, the Rev. Geo. Sellinger was appointed. The congregation is composed chiefly of farmers of the town of Boston.

HELP OF CHRISTIANS, CHEEKTOWAGA.

The little church at Cheektowaga owes its origin to the fulfillment of a vow, made in gratitude for preservation from death in a perilous sea journey. In October, 1836, Mr. Joseph Batt sailed from Havre for America in the ship "Marie." After a few days of calm sailing a hurricane struck the ship, and threatened the destruction of all. In this hour of peril, Mr. Batt, who was always devout to the Blessed Virgin, made a vow that if they should be saved from shipwreck he would erect a chapel in honor of Mary Help of Christians. The ship weathered the storm; Mr. Batt arrived safely in America, and three years later he donated two acres of land in Cheektowaga, and built the votive chapel of Our Lady Help of Christians.

The priest came occasionally from Williamsville, and held services in the little chapel for the farmers who resided in the neighborhood. The place prospered; and in 1871 the people added a stone addition to the little shrine, so they might have more room for their growing numbers.

In 1890 there were forty Catholic families in the vicinity, and Bishop Ryan appointed the Rev. Joseph Fischer to organize them into a parish. The next year Father Fischer erected the comfortable frame parochial residence, and started the new parish on its career of usefulness.

The Rev. F. X. Sherer was appointed pastor in March, 1893, and he immediately labored to raise his school to a higher standard. They had a desultory school there for forty years, in a little frame building; and now Father Sherer started a new school and convent for the sisters. Those were blessed and ready for opening services in October.

The parish is now prosperous, and thousands visit the chapel to invoke the intercession of Our Lady Help of Christians, or to manifest their gratitude for favors already granted.

OUR LADY OF ANGELS CHURCH, CUBA.

The first Catholic settlers came to Cuba, as they came to many of the other towns and hamlets throughout Cattaraugus and Allegany counties, attracted by the public works of canal or railroads, or by the prospect of the fields of industry that were to be opened by these means of public transportation. The nearest priest to this region before 1850 was the pastor of Java; and there is a tradition that Father Urquhart, the Dominican who had charge of the Java parish for some months, came to Cuba and said mass in one of the little frame dwellings when Catholic laborers were employed here in public works. Father Doran and Father McIvers also came a few times from Ellicottville, when the Erie railroad was in process of construction. In 1850 an effort was made to organize a congregation, and a little frame building was bought by Father Doran and turned into a church. This little frame building was not completely furnished for church service; and when Bishop Timon came here in August, 1850, he was obliged to build a little altar on which to say mass. On this occasion he gave a short retreat to the people, giving them the benefit of a series of instructions, at the close of which he confirmed a class of forty-six. Father Walsh and Father McKenna also came occasionally to say mass in this little frame house, which served the purpose of a church for the congregation until the Franciscans came from Allegany to take charge of the parish. A priest from Rochester, probably the Rev. B. O'Reilly, also said mass in this little house. Father McEvoy also came from Java, and Father O'Donoghue from Auburn. The little church building was merely a dwelling house which had been converted to

(1) The Sardinia church was started by Father Uhrich in 1869, but was later abandoned for a time. It was not favorably located.

church purposes. Dwelling houses in those days were not very elaborate or extensive, and the little frame church of Cuba was a very modest building, yet there was a debt of over \$500.00 on the property when the Franciscans took charge. The Franciscans also purchased ground for a cemetery, which was consecrated by the Very Rev. Pamphilo de Magliano, O. S. F., with the permission of the bishop. The Rev. M. Ryan, Rev. J. O'Mara, Rev. T. Ledwith and the Rev. M. Lee followed one another in succession, as pastors of the Cuba congregation after the period of Franciscan rule.

Father Lee built the present parochial residence during the time of his pastorate (1). The Rev. Thos. Carraher came in April, 1879, and had control of the parish for ten years. He built the present commodious church, at a cost of about ten thousand dollars. The Rev. James Griffin was appointed pastor in March, 1889, and remained six years, when he was succeeded by the Rev. John Rogers. Father Rogers had charge of the parish until June, 1895, when he was succeeded by the Rev. Hugh Wright, the present pastor.

Cuba for many years has been almost stationary in population, and it was never sufficiently large to constitute a parish capable of fulfilling financially all the obligations of a properly constructed parochial organization.

There were several other small places near Cuba, and at different periods, one or the other of these small places was attached to Cuba as a mission which was attended regularly by the resident priest of this place. Friendship was attended many years from Allegany College, but it was a small and unimportant mission, and they only had services at Christmas and Easter. Mass was generally said in the house of Michael Clark. During the pastorate of Father Ryan, Friendship was attached to the Cuba parish, and formed with it for several years one congregation. During Father O'Mara's pastorate, Friendship was attached to the Belmont mission for a few years. During Father Lee's time it was again annexed to Cuba. Father Lee built the present little church at Friendship, at a cost of \$2,400.00, about the year 1880. A few years later it was again attached to the Belmont mission and Bolivar and some of the surrounding hamlets were added to the Cuba parish. Friendship and Cuba now form practically one parish. They are about equal in size and importance; and although not very large or containing many souls, yet on account of the territory embraced they give the pastor an opportunity of exercising his zeal, and they afford him an insight into the old time missionary labors. The Rev. H. Wright is the present pastor, and he finds in this extensive field abundant employment for his active zeal.

ST. JAMES' CHURCH, DEPEW, N. Y.

A new city sprang into existence in 1895, near Lancaster. The New York Central Railroad and the West Shore Railroad transferred their shops to a place which was named Depew, in honor of the president of the New York Central, in 1895; and these works brought a great number of men to the new town which was named in honor of the president of the New York Central. Next year the Rev. J. J. Deally was sent to Depew to organize a congregation and build a church for the Catholics of that place. He erected a magnificent brick church building, and a handsome residence of the same material, adjoining the church. The town, however, did not grow as rapidly as first impressions promised, and the handsome church property was heavily burdened with debt. Father Deally remained here until the spring of 1902, when he was succeeded by Rev. C. Killeen. Father Killeen was an energetic worker and a good business manager. He is meeting his obligations now under adverse conditions, and with certainty of further growth, he will make St. James' Church in Depew one of the prosperous churches of the diocese of Buffalo.

ST. MARY'S CHURCH, DUNKIRK.

Dunkirk was incorporated as a village in 1859; but there were no Catholic inhabitants until about ten years later. In the early forties two or three Catholic families settled in the neighborhood of Dunkirk. The Rev. Thomas McEvoy was the first priest to visit them, and he probably said mass in one of the Catholic farmer's homes at Pomfret.

(1) The parochial residence was burned and with it the records of the parish were destroyed, and the exact data and minute details of the parish history are not obtainable.

Bishop Timon visited Dunkirk in 1848, and he remarked that he never knew a place where the devil made such headway. At that time there was no place for him to hold Divine service, and he proceeded to Fredonia, where he said mass in the home of a Catholic family.

The building of the railroad and the prospects of the lake trade brought many of the early Catholic settlers to Dunkirk. Father Carraher came in the fall of 1850, and remained some weeks; then Father Lemmon came and purchased property on the corner of Second and Robins streets, on which there were two old frame buildings, and he converted the larger one into a chapel. The Rev. Fathers Fitzsimmons and Mallon also attended Dunkirk a few times before the advent of Father Colgan.

The Rev. Peter Colgan was appointed pastor in April, 1851, and he immediately enlarged the little frame building to suit the wants of his growing congregation. In August, 1851, he purchased the site of the present cemetery, which was consecrated by Bishop Timon in the following year.

Father Colgan purchased the present site of St. Mary's Church, and began its erection in 1852, though the corner-stone was not laid until July 24, 1853. The Holy Sacrifice was offered for the first time on the feast of St. Patrick, 1854. The church was solemnly dedicated on November 12, 1854, by the Rt. Rev. Joshue Young, bishop of Erie.

The original cost of construction was about \$9,000. The first Passionist rector of St. Mary's was the Rev. Fr. Albinus, who took charge in 1860. Bishop Timon laid the corner-stone of the Monastery adjoining the church in 1861. This was the second Monastery built by the Passionists in this country. Fr. Albinus, Fr. Anthony, and Father Stanislaus and Brother Lawrence were the pioneers of the Passionist order in America, founding the first Monastery at Pittsburg in 1853. Other foundations of the order now exist in West Hoboken, Baltimore, Cincinnati, Louisville, St. Louis, St. Paul, Kansas and Scranton, Pa.

In 1873 St. Mary's Church was remodeled and assumed its present form. For this purpose Father Basil made an outlay of \$16,000. The Rt. Rev. Stephen Ryan re-dedicated the church in the same year.

Columbus Hall was completed during the administration of Rev. Fr. Guido. It cost \$25,000. Until the year 1903 the first floor was used for the parochial school. In that year improvements were begun with the view of devoting the entire building to school purposes.

The following have been rectors of St. Mary's congregation during the past forty years: Very Rev. Fr. John Baudinelli; Fathers Guido Matassi, Martin Meagher, Basil Keating, Alphonsus Rossiter, Stephen Kealy, Felix Ward, Albert Phelan and Mark Moslein, all of the Passionist Order.

Here also is the preparatory college exclusively for young men desiring to affiliate themselves to the order.

A school for the Catholic children of Dunkirk was established in 1854, and still continues the good work begun half a century ago. A Lyceum was established in 1891, by enterprising Catholics of this parish as a club room for men, and it has become a literary and social center for the Catholics of Dunkirk.

SACRED HEART CHURCH, DUNKIRK.

The German Catholics of Dunkirk attended St. Mary's Church until they had grown sufficiently in numbers to require the services of a priest of their own nationality. The parish was organized in 1857, and the following year a little church was built under the direction of the Rev. D. Geimer, who came occasionally to say mass for the congregation in their little frame church building. Father Geimer came during 1858 and 1859, when the Rev. J. N. Arent succeeded him in his own parish, and came occasionally to say mass for the little congregation at Dunkirk. The Rev. A. Pfeifer, a Franciscan, came a few times in 1861 and 1862. The parish was then handed over to the Passionists, who had charge of the little congregation from 1863 to 1874. A school was started here in 1865, by the Passionist Fathers, and was taught for some time by a lay member of the congregation until 1873, when the Sisters of St. Joseph assumed charge of the school.

The first resident pastor of the parish came in 1874 in the person of the Rev. F. Kolb. Father Kolb soon began the erection of a larger and more substantial church building. He began the building in 1876, and it was completed and dedicated on the 18th of November of the year following. Father Kolb remained here ten years, when he was succeeded by the Rev. A. Frey. Father Frey built a parochial residence and also the present school building. Father Frey remained here until 1891, when

he was succeeded by the Rev. F. N. Sester, who continued here until his death in 1896. The present pastor, the Rev. Jos. N. Theis, was appointed shortly after Father Sester's death, and he still continues to direct the affairs of this prosperous parish. There is no debt on the church property at present, and all the buildings are in good condition and well fitted for the use for which they were designed.

ST. HYACINTH'S POLISH CHURCH, DUNKIRK.

A considerable number of Polish Catholics settled in Dunkirk about the years 1874 and 1875. There was at this time one Polish parish in the diocese,—St. Stanislaus at Buffalo,—and the number of Catholics of this nationality at Dunkirk warranted the formation of another parish in the latter city. The Rev. Chas. Lanc, O. S. B., was commissioned by the bishop to organize a new congregation. He erected a little building in that year, which served as a church for the people of his parish. Father Lanc, O. S. B., remained until 1879, when he was succeeded by the Rev. E. Bratkiewicz, who remained one year, when he was succeeded by the Rev. J. Schneider. Father Schneider only remained a few months when he was succeeded by the Rev. Father Klawiter. Father Klawiter built the parochial residence, and also remodeled the church building to accommodate the largely increased number of his parishioners. Father Klawiter remained until 1884, when he was succeeded by the Rev. W. Lebiecki. Father Lebiecki remained a short time, when he was succeeded by the Rev. Frank Ciszek. Father Ciszek remained two years and was succeeded by the Rev. W. Zareczny. Father Zareczny only remained one year when he was succeeded by the Rev. P. Pawlar. Father Pawlar remained two years, and Father Klawiter again came as pastor for one year. The Rev. A. Sulek came in June, 1891, for one year, and the Rev. A. Lex was appointed pastor and remained until 1896, when the present pastor, the Rev. B. Swinko, was appointed. Father Lex erected a handsome school building in 1893. Father Swinko converted the old rectory into a convent for the Sisters, and built a new parochial residence on a large lot adjoining the church property, which he purchased for \$9,500.00. Father Swinko also bought fifteen acres of land on the lake road, which he had blessed for cemetery purposes, by Bishop Quigley in 1902.

This parish is provided with all the necessary buildings and is in a prosperous condition, with a fine school and but little debt.

ST. HEDWIG CHURCH, DUNKIRK.

A new Polish parish has recently been organized in Dunkirk, with the Rev. T. Stabeneau as pastor.

ST. MARY'S CHURCH, EAST ARCADE.

Catholics settled in this portion of Wyoming County as early as their neighbors at Java Centre, but they were not sufficiently numerous to form a congregation until 1846. In this year a little church was built on land donated by Mr. Herman Wilson. There were about thirty Catholic families here then, and they were attended by the priest from Java until Father Flynn came in 1848, as the first resident pastor.

The priests who followed Father Flynn were: Rev. F. Miller, Rev. L. Steger, Rev. J. Fitzpatrick, Rev. F. Cook, Rev. J. O'Reilly, Rev. E. McShane, Rev. D. O'Brien, Rev. J. Garen. The Rev. E. McShane built a new parochial residence, and the Rev. D. O'Brien erected a new church.

The early Catholic settlers were: Ed. Noles, Wm. Hutchinson, D. Casey, L. McGuire, E. Sullivan, A. Lenox, T. McLaughlin, B. Sullivan, J. Bennett, J. Burns, F. Gillespie and D. Roach. Many of the descendants of these pioneers still cultivate the farms that were cleared by their forefathers, and have followed in the footsteps of their ancestors in their faithful practice of religious duties.

IMMACULATE CONCEPTION CHURCH, EAST AURORA AND SPRINGBROOK.

This little place never arose to the dignity of a parish, though for a time it had a resident priest. In 1849 there were about ten Catholic families in the town, and those assembled once a month in the home of Thomas Flanigan, on the present Bove Place, or at the home of John Devins, towards East

Aurora, where the Rev. Thomas McEvoy, of Java, said mass for them. The priest did not come regularly. The people could wait to have their children baptized (1), but in case of marriages or funerals the parties interested secured a priest wherever possible.

Father Doran broke ground for the first church in 1853. It was a poorly constructed frame building, without pews. The Rev. James Early came in 1851, and made his home with Mr. Flanigan. He rebuilt the church. He was succeeded by the Rev. J. V. O'Donohue, who built a rectory, and established a school in the church, which was taught by Catherine Ryan.

The Rev. D. English came in 1858, and remained until 1861, when the Rev. Thomas Hines, from Limestone Hill, came on Sundays to say mass in the little church. The Rev. John Tuohy dwelt here one year, in 1864, and the Rev. F. Cook spent the summer of 1865 in the mission.

Father Miller, C. S. S. R., of St. Mary's, Buffalo, dwelt at East Aurora from Christmas till Easter, 1864, boarding at Mr. Marshall's on Pine Street, and saying mass in the hall of the Regulator building.

From 1869 to 1875 the Revs. J. V. O'Donohue, T. Hines, T. Ledworth, E. Quigley, M. Byrne, P. V. O'Brien and D. F. Lasher, attended the mission in rapid succession. The Rev. B. B. Grattan came in 1876, and started a church building at East Aurora, but before the building was completed a wind storm demolished the structure and the project was abandoned. Rev. F. McNearny followed Father Grattan in 1882 for a few months, then Rev. D. M. Reilly came. Father Reilly said mass in the school house on Olean Street. The corner-stone of the church on Oakwood Avenue was laid November 19, 1882, by Bishop Ryan.

In 1890 Father Lafferty succeeded Father Reilly. The Rev. J. Brady came in 1891, and was followed the next year by the Rev. James C. Cain.

HOLLAND—SARDINIA.

About 1886 the Catholics at Holland desired a church, and Richard Shea, George Cottrel, Jr., collected funds, and a little frame building was erected under the supervision of Father Uhrich of Springville. Father Uhrich was the first to hold services here. He came once a month; and was succeeded by Fathers Fisher, Geisenhoff, Thies, Krischel, Sherer and Jasper, from Boston. In 1865 Sardinia was formed and attended from Springbrook, and later by the Rev. James Lanigan from Buffalo.

The Rev. G. Gysen, of Strykersville, and Rev. A. Adolph, of Boston, also attended the Holland mission until it was finally united with the East Aurora parish in 1894. The pastor resided at East Aurora, on Paine Street, in the house purchased from Mr. Myers.

Father Cain died suddenly, June 9, 1895, and was succeeded by the Rev. E. J. Rengel. Father Rengel collected much money in the following four years; improved the house and church, and paid off the debt on all the missions. In June, 1900, the Rev. J. J. Gilhooley came for a few months when the parish was attended by the Rev. T. Walsh, of Buffalo, until the appointment of Rev. James H. Qusted, April 20, 1901. Father Qusted bought a lot near the church, and built a new parochial residence; and he also enlarged the church to accommodate his growing congregation, and fitted up the basement of the church as a hall for the societies of the parish.

IMMACULATE CONCEPTION CHURCH, EAST EDEN.

The district around East Eden received its quota of toilers who came to Erie County about the year 1830-32, in search of fertile farms on which they wished to establish their homes. Many of these were faithful Catholics; and among their first desires were the church and school.

The Rev. J. A. Mertz was the first priest to visit this region. He came from Buffalo a few times, and said mass in the homes of the Catholic settlers, or in the school house (2). The Rev. A. Pax, who assisted Father Mertz in Buffalo, also visited the people of Eden a few times, and said mass for them.

(1) Mrs. Van Antwerp, nee McGivern, furnishes this information.

(2) It is related that on one occasion when Father Mertz was to say mass on a table in the school house a Protestant sent his son to carry off the table. The young man obeyed his father's orders; but he was stricken shortly after by a malady. This was considered a judgment of God, by the people of Eden.

The people were delighted with the prospect of a priest's visit, and they erected a little church in which he might hold services. The land was donated by Michael Enser in 1833, and the church was soon after built by the Catholics of the neighborhood.

Father Mertz was old and worn out with toil when Father Pax relieved him at Buffalo, and he went to Europe for a rest. When he returned he retired to East Eden, where the work was less burdensome. He bought fifteen acres of land. A school had been started in a private house, in 1836, and Father Mertz erected a new school building, which served the parish for nearly forty years. When Father Mertz organized the parish it comprised all the territory of the present Hamburg, Collins, Boston and Lanford congregations.

The Rev. N. Arent looked after the spiritual interests of this region from 1849 to 1859; and he saw the necessity of a better church. He erected the present brick church; and he also bought a little frame Protestant meeting house at Hamburg, for the use of the Catholics who were at that time attached to the Eden parish.

The following priests succeeded Father Arent: Rev. P. Heimbucher, 1860-61; Rev. F. Gerber, 1861-62; Rev. G. Pax, 1862-68; Rev. B. Gruber, February to May, 1868; Rev. L. Neumayer, May 1868, to December, 1875; Rev. W. Rizewski, to July, 1876; Rev. M. Winands, to July, 1881; Rev. J. Fenger, 1881-86; Rev. A. Geyer, 1886-88; Rev. C. Koelin, 1888-89; Rev. G. Gysen, May to October, 1889; Rev. J. Schaus, October, 1889, to November, 1890; Rev. J. Hummel, 1890-94; Rev. J. Schemmel, 1894-98; Rev. C. Koelin, November, 1898, to present time.

During these pastorates many improvements were made in church and school. The missions of Hamburg, Langford and New Oregon, were attended from East Eden for many years. In 1886 Father Gruber erected the present parochial residence, and it was later enlarged by Father Hummel.

The Sisters of St. Francis came in 1862 to conduct the school, and four years later they built a convent, on land purchased from Joseph Enser. This house soon became a preparatory school and novitiate for their order.

The cemetery was blessed by Bishop Hughes. The first church was blessed under the double title of Assumption of the Blessed Virgin and St. Michael; the present church was dedicated to the Blessed Virgin, under the title of the Immaculate Conception. Considerable change has been taking place in the population during the last ten years; Poles and Italians have purchased farms, and are gradually displacing the old German settlers.

ST. MARY'S CHURCH, EAST PEMBROKE.

The Catholics who lived in East Pembroke, previous to 1868, attended mass occasionally at Batavia. In the above year the Rev. Thomas Cunningham, who was then pastor of the Batavia Church, purchased the Baptist church, and moved it onto a lot which was donated by John Mullane. Services were held here for about a quarter of a century.

The Rev. Henry Connery came to East Pembroke in 1883, as the first resident pastor. Father Connery's territory was very extensive, including Alabama, where he erected a little church building, and the little mission at Crittenden. The Rev. J. J. Galligan succeeded Father Connery in 1885, and resided here until 1889.

The Rev. Thomas Barrett was appointed pastor in 1889, and shortly afterwards he purchased a lot near the parochial residence, and erected a handsome little frame church building on this property. The Rev. F. Burns succeeded Father Barrett in 1897, and he built a little church at Corfu, which also became an out-mission of the Pembroke parish. The church at Crittenden was burned in Father Burns' time, but he soon had another church erected and ready for services. The Rev. E. Rengel succeeded Father Burns in 1900, and remained a few months when the Rev. M. J. Kelly was appointed. Father Kelly only remained eight months, when he was succeeded by the present pastor, the Rev. Robert Walsh, in February, 1902. This was a difficult mission for a priest, but it is now in a fairly prosperous condition.

MOST HOLY NAME OF MARY CHURCH, ELLICOTTVILLE.

Mr. John C. Devereaux and his brother Nicholas bought many thousands of acres of land in Cattaragus County, near Ellicottville, and they hoped to establish here a colony of Irish Catholics. Land was cheap and the soil was fertile; and the Devereauxs were good and faithful Catholics, and

they would provide all the spiritual care for the needs of their Catholic colonists. There were a few Catholics in this region before 1850, and the Rev. T. McEvoy, who had done missionary labor in all the little settlements of Western New York, came here and said mass in the old Mansion House for the few Catholics of the vicinity. He came also about six months later, and said mass in the land office of J. C. Devereaux. Mr. Nicholas Devereaux bought a two-story frame building, which had been used as a school, and remodeled it for a church in which the Catholics might hold services until such times as they would be able to erect a building, which would be dedicated to the worship of God. In this little building the Catholics assisted at mass whenever any priest visited them until they had a pastor of their own. Besides Father McEvoy, Father Fitzsimmons and Father McIvers also came occasionally to say mass for the Catholics in Ellicottville.

The Rev. John Doran resided here for a short time in 1850; and from Ellicottville he attended all the vast territory in the southwestern part of the diocese, comprising the counties of Cattaraugus, Chautauqua and Allegany. He made occasional visits to Cuba, Hinsdale, Olean, Binton, Great Valley and Little Valley, Randolph and Springville. There was a German settlement at Ashford, and some Irish and Germans near Ellicottville, and a few scattered families in the numerous little settlements throughout the vast extent of these three counties. It was a great task for a priest to attempt to look after the spiritual welfare of people scattered over such an extent of territory. In many cases the roads were no better than log roadways through the woods, and it was not an easy matter to journey many miles in this uncomfortable manner. Catechism classes were formed in nearly all the settlement in which there were Catholic families, and some of the young people were expected to teach the Catholic children the principles of their religion, and to prepare them for their first communion.

Mr. Devereaux was very anxious to provide for the spiritual wants of the Catholics of this region; and in 1855 he secured a colony of Franciscans from Rome, who came in June of that year and established their residence at Ellicottville. The advent of the Franciscan Colony was a great blessing to the Catholics of all that territory. There were several Fathers in this colony; and, animated with the missionary zeal of their order, they soon began to provide for the spiritual needs of the Catholics in most of the towns and settlements throughout the counties of Allegany, Chautauqua and Cattaraugus.

When the Franciscans removed to Allegany in June, 1859, the Rev. Dr. Barker took their place at Ellicottville as pastor of the parish. Priests were changed very frequently in those days, and there was a long list of priests who were pastors of Ellicottville from Dr. Barker's time up to the time when Bishop Ryan ruled over the diocese of Buffalo. Bishop Timon made a visit to Ellicottville shortly after his arrival at Buffalo. He came on the 20th of September, 1848, and said mass in the school house, and administered the sacrament of Confirmation to six persons. The next morning he said mass in the office of Mr. Devereaux, and confirmed two more persons. He thoroughly understood the difficulty of looking after the many scattered families of Catholics in that territory, and this may be the secret of his policy in so frequently changing the pastors of Ellicottville. The work was too difficult for long continued services, and in rapid succession Bishop Timon appointed pastors of Ellicottville. After Dr. Barker came the Rev. P. Bradley, for some months in the year 1861; the Rev. John Tuohy, from 1861 to 1863; Father Lebreton, from 1863, to January, 1865; the Rev. P. Glennon for a few months in 1865, and the Rev. Jas. Leddy, from 1865 to October, 1867, and the Rev. Jas. Rogers, to January, 1871. Then came the Rev. Jas. Brady from January, 1871, to May, 1878, and the Rev. M. Ryan for six months, when the Rev. P. Kinsella came in December, 1878.

Father Kinsella remained at Ellicottville for eleven years, and during this period he established the parish of Ellicottville on a good financial basis. Two years after he came he built a church, which is a very creditable building for a country parish. Father Kinsella was succeeded, in 1889, by the Rev. Arthur Barlow. Father Barlow saw the necessity of erecting a parochial residence, in keeping with the style and grandeur of the church building. He erected a commodious parochial residence, which is the home of the present pastor. Father Barlow was succeeded by the Rev. J. D. Biden in 1893. Father Biden remained two years, and he was succeeded by the Rev. T. Carraher who remained until 1903, and he was succeeded by the present pastor, the Rev. E. J. Duffy.

Ellicottville is one of the oldest and most prosperous country parishes in the diocese, and all the pastors mentioned made improvements which added to the attractiveness and usefulness of the church property of this prosperous parish.

ST. JOSEPH'S CHURCH, FREDONIA.

Fredonia is one of the younger Catholic congregations in the diocese. Catholics did not settle here in any numbers until near the close of Bishop Ryan's episcopate. There was no settlement in Western New York that had not been visited at some period by Bishop Timon, during his reign over the diocese of Buffalo. He visited every settlement, whether he knew there were Catholics there or not; and he held services for them, or he preached to Protestants when there were few or no Catholics present. He visited Fredonia on the 19th of February, 1851; and he preached for two hours before a large crowd, said mass the next morning and baptized some converts. There were only two Catholic families in the vicinity at that time. He said mass in the home of a family named Wurtz, near the town.

The few Catholics who settled in Fredonia attended mass in the neighboring town of Dunkirk up to the year 1889, when steps were taken to organize a congregation in the town, with a resident pastor. The Rev. Thomas Clark was appointed by Father Connery, who was then administrator of the diocese, in September, 1889, to form the Catholics of Fredonia and vicinity into a parish. He said the first mass here in the Maccabees Hall, on the 24th of September. Mass had been celebrated in June of the same year, by the Passionist Fathers from Dunkirk. Father Clark rented the Women's Christian Temperance Hall which he fitted up for services; and here he said mass for the little congregation until the new church which was established under the patronage of St. Joseph, was ready for services. Father Clark bought a handsome property on the main street of the town, on which there was a beautiful residence, with land sufficient for church buildings. The residence was used as the priest's house; and the pastor soon had under way a beautiful little brick structure, which was dedicated on the 9th of September, 1900. Father Clark has displayed good judgment and business management in the affairs of the parish, and in a few years he has built up a respectable church property, leaving comparatively little debt upon the little congregation. This congregation is made up of English speaking people and Italians. The Italians have settled in large numbers in the region about Fredonia, where they engage in the industry they learned in their native land. The soil around Fredonia is well adapted for grape raising, and this is a business in which many of the Italians were engaged in their native land, and which they learned from their forefathers. They raised grapes and made wines from generation to generation. Father Clark knows Italian well, and he is making good Catholics and faithful church-goers out of the prosperous Italians, who are monopolizing the grape industry of the district around Fredonia.

CHURCH OF THE HOLY HELPERS, GARDENVILLE.

The territory around what is now called Gardenville was settled about the year 1840, by a German Communistic Sect. They located along the banks of Buffalo Creek, and gave the name of Ebenezer to that region. They leased about one thousand acres of land, and dwelt there until 1860, when they removed to Iowa.

After their departure German farmers located on the fertile lands formerly occupied by that community, and they established a little settlement in what was called Middle Ebenezer. Many of these farmers were Catholics, and they went on Sundays to the churches in Buffalo or Lancaster. In March, 1864, some of these Catholic settlers, following the advice of Rev. Francis Sester, purchased an old meeting house, which had done service for the Communistic Sect, along with two lots; and they organized the parish of Gardenville. Bishop Timon appointed the Rev. D. M. Winands as pastor of the new parish. Father Winands celebrated the first mass in the old meeting house on the 2d of October, 1864. Bishop Timon blessed the little church on the 6th day of January, of the following year. Father Winands also bought a parochial residence and eight and one-half acres of land. The church was dedicated under the title of the Fourteen Holy Helpers. Later a large oil painting, representing these fourteen saints, who were called the Holy Helpers, was placed above the high altar and was blessed by the Rev. Wm. Gleason, Vicar-General of the diocese. Father Winands remained until March, 1867, when the Rev. Chrysostom O. Wagner was appointed. Father Wagner erected a little school building. He was succeeded in 1872 by the Rev. John N. Arent. Father Arent remained only a short time, and he was succeeded by the Rev. Chas. Geppert. During Father Geppert's pastorate a new and beautiful brick building was erected. The corner-stone was laid August 26th, 1883, by Bishop Ryan, and the church was dedicated on the 5th of October, of the year following. Father Geppert died here on the 26th of February, 1885. He was succeeded by the Rev. F. X. Fromholzer,

who completed the church. Mrs. Goetz donated the beautiful main altar. She also paid for the frescoing, for the bells, and for the organ. Father Fromholzer died March 4th, 1893, and was succeeded by the Rev. F. X. Kofler, who only remained a short time when the present pastor, the Rev. Jos. Hummel, was appointed.

For many years Gardenville has been one of the most frequented places of pilgrimage in the country. The devotion to the Fourteen Holy Helpers is very ancient. People in Germany practiced this devotion as early as the fifteenth century. The church at Langheim had devotions in honor of the Fourteen Holy Helpers before the art of printing was invented. There was an ancient missal in the church at Langheim, in which was a mass written in honor of these Fourteen Holy Helpers. Later the saints, who were known as the Fourteen Holy Helpers, received separate offices in the calendar. The names of these Fourteen Holy Helpers are: St. George, St. Blasius, St. Erasmus, St. Pantaleon, St. Vitas, St. Christopher, St. Dennis, St. Cyriacus, St. Acacius, St. Eustace, St. Giles, St. Margaret, St. Catherine and St. Barbara. The devotion to many of these saints is practiced in every country of the world. The location of Gardenville makes this church a favorite place of pilgrimage to the many thousands of devout Catholics in Buffalo.

ST. PAUL OF THE CROSS PARISH, GOWANDA.

This little parish comprises several missions: Cattaraugus, Dayton and North Collins, form, with Gowanda, one parish. The earliest organized mission in this little parish was St. Paul's Church at Dayton, which was established by the Passionists in 1863. There were about fifty members in the congregation at that time, and a little church was built in 1864. The Rev. C. Geppert came here about 1876, as the first resident pastor.

Gowanda is the most prosperous town of this mission, and the residence of the pastor was established here a few years ago. The present pastor is the Rev. P. Enright, who is now preparing to erect a handsome church building in Gowanda, the principal mission of this parish.

ST. PETER'S AND ST. PAUL'S CHURCH, HAMBURG.

Many of the early German settlers in Erie County established their homes in the vicinity of White's Corners, or Hamburg; and as early as 1830 there was a good-sized German Catholic community in this district. In one of his occasional pastoral visits to the scattered hamlets near Buffalo, the saintly Father Mertz, of St. Louis' Church, found a sufficient number of Catholics at Hamburg to warrant an occasional visit and mass for the number of people who lived in that neighborhood. Some of the early settlers were: B. Friedmann, J. Friedmann, S. G. Burnhardt, F. Huber, E. Sauer, M. Conrad, M. Schmidt and T. Cassiday. There were about twenty-two families, or grown people, altogether at this period; but they were too few to claim anything more than an occasional visit from the priest, and possibly a mass in one of their homes. The Rev. Rudolph Folenius also visited the people of this section a few times after the death of Father Mertz.

In 1845 the number of Catholics had increased to such an extent that they considered themselves sufficiently strong to form a congregation, and establish a place which would be especially dedicated to the service of God. On the 11th of June, of this year, they bought a small meeting house from a Protestant sect, known as the Thilerites and this little frame building, which cost \$650.00, was fitted up for Catholic worship. The little church was dedicated on the 24th of September, by Father Guth, who was then rector of St. Louis' Church, in Buffalo. Father Folenius sang the solemn high mass, and sermons were delivered in English by Father Guth, and in German by Father Kraemer. The organization of the parish seemed to have a beneficial effect, and attracted Catholics to the neighborhood; for in 1847 there were nearly one hundred families in that district, besides several single persons, who formed the congregation and earnestly worked to secure a resident pastor. In the fall of this year Buffalo was formed into a diocese, and the people of Hamburg immediately appealed to the new bishop to send them a resident pastor. There were not German priests enough in the diocese at that time to supply the already established congregations, and the bishop could not comply with the request of the Hamburg congregation; but he commissioned the Redemptorists, of St. Mary's Church at Buffalo to look after the interests of this parish. From the fall of 1848 they came every second Sunday, and

held services in the little frame building which was fitted up for Catholic service. A few months later Bishop Timon complied with their request, which had been often repeated, and he sent them as their first resident pastor the Rev. John P. Kraemer. The new congregation evidently thought that they were of great importance, and they drew up a long set of rules and regulations for the government of the parish and for the guidance of the pastor, in order, as they expressed it, to keep up future harmony. The resolutions were very lengthy, and formed four folio pages of manuscript; and these resolutions were evidently more an expression of their wishes than a determination of their will, because the harmony they proposed to foster by them did not last a whole year. Father Kraemer left Hamburg about one year after his advent. The long series of resolutions were apparently too heavy a weight to carry.

The Rev. John N. Arent was assigned to Hamburg by Bishop Timon, in February, 1850, as its second pastor. Father Arent labored here for seven years, and his kindly nature and polished manners succeeded in preserving harmony where the pompous resolutions of the trustees had failed. He was beloved in life by the people of Hamburg, and he was generally mourned by them in death. Besides Hamburg, Father Arent attended East Eden, Collins and New Oregon. As this extensive mission entailed much labor he was assisted sometimes by the Rev. F. X. Krautbauer, who afterwards became Bishop of Green Bay. After Father Arent's administration there were three pastors for short periods, and in rapid succession: The Rev. J. J. Zawistowski, from May, 1857, to September, 1857; the Rev. D. Geimer, from September, 1857, to June, 1859, and the Rev. S. Eicher, from June, 1859, to March, 1860. Father Heimbucher came in 1860, and, as the congregation had outgrown the little church, at a meeting they resolved to build a larger and more costly church, and this they decided would be of brick instead of frame material. Father Heimbucher remained until November, 1861, and he was succeeded by Father Gruber, who, however, only remained a few months. Then the Rev. George Pax came and he remained about six months, and the congregation was left without a resident pastor. The Redemptorists from St. Mary's Church, Buffalo, again took charge of the congregation in August, 1862, for a few weeks until the Rev. George Pax was again sent by the bishop as pastor of the congregation. Father Pax urged on the work of constructing the new church, whilst services were still held in the old building. The church was dedicated on the 29th day of June, 1863, the feast of the Holy Apostles Sts. Peter and Paul, who were also the titular saints of the parish. The church was dedicated by the Rev. Father Glaessens, the rector of St. Mary's Church, Buffalo. The mass was celebrated by the pastor, the Rev. George Pax, assisted by Father Glaessens as deacon, and the Rev. Father Hines as sub-deacon. The bishop came this year and gave confirmation, and also blessed their two bells for the new church.

Father Pax was succeeded in November, 1864, by the Rev. John Soemer. Father Soemer purchased three acres of land adjoining the church property from Dr. Smith, on which there was a frame house, which was converted into a parsonage. Father Soemer only remained a few months when he was succeeded by the Rev. John Payer. Father Payer only remained two months when Hamburg was again left without a resident pastor. The Rev. S. Uhrich was appointed pastor in November, 1865, and he remained here, laboring earnestly for the interest of the congregation until May, 1869, when the Rev. S. Gruber was appointed pastor. Father Gruber remained until September, 1871, when he was succeeded by the Rev. F. Von Ruepplin. After a pastorate of two weeks Father Von Ruepplin resigned, and the parish was again without a pastor.

On the 27th of October, 1872, the Rev. V. Scheffels was appointed pastor; and the history of the parish is intimately connected with his name and personality at the present day. Father Scheffels immediately began to beautify the church and to improve the school. The parochial school had been established in a little frame building some years previous, but it was entirely inadequate to the needs of the parish. One lay teacher constituted the entire faculty of this little school since its organization. Under the direction of Father Scheffels, the people resolved to erect a larger and more commodious school building. The building was erected in harmony with the church and of the same material, and, as soon as it was ready for occupancy, Father Scheffels secured sisters from the Third Order of St. Francis to take charge of the school. The sisters came on the 27th day of August, 1874, and they have continued their good work there to the present day.

Before Father Scheffels' time the land immediately adjoining the church was used as a burial ground. In 1875 Father Scheffels bought four acres of land for a cemetery, and blessed it for this special purpose. Father Scheffels was succeeded in October, 1876, by the Rev. I. Sager. Father Sager remained for about seven years, and looked after the interests of the congregation faithfully; and

utilized his spare time in writing for the German Catholic papers. After Father Sager the Rev. W. Riszewski was pastor for one year. In April, 1884, the Rev. C. Wagner was in charge of the parish for a few months, and the Rev. A. Adolph was appointed. Father Adolph came in August, 1884, and built a new parochial residence, and made some other improvements in the cemetery and church. Father Scheffels came again in October, 1889, and after two years of labor he was appointed to the irremovable rectorship of Lancaster, and he was succeeded at Hamburg by the Rev. A. Frey. Father Frey's work was the building of a convent for the sisters. This was a frame building adjoining the school, and it was completed in the summer of 1892. He also remodeled the church in the year 1899, and entirely renovated the interior. Father Frey's health failed at the end of this work; and he retired from the pastorate of Hamburg and was succeeded by the Rev. V. Scheffels, who was attracted by the beautiful locality and the kindly people of the parish, and for some time anxiously turned his thoughts from the more important parish at Lancaster to his little congregation at St. Peter's and St. Paul's Church of Hamburg.

ST. MARY'S CHURCH, HOLLEY.

The history of Catholicism in this little town dates from the year 1850. Priests occasionally visited the place from Brockport for some years, and said mass for the few families of the place in the little stone school house, which still stands on the corner of Main and Albion streets. Sometimes services were also held in the home of Mr. Fenton Whalen. Mr. Whalen's residence was a short distance east of Bull's grist mill, on the south side of the Holley Road. A great many strangers were attracted to Holley in the year 1855 by the extensive improvements being made on the Erie Canal. There were a great many Catholics among those strangers; and Father McGowan, who was then pastor at Brockport, purchased from John Connery a cottage situated on land which is now the site of St. Mary's Church, on the corner of Canal and Albion streets. Father McGowan fitted up the cottage as a house of worship and used it for the services of the Church.

In 1865 the Rev. J. L. Castaldi, who was then pastor at Albion, took charge of this mission, and sold the little cottage; and began the erection of the present little frame building, which is known as St. Mary's Church of Holley.

In 1870 land for the cemetery was also purchased. Previous to the purchase of this cemetery burials were made either in the Catholic cemetery at Brockport or at Albion. After Father Castaldi's death, in 1875, Holley and Bergen were formed into one parish under the direction of Father Lasher. Father David Lasher only remained a short time and was succeeded by his brother, the Rev. James Lasher, who erected the present parochial residence. Father P. A. Malloy came in 1881, and remained here for twelve years, laboring to the best of his ability in this difficult mission, until he was appointed to a new parish in Buffalo. The Rev. Jas. H. Leddy came in August, 1893. The parish was incorporated in this year under the title of St. Mary's Roman Catholic Church of Holley. The first trustees were: Wm. O'Brien and James McVay. Father Leddy remained until 1898, when he was succeeded by the Rev. M. J. Noonan. Father Noonan was succeeded in 1902 by the Rev. J. H. McCarthy. Father Noonan and his immediate predecessors had accumulated a large fund for the purpose of erecting a fine church building. The well-known energy and zeal of the present pastor, and his past record in church building, give ample evidence that in a few years Holley will have a Catholic church which will be a credit to the congregation. The present pastor is an energetic and genial gentleman, who is peculiarly fitted for the work of building up a fine church property at Holley.

SS. PETER AND PAUL'S CHURCH, JAMESTOWN.

A few Catholics settled at Jamestown as early as 1850. The completion of the canal and the railroad had ceased to give employment to large numbers along the line of these works, and they sought a favorable locality in which to settle and establish a home.

The Rev. John Doran said mass here in a private house as early as 1846, but there were only a few fugitive Catholics here then, looking for a permanent dwelling. The Rev. Patrick McIvers came occasionally from Ellicottville in 1852, and said mass in private houses. The Rev. P. Colgan came from Dunkirk the next year, and he held services in Allen's Exchange. The next year he built a

little frame church, in which he occasionally held services until the Franciscans from Allegany took charge, in 1855. The Franciscans continued until July 20, 1860, when the Rev. P. Byrnes came at the first resident pastor.

The little church erected by Father Colgan was burned in 1861, and Father Byrnes bought a plot of land, and immediately began the erection of a church and a parochial residence. Father Byrnes boarded at Mr. O'Brien's until his residence was ready for occupancy. The baptismal record was started in July, 1860, by the Rev. J. Arents, who came on a cursory visit. When the Jamestown parish was formed with a resident pastor, a vast territory, with several missions, became part of the new pastor's care. Randolph in the east, and Westfield, French Creek and the territory to the State line in the west, were all within the confines of the new parish. Father Byrnes remained until August, 1865, when the Rev. C. D. McMullen came. Father McMullen started the school with forty pupils, one month after his appointment.

The Rev. John Cahill and the Rev. John Baxter labored here for some years until Father Coyle was appointed. The Rev. R. Coyle succeeded Father Baxter June 11, 1874, and for nearly thirty years he has labored faithfully and zealously for the enlightenment of his people, the saving of souls, and the glory of God. He enlarged the church twice to accommodate the growing congregation. He finally erected a fine stone church building, sufficiently large to meet the needs of his growing congregation for many years to come. He reorganized the school and brought a community of Sisters of Mercy from Buffalo, in 1887, to teach the children of his parish. He also built a handsome pastor's home, in harmony with the material and style of the church; and altogether they form a parish property that is a credit to the Catholics and an ornament to the town.

ST. PATRICK'S CHURCH, JAVA.

Irish Catholics settled at Java soon after work began on the Genesee Valley Canal. Some of them were attracted, no doubt, by the fame of the public works; but they decided to take up farming in the fertile fields of this part of Wyoming County. There is a tradition that Father Mangan, who was at Lockport for a few weeks, was the first priest to visit Java and say mass there.

When the Rev. Father Smith came to Buffalo, in 1837, to look after the interests of the English speaking Catholics of the city he frequently made visits to Java, drawn thither by social ties and religious duty. His brother settled on a farm at Java Lake, and here the priest frequently spent a few days in social intercourse, and he gathered around him the Catholics, and held services for them in some convenient farm house. He could not come very often, for the roads were rough and he could make but slow progress on the heavy wagon (1); and then he must hasten on to the canal sections, or to some of the many settlements in the three or four counties under his care.

The Rev. John Urquhart (2), an Irish Dominican, came after Father Smith, and remained for a few months, visiting many of the settlements in Allegany, Steuben, and Wyoming counties.

The Rev. P. Ratigan was the first priest to dwell at Java, as a resident pastor. He came in May, 1842, and built the parochial residence. He visited the Catholics scattered through the region, for a few months; but the labors were too arduous and he retired to Boston. Father Ratigan was very zealous, and he labored hard to instruct the people and to build up the spiritual part of his parish. He gave a spiritual retreat or mission in his parish at Java, in the fall of 1842; and 437 persons received Holy Communion, and a large class was prepared for confirmation, but the bishop did not come to administer the sacrament.

The Rev. Thomas McEvoy came in October, 1844; and he toiled zealously in Java and many of the little settlements in Western New York, instructing the people, and administering the sacraments, and organizing congregations. Father McEvoy remained nearly six years, traveling a great part of the time over the rough country roads, to say mass for little clusters of Catholics or to console the dying.

After Father McEvoy there was a long series of pastors of Java, some remaining only a few weeks or months, but their pastorates were uneventful, and were merely marked by the lapse of time, until the Rev. J. V. O'Donohue built the magnificent brick church. The several pastors who labored here were: Rev. C. D. McMullen, September, 1850, to June, 1852; Rev. J. McKenna, June, 1852, to

(1) A buggy or carriage could not stand the roughness of these roads.

(2) He was pastor of St. Mary's Albany in 1836-37, and at the Cathedral in New York, in 1838-41. He then returned to Ireland.

October, 1852; Rev. J. Quinlan, October, 1852, to April, 1853; Rev. J. Doran, April to September 1853; Rev. M. Walsh, one week; Rev. J. Donnelly, one week; Rev. B. McCool, November, 1853, to January, 1858; Rev. W. Hughes, February, 1858, to June, 1861; Rev. P. Barker, one month; Rev. M. O'Reilly, August, 1858, to June, 1861; Rev. N. Byrnes, June, 1861, to January, 1865; Rev. F. Le Breton, January, 1865, to September, 1867; Rev. S. Schoulepnikoff, September, 1867, to February, 1868; Rev. L. Van de Poel, one month; Rev. Wm. McNab, April to November, 1868; Rev. J. V. O'Donohue then for twelve years.

The old church was letting in the rain on the congregation, and Father O'Donohue urged his people to erect a new house of worship. The clay soil was adapted for brick-making, so the material was manufactured close to the proposed church site. A fine building was erected, which, with its lofty spire and ample proportions, seems to have been transported from urban site to rural surrounding.

The Rev. T. Brougham was here from November, 1881, to February, 1882; then Rev. B. B. Grattan came, and paid off the heavy debt. Then the Rev. M. O'Shea came in October, 1890, and started a little school. The Rev. E. Duffy was here from October, 1891, to July, 1897; then Rev. J. Garen came for one year, when the present pastor, the Rev. J. Colgan, was appointed.

ST. NICHOLAS' CHURCH, NORTH JAVA.

The parish church at North Java, dedicated to St. Nicholas, is composed chiefly of former members of the parishes of Sheldon and Java Centre. The needs of the Catholics in this part of the country necessitated its foundation, by the Rt. Rev. Bishop Ryan.

Rev. J. V. Schaus took charge of the parish in 1891, and finished the church, begun by the zealous members even before the arrival of a priest. He remained about fifteen months, and was succeeded by Rev. James C. Bubenheim. The present commodious rectory and barn were erected by Father Bubenheim, during his stay of four years. The Rev. F. X. Kofler was here for a short time when Father Schaus again took charge, built the school and placed it in charge of the Franciscan Sisters of Pine Street, Buffalo. The stately building is a lasting monument of his energy and zeal. After four years' stay, Rev. Joseph Schemel was appointed pastor. He was in turn, after fifteen months incumbency, followed by the Rev. Dr. A. Mueller. The Reverend present pastor succeeded Dr. Mueller, August 1, 1902. The excellent condition of the parish today, spiritually and financially, speaks well for the short line of pastors placed over it, and the generosity and sacrifices of a devoted people. The church, school and rectory are certainly a handsome and creditable property, taking into account the short time of the parish's existence. The church members number about 125 families, scattered over a pretty large territory. The Wyoming County almshouse, at Varysburg, is also attended periodically by the pastor. The school is attended by about 120 pupils on an average, and has the nine grades, which are taught by three sisters. The advanced pupils take the Regents examinations yearly. About fifteen or twenty are accommodated as boarders at the school.

ST. JOHN'S CHURCH, NORTH BUSH.—ST. PAUL'S CHURCH, KENMORE.

German Catholics settled in the district north of the City of Buffalo, called North Bush, as early as 1827. Under the direction of Father Mertz, of St. Louis' Church, they secured a tract of land and built a little log chapel, in which they assembled on Sundays and recited the rosary, when they could not attend mass at St. Louis' Church. Father Mertz, and Father Pax also, had visited this little chapel a few times and said mass in it.

When the Rev. John P. Neumann took charge of the Williamsville parish in 1836, he visited this little chapel at North Bush as one of his regular missions. The next year a little log house of two rooms was built adjoining the chapel, and here Father Neumann established his home, as the first resident pastor of North Bush. Here he received Bishop Dubois, and several priests who had accompanied the bishop on his visitation of the diocese.

This little congregation was afterwards attended from Williamsville, until it became a part of the new parish of St. Joseph's at Elysville. Father Samogyi also dwelt in this little log hut for some months, attending the people here and at Black Rock, which was then called the Black Rock Dam. In 1849 the little log chapel was too small to accommodate the number of people in that vicinity, and they

decided to erect a new church building. Many of the congregation at that time lived at what was called Elysville, and this portion separated and built the new church of St. Joseph's, whilst those at North Bush erected a new stone church building. This little congregation at North Bush was attended regularly until 1892, when the chapel was abandoned, and a short time later a new congregation was formed with the growing settlement at Kenmore. The stone church building still exists at North Bush, and there are prospects of a revival of this second congregation formed in the diocese of Buffalo.

CHURCH OF THE ASSUMPTION, LANCASTER.

The first settler (1808) in the present village of Lancaster had a typical Irish Catholic name, Edward Kearney. It was not until the stage began running between Buffalo and Batavia, in 1826, that prospective settlers were attracted to this region. With the influx of the Alsations and Germans in 1828, and the following years, the accessible farming towns of Erie County received their first boom in population.

The Rev. N. Mertz visited Lancaster about the time he was building the little log structure, which was the first Catholic Church in Buffalo. When the Catholics here needed the services of a priest they would journey to Buffalo, where the kindly old pastor of St. Louis was ready to heed their call. The Rev. A. Pax also came a few times to administer the sacraments to the people in Lancaster.

In 1834 the Catholic settlers put up a barn-like structure of logs, which would serve for a church, in the hope that a priest might come that way sometimes and say mass for them. These faithful Catholics tramped all the way to Buffalo to hear mass on Sundays. The Rev. John Neumann was the first priest to regularly visit the Catholics at Lancaster. He visited Lancaster for the first time, July 18, 1836, to administer the sacraments to a person who was very ill. He said mass the next morning in the little rude structure, and preached a sermon on the humility of Jesus, who deigned to come to this humble hut as He once did to the stable at Bethlehem. The incomplete, roofless hut at Lancaster, to which Jesus deigned to come through the mass, was so similar to the rude shelter in which the Saviour was born that the saintly priest was visibly affected by the resemblance.

From Williamsville Father Neumann tramped over the rough roads once a month to say mass for his little flock at Lancaster. After the departure of Father Neumann the little congregation was visited occasionally by his successors at Williamsville, the Rev. Theo. Noethen and the Rev. L. Schneider. Father Noethen dwelt some time at Lancaster, and he is considered its first resident priest. The Rev. P. Kramer had charge and resided with Mrs. Smith, the school teacher. A misunderstanding arose and he resigned.

The construction and subsequent operation of the Erie railroad brought business and residents to Lancaster. It was incorporated as a village in 1849, and more factories were established this year, which gave an impetus to its growth. The influx of people necessitated more ample accommodations in the church.

Many were in favor of enlarging the little church, but wiser counsels prevailed, and they decided to erect a new building. The new church was begun by Father Schmitt, the Redemptorist, but it was not finished until the Rev. Serge Schoulepnikoff came in 1850. The Rev. F. N. Uhrich had charge from January, 1852, to November, 1853, when Father Serge returned. Father Serge built the new church over the little frame building. The parishioners aided, by gratuitously drawing the material to the ground.

There was a little settlement of Catholics near Elma in those days; so Mr. Freiburger erected a little chapel on his farm, in which the priest from Lancaster occasionally said mass.

The Rev. F. N. Sester was appointed pastor in October, 1856, and remained three years; then Rev. Father Klein had charge one year, when Father Zawistowski was pastor until the Rev. H. Feldman came in December, 1862. Former pastors had boarded with some friendly family, or had kept bachelor's hall in the rear room of the little frame school building; but Father Feldman immediately erected a small parsonage, beside the new brick church.

Father Sester returned in 1867, and for more than a quarter of a century he labored faithfully for the interests of his people. He was genial and charitable, and a man of good judgment. He was a thorough musician; and his people loved to hear his trained voice chanting the music of the Church; and the priests of the diocese were pleased to follow his inspiring tones when he presided at the organ during their retreats. His great pride was the cemetery, which he graded and decorated

with shrubbery and trees. The cemetery land formerly belonged to the brothers in charge of the reformatory school, and was bought by Father Sester from Bishop Timon, after the school was transferred to Limestone Hill.

Father Sester resigned the parish in 1891, and the Rev. A. Frey had charge until the Rev. V. Scheffels was appointed rector in March, 1892. Six years later Father Scheffels resigned, and the Rev. A. Ruffing had charge until the present rector, the Rev. J. V. Schaus was appointed, the last day of November.

In all the vicissitudes of these years the school kept pace with the church. The first school was started under the care of Father Neumann, in a little frame building on the Transit Road. Mr. Schwam was teacher.

In 1842 a frame building was erected on the site of the present school. There were three small rooms in this building, one was a class room in which Mr. Smith taught; another was the dwelling of the pastor, and the third was the kitchen. In those days the schoolmaster was an important personage in the parish. He had charge of the sacristy, and he directed the church choir; and he also recited prayers at the funeral, and his pupils sang at the grave of some members of the flock when no priest could be obtained.

Mr. Smith was at the head of the school seven years, when the brothers of St. Joseph came. The brothers only remained a short time; and then followed Mr. Lux, Mr. Franz, Mr. V. Irr, Mr. Leininger, Mr. Lohman, Mr. Rengel and Mr. Kaiser in succession.

Father Sester erected the new school and convent in 1874, on the ground formerly occupied by the industrial school. The boys' orphan asylum and industrial home was started about 1850; and a factory-like building was erected; but a more favorable locality was shortly afterwards secured by Bishop Timon, and the institution was removed to Limestone Hill.

ST. MARTIN'S CHURCH, LANGFORD.—IMMACULATE CONCEPTION CHURCH, NEW OREGON.

German Catholics established homes in the town of North Collins, but they attended church at Eden until a little congregation was organized, in 1847, at Langford.

This little place and New Oregon were mere missions for many years, because the growth of population increased slowly in this farming community. The Rev. Francis Schlee has been the pastor of this parish for seventeen years, and, unassuming in manner and exemplary in conduct, he has faithfully fulfilled his duties at all seasons.

ST. PETER'S CHURCH, LEROY.

The first recorded visit of a priest to Leroy occurred in the spring of 1849. The Rev. E. Dillon came, then and said mass in the old round house, which was afterwards the site of the Universalist Church. Father Dillon came once a month from Batavia, and held services in the house of Dennis Butler.

Bishop Timon rode over from Batavia, July 3, 1849, and lectured that evening in a large room, on the upper floor of a three-story house. He said mass the next morning in a private house, and he advised the people to purchase property and build a church.

Father Dillon bought a lot on Pleasant Street, in September; and he erected a little frame church, which was ready for services at Christmas. Father Dillon continued until October, 1850, when the Rev. Thomas Patrick Fitzgerald took charge. The Rev. Francis O'Farrell came from Batavia two Sundays in the month, and he enlarged the little church to accommodate the growing numbers. The Rev. P. Brown attended for nine months when the Rev. James McGlue took charge. Father McGlue held services in Leroy three times a month. He started a little school in the basement of the church, and bought a large lot on Myrtle Street.

The Rev. F. Cunningham came in 1860; and for eight years he drove from Batavia every Sunday to say mass, and attend to the wants of the thriving little congregation. He bought eight acres on Exchange Street for the cemetery; he enlarged the church, and started a fund for a new church building.

The congregation was so large now that the bishop made it a parish, and appointed the Rev. D. Moore the first resident pastor. Father Moore bought the property on Lake Street, and had plans prepared for a fine new stone church. He died in January, 1871, leaving the church unfinished.

The Rev. L. Van de Poel succeeded Father Moore, and finished the church, which was dedicated in December, 1873. He also opened a new school in September, 1889. For more than thirty years he has labored here faithfully, peacefully and successfully; and has administered the different sacraments to an entire generation of men.

ST. PETER'S CHURCH, LEWISTON AND YOUNGSTOWN.

The earliest places of temporary settlement in Western New York were along the banks of the Niagara River. From the advent of the white military and commercial representatives at Fort Niagara, and at the mouth of the river, to the time that towns were formed, there were dwellers along the banks of this famous stream connecting the two lakes. Travel and traffic to the West were over this route before the building of the railroads, running to the West from New York and other eastern states. The building of the Welland Canal also brought many persons engaged in this line of work, near the Niagara frontier; and many of them were attracted by the prospects of future commercial activity at the mouth of the Niagara River, or the pleasing appearance of the soil in that vicinity for farm purposes. As early as 1834 there was a priest stationed at Niagara, on the Canadian side. This was Father Gordon, and he reports for that year several baptisms of children from the American side of the river.

Lewiston and Youngstown have always had the same spiritual attendance. Their fate and growth and prospects were almost identical. In the earliest period Youngstown gave promise of an early growth of a prosperous city. It was at the mouth of the Niagara River, and was the natural landing place for the trade with the lower lake. Lewiston also had its advantages, because the lower river was navigable to this point, and the portage from this place to the upper lake would save several miles of transportation by land. Catholics, however, seemed to have settled around the region near the mouth of the river, at what is now called Youngstown. The Catholics of this region made an effort, in the summer of 1846, to organize a congregation. They purchased a cooper shop and a plot of land for \$500.00, from Edward Smith. They paid \$100.00 of the purchase price, and the balance was paid in annual instalments. The building was a little frame structure, forty-eight and one-half feet long, by twenty-one and one-half feet wide, and was lighted by three large windows on either side. It would accommodate about 150 persons, which was more than sufficient room for the established Catholic settlers of that region; but the summer season brought many visitors to this favored region, and at this time the little church was well filled.

The Rev. C. D. McMullen was the first priest to visit the Catholics at Youngstown. He came occasionally from his home at Lockport, to say mass in the little building which had been converted into a church. The Rev. M. O'Connor also came a few times, and held services in the little church for the few Catholics of that district. Shortly after Bishop Timon came to Buffalo he formed Niagara Falls, Lewiston and Youngstown into one parish; and the priest for a short period dwelt at Lewiston, as the most central point of the parish. The Rev. John Boyle was the first resident pastor for this extensive parish. Lewiston was not only the most central point, but it was also the largest town in the district at that time. This was the period also of Youngstown's greatest prosperity. About three hundred Catholics attended the services; and there were many Catholic farmers and farm hands, and the town itself attracted many by the prospects of future greatness. Niagara Falls grew in numbers and importance whilst the other two settlements came to a standstill, or went backwards, and the pastor changed his residence to the place of greatest growth. Then the pastor came from Niagara Falls every two weeks, until the town of his residence became so large that it engaged his whole attention. These two places were also attended for some time, every two weeks, from Lockport.

Bishop Timon made his first visit to Lewiston the 20th of August, 1849, and he preached in the Unitarian church, because the little church was too small to accommodate the numbers so anxious to hear the bishop's lecture. The bishop made several other visits to these two little congregations before they had a resident pastor and on each occasion the bishop lectured in the Unitarian or Universalist church, and said mass the next morning in the little frame building that served as a church for the Catholics.

These two congregations have never grown into parishes of great importance. Like all smaller places they have had a long list of successive pastors. The record shows that the Rev. W. C. Stephens visited these two little congregations from 1851 to 1856; the Rev. C. Hardy in the latter year also,

and the Rev. W. Hughes in 1856 and 1857; the Rev. P. Barker, Rev. P. Bradley and the Rev. J. Lynch in 1858. From 1858 to 1862 these two little places were attended by the priests from the seminary of Our Lady of Angels. The Rev. A. Mulholland was pastor from 1862 to 1864; the Rev. P. Mulroy from 1864 to 1865, the Rev. J. Tuohey from 1865 to 1868; the Rev. J. J. Baxter, from 1869 to 1870; the Rev. J. Brady, from 1870 to 1871; the Rev. M. O'Shea, from 1871 to 1874; the Rev. B. B. Grattan, from 1874 to 1876; the Rev. T. J. Johnson, from 1876 to 1881; the Rev. M. O'Shea, from 1881 to 1885, and the Rev. P. Mullaney, from 1885 to 1889. The priests from the seminary came then for one year until the Rev. T. P. Lynch was appointed pastor. The Rev. H. M. Dolan came in 1901; and he built a magnificent stone church, which is an ornament to the town, a monument to the zeal and energy of the pastor, and a credit to the little congregation. Father Dolan was succeeded in 1903 by the present pastor, the Rev. Jas. B. Bray.

Youngstown never rose to the dignity of an independent parish, but has always been attended by the priest residing at Lewiston since these two little congregations formed one parish.

ST. PATRICK'S CHURCH, LIMESTONE.

The Franciscan Fathers from Allegany first organized the Catholics of Limestone into a congregation. Father McKenna and Father McEvoy probably said mass in this district before the Franciscans came, but there is no definite date assigned or remembered by the earliest inhabitants of mass having been said here before 1861. For several years services were held in the homes of Mr. Rowan, or Mr. Hennissy, once each month. In 1867 Father Anacletus started a little frame church on the site of the present building. This served the congregation for about ten years when the number of people necessitated an addition to the little building. The oil excitement brought many people to Limestone, in 1877 and 1878, and the little congregation increased so rapidly that Bishop Ryan decided to give them a resident pastor. Up to this time the place had been attended by the Franciscans from Allegany. The first resident pastor was Rev. George Zurcher. He came in the summer of 1878, and remained until February, 1881. Soon after his advent he erected a parochial residence. He secured additional property for church purposes, and also land for a cemetery. Father Zurcher was succeeded by the Rev. J. A. Laffin, who only remained a short time when the Rev. J. V. McInerney was appointed. Father McInerney also only remained a few months when he was succeeded by the Rev. H. H. Connery, in August, 1881. Father Connery remained until July, 1883, and in his pastorate the little missions of Carrollton and the Vandalias were added to the parish of Limestone. There was a little settlement at Carrollton for several years, and the people had mass there occasionally by one of the Fathers from Allegany; but no effort was made to build a church there until Father Connery became the pastor of Limestone. In 1883 Father Connery was succeeded by the Rev. J. C. Biden. Father Biden completed the work of building the little church at Carrollton begun by his predecessor. Father Biden also added a new addition to the church, and enlarged the parochial residence, and exchanged the cemetery property for a piece of land more conveniently situated near the town. Father Biden was succeeded in July, 1892, by the Rev. L. A. Smith. The little old church by this time was dilapidated looking, and the bishop hinted that it was not a credit to the congregation. Father Biden began the work of collecting funds, but he had not made much progress, when he was succeeded by Father Smith. Father Smith immediately enlarged the little church at Carrollton.

Early in 1893 Father Smith gave all his thought and energy to the erection of a new church at Limestone; and in the incredibly short period of one year he had completed the new church building, and it was dedicated free from debt. Father Smith was succeeded in September, 1898, by the present pastor, the Rev. F. Scullin. Father Scullin made considerable improvements in the church and parochial residence, and he also built a little church for the two missions of Chipmunk and Vandalias.

Chipmunk had mass some years before any Catholics settled at Limestone, but it was only occasionally, when some priest came that way, that services were held in the home of one of the Catholic settlers. Father Doran owned a large tract of land here, and he hoped to establish a Catholic settlement; and he built a little frame church on the land about the year 1850, but the Catholics did not establish homes here in any numbers, and the little frame church was abandoned. Father Scullin built the first Catholic church here, which was dedicated to St. John the Baptist. It cost about \$4,000.00, and was built and paid for in the year 1900. The church is now in a prosperous condition and free from all debt.

ST. JOHN THE BAPTIST, LOCKPORT.

The enormous amount of work on the canal, in cutting through the ridge and building the locks, brought a large number of people to Lockport. Many of these came from Canada, where they had been employed in building the Lachine Canal. They were stone-cutters and masons, and many of them were Irish Catholics. They came in 1862, and brought the dread cholera scourge with them. The Rev. Bernard O'Reilly came from Rochester in 1834, and said mass in the court house. He encouraged them to organize and put up a building, in which they might occasionally have services.

Messrs. Edward Bissel and Joel McCollum donated land for the church, and Lyman Spaulding also gave a lot, which was sold to raise funds for the building. Some of the men quarried stone and others helped in the construction of the building, which arose slowly, because they had no prospects for a resident pastor when their church should be complete. In the meantime mass was said in the court house, or in the school house, whenever a priest came that way. The walls were up and the roof was on, in 1835, when the building was blessed by Bishop Dubois. Father Mangan came in 1836, and remained two or three weeks at a time, encouraging them in their church building labors.

The Rev. Patrick Costello (1) had charge of the church at Greece in 1836, and he also visited Lockport occasionally, during the two subsequent years, residing part of the time at St. Mary's in Rochester.

In the summer of 1838, the Rev. Patrick Danaher was appointed pastor of the churches at Greece and Lockport. He was then pastor of St. Mary's Church, New York City, and his transfer to his new mission afforded him an extensive field for his labors. He remained but a few months, and was appointed to a parish in Brooklyn (2).

The Rev. Patrick Costello came to reside in Lockport in 1839. His mission there embraced all the Catholic settlements in Niagara and Orleans counties. He had no permanent dwelling, but boarded at different houses in Lockport, or wherever his labors called him. The church was not completed then in Lockport, and the people made themselves as comfortable as possible on planks supported by quarried stones placed on the floor of the unfinished building. The Rev. C. D. McMullen came in 1842, enlarged and finished the church, and built a parochial residence at the rear of the church, on the adjoining lot. Stone was plentiful and convenient, so the buildings were constructed of this material.

The Rev. T. McEvoy had charge of the church for two years from October, 1850, when the Rev. M. Creedon was appointed. Father Creedon found the population shifting to the higher ground in the south part of the town; so he bought two lots on the corner of Church and Caledonia streets for the church, which he knew would soon be needed to accommodate the increasing numbers.

The bishop sent Father Creedon (3) to Auburn to build a church there, and the Rev. P. Bede replaced him at Lockport. Father Bede immediately began work on the new church of St. Patrick. The corner-stone was laid November 1, 1857, and the roof was in place two years later, when Father Bede was replaced by the Rev. Wm. Gleason, who completed the church, which was dedicated November 1, 1863. St. John the Baptist's Church was then abandoned as a parish church, and the parochial residence was transferred to the new St. Patrick's.

The old St. John the Baptist's Church was handed over to the Sisters of St. Mary, to be used for school purposes. Three years later the growing Catholic population in lower town required the re-opening of old St. John's. Rev. Edward Quigley was sent to re-organize the congregation, and to prepare the old church for services. Father Quigley had but started the work when he was succeeded by Father Fitzpatrick. Father Fitzpatrick continued the repairs, but he only remained a few months when the Rev. P. Byrnes came, in 1867. Father Byrnes continued the work and had the church re-dedicated by Bishop Timon. The basement was fitted up for school purposes.

The Rev. H. Mulholland replaced Father Byrnes in 1869, and labored for four years, when he met with an accident which resulted in his death. The Rev. Edward Kelly had temporary charge of the parish until June, 1874, when the Rev. M. J. Darcy was appointed. Father Darcy labored strenuously in completing, decorating and ornamenting the church. He built a new facade; he completed

(1) He was ordained March 25, 1836, by Bishop Dubois.

(2) The announcement of the appointment is made in a New York paper of August 11, 1838.

(3) The Know-Nothing party was rampant in Father Creedon's time; and they circulated a story that the Catholics were storing arms and ammunition in the basement of the church to murder Protestants. A committee waited on Father Creedon to protest against the murderous plot. Father Creedon conducted them to the basement, and they departed, satisfied that their fears were groundless.

the tower, and he had the interior handsomely ornamented. All this work was finished by June 24, 1885, the patronal feast of the church, and the day was celebrated with great pomp by the parish as the semi-centennial of the founding of the parish.

Father Darcy's health gave way in 1895, and he was succeeded by the present rector, the Rev. J. J. Leddy.

ST. MARY'S CHURCH, LOCKPORT.

German Catholics settled in Lockport as early as 1850, and occasionally the German priest from Pendleton visited them to look after their spiritual interests. Bishop Timon first formed them into a separate body, by ordering a mission for them in St. John's Church.

Before the founding of St. Mary's the German Catholics of Lockport were accustomed to worship at St. John's Church, in that city. Encouraged by the continual increase of their number, they held a meeting in the basement of St. John's Church in the beginning of 1859, for the purpose of discussing the advisability of forming a congregation by themselves. The outcome was that St. Mary's was founded on the eighth day of February, 1859. It was decided to purchase the frame church, situated at the corner of Buffalo and Saxton streets, formerly occupied by the Episcopalians as a place of worship, for the sum of two thousand dollars. On the sixth day of March, 1859, this church was dedicated by the Rev. Father Bede of St. John's Church of this city, assisted by the Rev. Father Uhrich of Tonawanda.

Rev. Father Uhrich was first assigned to take charge of this parish, in connection with his parish in Tonawanda; and he came twice a month from his home and said mass in their little church. Father Uhrich had charge of the congregation till the year 1863, when, for a short time, the Jesuit Fathers administered it; and they were succeeded by the Rev. Father Zoegel. Father Zoegel was the first resident pastor and to him is accorded the honor of having built the first parsonage. He only remained from '63 to '64, and was followed by Rev. Father Hechinger, who remained from '64 to '66. Following Father Hechinger, Father Zoegel was again appointed pastor; and this time his pastorate extended from '66 to '68, when Father Wensierski came and remained from '68 to '69. In 1869 Father Kofler was appointed pastor; and after a stay of about two years Father Wensierski came again, and his pastorate extended from '71 to '72, when Father Uhrich, the first pastor, was a second time appointed rector of the parish.

The parochial school, which was started shortly after the forming of the congregation, had been conducted in the basement of the church, but as the congregation had grown considerably within these thirteen years, this space had become inadequate and it was decided to build a separate school house. Father Uhrich, who administered the affairs of the congregation from '72 to '77, undertook this work and in a comparatively short time the new school building was completed and ready for occupancy. In 1877 Father Uhrich was followed by Rev. Father Scheffels, who remained till 1881, when he was succeeded by Rev. Father Soemer, who remained from '81 to '83.

On November 1st, 1883, Rev. Father Grill took charge of the congregation. Shortly after his arrival he took steps to raise money for the building of a new church, and, accordingly, in the year 1885, the present church was begun. The corner-stone was laid on the fourth day of June, 1885, and in April, 1886, the church was dedicated by Rt. Rev. Bishop Ryan. The present school was built in 1892, and in 1894 Father Grill undertook the work and completed the present rectory. On September eleventh, 1896, after a stay of nearly thirteen years, Father Grill left for his new charge in the City of Buffalo, and on the same day, Father Theis, the new rector, arrived. Father Theis was a sickly man, and came to Lockport with the expectations of regaining his health. The hand of death, however, was upon him, and after a long illness he expired on the second day of December, 1896. His funeral took place on the fourth of December, and he lies buried in St. Mary's Cemetery at Lockport. On the twenty-eighth day of December, same year, Rev. Father Gysen took charge of the congregation. He remained till the nineteenth day of November, 1898, when he took charge of a parish in the City of Buffalo. On Thanksgiving day, November 24th, 1898, Rev. Father Bubenheim succeeded as rector of the parish. Father Bubenheim's stay was for the very short period of seven months; and on June 23d, 1899, he was succeeded by Rev. Father Schillo. Father Schillo was sick when he arrived, and, on the 17th day of August, 1900, a little more than a year from his arrival, he died after a long illness, and was buried three days later at Pine Hill Cemetery, Buffalo. Following Father Schillo, on August 21st, 1900, the Rev. Father Frey took charge of St. Mary's. He remained until May 14th, 1901, when he was succeeded by the present pastor, Rev. Henry Fuchs.

Today St. Mary's congregation of Lockport contains about one hundred and eighty families. It has grown from a small congregation in 1859, to one of the largest German congregations outside of the City of Buffalo. Its growth has been gradual and steady, and no doubt will continue under the able management of the present beloved pastor.

ST. PATRICK'S CHURCH, LOCKPORT.

The Rev. M. Creedon was pastor of St. John the Baptist's Church, in the City of Locks, in 1856, and he saw that the introduction of the railroad and the building of the locks were alluring the people to the southern part of the city; so he secured two lots at Church and Caledonia streets as a site for a church. The Rev. P. Bede succeeded Father Creedon at St. John's; and he began the new church of St. Patrick's, and had it ready for the corner-stone laying All Saints Day, 1857. The Rev. Wm. Gleeson followed Father Bede, and he finished the church and the small building adjoining, which was intended for the residence of the pastor. The church was dedicated on the feast of All Saints, 1863, and was immediately opened for services under the pastorate of Father Gleeson. The Rev. F. O'Farrell followed Father Gleeson in 1864, and remained about eighteen months when he was succeeded by the Rev. M. O'Brian, who was pastor of St. Patrick's for a like period. Then the Rev. J. O'Mara came for four years when the Rev. P. Cannon, the present pastor was appointed.

Father Cannon came in July, 1859, and for more than thirty years he has wisely directed the affairs of St. Patrick's parish. He enlarged the pastor's residence and converted the little stone building into a fine, large and commodious dwelling. He practically remodeled the church, adding towers, and a facade, and interior ornamentation. He has been honored by the church for his good judgment and sterling qualities; and he is loved by his people for his pleasant humor and his priestly life.

ST. MARY'S CHURCH, MEDINA.

Medina was incorporated as a village in 1832, and about four years later it began to receive the attention of a priest. When the Rev. P. Costello established a residence at Lockport he came occasionally to Medina, and said mass in a private house. In 1840 an effort was made to start a church. An old frame building, which had done duty for the Presbyterians, was bought, and was moved to a lot purchased from W. R. Given. The people were not very regularly attended at this time, payments were not made on the lot, and it reverted to its former owner.

The Rev. C. D. McMullen came from Lockport once a month, for a few years about 1842, until he was succeeded in this work by the Rev. John Boyle, who came from Youngstown, and later from Niagara Falls, every fifth week. The Rev. E. Dillon resided here some time, and bought the old church which was afterwards used as a school house. Then came Father Harmon, who by his gentle ways and zealous labors gained the affection of all, and is held in fond remembrance. He bought some land for future needs. He died here, and was succeeded by the Rev. Martin O'Connor. Father O'Connor came in 1852, and he immediately started work on the church. He also bought a lot for a parochial residence, and shortly afterwards he erected a comfortable dwelling. Previous to Father O'Connor's time the Catholics were obliged to bring their dead to Lockport for burial; so Father O'Connor bought land for a cemetery, and had it blessed for the use of the people of his parish.

Father O'Connor had also made preparations to establish a school. He had secured a lot adjoining the church, and a fair was held this year to build a residence for the sisters, who were to have charge of the school. Father O'Connor was called to Buffalo in 1858, and he was succeeded by the Rev. N. Byrnes, who only remained one year. Father Byrnes was succeeded by the Rev. Thomas McGuire, who was pastor for six months, and then the Rev. T. Brady was appointed pastor. Father Brady was succeeded in 1860 by the Rev. J. O'Mara, who remained seven years, and then the Rev. M. McDonald came and had charge of the parish for the six succeeding years. After Father McDonald came the Rev. Wm. J. McNab, in 1873, and for nearly thirty years he directed the affairs of the parish. He celebrated here his silver jubilee, and was honored by his own people and the prominent Protestants of the town. In 1901 the Rev. Nicholas Gibbons, the irremovable rector of Niagara Falls, died, and Father McNab was appointed his successor. The Rev. P. Berkery succeeded Father McNab at

Medina, and he immediately proposed to erect several grand new buildings in the parish. He first turned his attention to the church, and he is now guiding to completion, one of the finest stone church buildings in Western New York, outside of the large cities. Father Berkery's energy and zeal is fast making a great parish out of Medina, which, as a congregation, had long been dormant.

ST. STEPHEN'S CHURCH, MIDDLEPORT.

The Rev. M. O'Conner came occasionally to visit the Catholics of Middleport, and said mass in a private house until Bishop Timon came in September, 1855, and selected a site for a little church. Father O'Conner erected a little frame building on this property; and the place was attended for many years from Medina, until it obtained a resident pastor in the person of the Rev. J. C. O'Reilly. Father O'Reilly was succeeded by the Rev. T. Ledwith, who only remained a short time when the Rev. Jas. Roach came as pastor, in July, 1884. Father Roach remained here until 1898, and he was succeeded by the Rev. E. Purcell. Father Purcell only remained a short time when he was succeeded by the Rev. T. Milde. For several years Gasport, a little place about nine miles distant from Middleport, formed with it one parish.

These are small little places, and their history is uneventful. No great change takes place in the congregation, and the only event of importance is the change of pastor, or the visit of the bishop. The little parish is prosperous, and has the attention and care required for the wants of the people.

ST. BRIDGET'S CHURCH, NEWFANE.

This parish was organized in the early summer of 1859, by the Rev. Thomas Sheehan. The Catholic farmers of this vicinity attended the church in Lockport before the little congregation here was organized. Mr. John Mulroy donated one acre of land; and a little frame church was erected on this plot of ground, and was dedicated on the 30th of November, 1859. For some years this little congregation was a part of the Lewiston parish.

There are two little missions attached to the Newfane parish, which are regularly attended by the pastor. These are Olcott and Cambria. The little church at Olcott was built in 1884, by the Rev. J. C. Long, and the church at Cambria was built by the Rev. H. Mulholland, about 1862. Hartland and Royalton were also attended by the priest who had charge of the Newfane parish. The church at Hartland was organized by the Rev. M. O'Conner, who resided at Medina. It was built on what was called the Quaker Road, in 1856, and was dedicated in 1857.

The following pastors had charge of the Newfane parish: Rev. T. Sheehan, from 1859, to 1896; Rev. H. Mulholland, from 1861, to 1865; Rev. P. A. Malloy, from 1865, to 1868; Rev. M. O'Dwyer, from 1868, to 1872; Rev. T. Brougham, from 1872, to 1876; Rev. J. Long, from 1876, to 1884; Rev. M. O'Shea, from 1884, to 1886; Rev. M. Noonan, from 1886, to 1894; Rev. J. Ryan, from 1894, to 1895; Rev. D. Ryan, from 1895, to 1897; Rev. T. Blakeney, from 1897, to 1902; Rev. J. J. McMahon, from 1902, to 1903, when the present pastor, the Rev. J. McGinn, was appointed.

The parochial residence was built by Father Blakeney in 1899. This little parish does not change much from year to year, and the Forty Hours, or the great festivals of Christmas or Easter, are the only events of importance that occur during the year.

ST. MARY'S CHURCH, NIAGARA FALLS.

Niagara Falls early attained a position of importance in the history of the State, on account of Nature's most marvelous water-fall, which attracted travelers to this region; and because it was a connecting chain in the link of lakes, which made it a place of barter and re-shipment for early traders.

Indian legend and white man's romance are intertwined with the beauty of this most wondrous scene of Nature's praises. With the early explorer came the missionary to tell the Indian of Christ and the happiness of Heaven. Before the white man had established a home in the region, the Recollect, the Jesuit, and the Sulpitian, had said mass within sound of Niagara's roar.

The Rev. J. P. Neumann, who resided then at Williamsville, was the first priest in modern times to visit officially the Catholics of Niagara Falls. There could not have been more than two or three

Catholic families there in 1838, and Father Neumann made an effort to organize a congregation. It was afterwards visited occasionally by a priest from Lockport until 1847, when a parish was formed by Bishop Timon out of the settlements of Niagara Falls, Lewiston and Youngstown. Lewiston was the largest and most important, as well as the most central town then, and here the Rev. John Boyle resided. Father Boyle remained three years, and built a little stone church, on the site donated by Judge Porter. Father Nolan succeeded Father Boyle in 1850, but he only remained a short time.

The Rev. Wm. C. Stephans followed Father Nolan in 1857, and he changed the pastoral residence to Niagara Falls. He bought a small house from Mr. McAfee for a priest's house, and he started the church at the north end of the city, which then was Suspension Bridge. In 1857 he bought the house and lot to the north of the church for a pastoral residence. Father Stephans was sent to Rochester in 1859, and for the three years following the Vincentian Fathers from the seminary attended the several missionary stations of the parish. Father Stephans returned in April 1862, but he died in the month of September of the same year, and he was buried behind the church. When the church was enlarged the head of the centre aisle covered the grave of Father Stephans.

The Rev. Patrick Cannon succeeded Father Stephans, and he enlarged the church to accommodate the growing congregation, building transept and sanctuary. Father Cannon bought the beautiful Porter property in 1864, for a young ladies' academy. He enlarged and beautified the church the following year; and he left only one thousand dollars debt on the property in 1869, when he was sent to Lockport.

The Rev. P. Moynihan succeeded Father Cannon. He bought the lot south of the church for school purposes. The school was opened October, 1870, with 120 pupils. He started the new facade for the church in 1873, at a cost of \$10,000.

There was a temperance society here at this time, and at their meetings they discussed the advisability of changing the form of the society so as to admit benefit features without temperance restrictions. The outcome of the debate was the establishment of the C. M. B. A. Father Moynihan obtained the sanction of Bishop Ryan, and the following officers of the first branch were installed: Mr. Barrett, president; M. Federspiel, treasurer; J. McKenna, secretary. Father Moynihan's health failed, and he started for Europe. He grew worse, and died December 3, 1878, at Genoa.

The Rev. James A. Lanigan came in September, 1878. He put in a new high altar. The French delegates to the Yorktown celebration donated the tabernacle for the altar, the Marchioness de Rochambeau making the presentation. Father Lanigan built a parochial residence and the fine school south of the church. In 1896 he was brought to Buffalo by Bishop Ryan, and made rector of the Cathedral and vicar-general of the diocese.

The Rev. Nicholas Gibbons was the next pastor. He never enjoyed rugged health, and after a long illness he died December 21, 1900. He was succeeded by Rev. William McNab, the present pastor.

SACRED HEART CHURCH, NIAGARA FALLS.

Shortly after St. Mary's Church at Niagara Falls was erected Catholics began to settle at what was then called Suspension Bridge. This place was a corporation distinct from the village of Niagara Falls at that time, and it was a long journey from that point to the Church of St. Mary's at Niagara Falls; so Father Stephans secured property there about 1851, and erected a little building for church purposes. Father Stephans came occasionally to say mass in this little building until he removed from Niagara Falls in 1859, when the Vincentian Fathers from the seminary took charge of this little parish.

The following members of the religious order of Vincentians looked after the interests of the little parish of the Sacred Heart up to the year 1869, when a resident pastor was appointed in the person of the Rev. P. A. Malloy: Rev. W. D. Kendrick, from October, 1865, to March, 1866; the Rev. R. E. V. Rice, Rev. E. Hennissy, Rev. T. O'Keefe, Rev. J. T. Landry, Rev. J. Dwyer, Rev. H. Anen, Rev. J. W. Hickey, Rev. J. V. McNamara, Rev. S. Levezeri, Rev. M. O'Regan, Rev. J. V. Brennan, Rev. J. J. Landry, Rev. J. Carroll, Rev. M. J. Flynn and the Rev. Wm. J. Madden. These priests did not have charge of the parish for any definite period, but came at different times, whenever they were sent by their religious superiors to attend to the duties of this little parish, which was under the care of the superiors of the Vincentian Order.

The Rev. P. A. Malloy was appointed to the parish in September, 1869, and remained until January 29th, 1871. The Rev. I. N. Wells came in February, 1871, and remained here until his death in September, 1874. The Rev. M. P. Connery came for a short period after Father Wells' death, and succeeded in paying off a considerable amount of debt. The Rev. D. J. Dailey took charge of the parish in January, 1876, and continued to successfully direct the affairs of the parish until February 26th, 1881. The Rev. Thomas Hines succeeded Father Dailey and remained here as pastor until his death in May, 1896.

The little church, which was built in 1855, was enlarged in 1864 to accommodate the increased number of people. This church was destroyed by fire in 1888, and the present fine brick structure was erected in its place by Father Hines; and the name was changed from St. Raphael's to the Sacred Heart. After Father Hines' death the Rev. P. J. Grant had charge of the parish until ill health forced him to resign in 1897. The present pastor, the Rev. Jas. J. Roach, was appointed July 25th, 1897. When Father Roach took charge of the parish it was burdened with considerable debt. He went to work with energy, and succeeded in reducing the debt in two years by \$10,000.00.

In 1895 the old stone meeting house of the Evangelical Zion church was bought by Father Hines, and converted into a parochial school for the children of the parish. As this building, however, was not sufficient to meet the wants of the parish, and was not in keeping with the standing of the congregation, Father Roach decided to erect a magnificent school building. He soon had a magnificent three-story brick building under way, which was completed two years later at a cost of \$28,000.00. This school building has ample accommodations for 450 children, and has a fine large hall on the upper floor which will seat nearly one thousand people. Under the direction of Father Roach the parish is rapidly assuming a position of prominence in the diocese.

ST. JOSEPH'S CHURCH, NIAGARA FALLS.

A new parish has recently been organized in a central location for the Italians, with the Rev. Cyprian Meolli as pastor.

CHURCH OF THE ASCENSION, NORTH TONAWANDA.

The lumber interests brought many people to the Tonawandas, and the north town had grown so rapidly that steps were taken, in 1888, to organize another congregation for the Catholics of North Tonawanda. Previous to this the people were obliged to attend the little stone church in the south town, which was not sufficiently large to accommodate the number of Catholics in the district. The Rev. Jas. Bustin was appointed, in 1888, to organize a new congregation in the north town. He bought property in what seemed to be the outskirts of North Tonawanda, and he started to build a frame church and a frame parochial residence. In the meantime he held services for his people in the old stone church of St. Francis, in Tonawanda. The new church was soon ready, and Father Bustin moved into his new residence in 1889. Three years later the frame church was burned, and Father Bustini immediately began the construction of the present fine brick building. Shortly after the completion of the new church Father Bustin was promoted to the parish left vacant by the death of Dean Colgan, and the Rev. Patrick Cronin, editor of the *Catholic Union and Times*, was appointed pastor of the church at North Tonawanda.

The parochial cares have not diminished the ardor of the editorial pen; and Father Cronin still conducts one of the ablest Catholic journals in the country, with the same ability as he did before the cares of a parish were added to his editorial labors.

ST. MARY OF THE ANGELS' CHURCH, OLEAN.

Olean started off with an early boom, and some of her over-sanguine citizens fondly imagined that town would rival Buffalo in growth and in importance, on account of its location. It was at the head of navigation on the Alleghany River, and offered facile transit to the east. In those days of flat bottom boat travel the location was promising, but as soon as railroad traffic began Olean resumed her normal condition.

During the construction of the railroad many Catholics were employed; and these were visited occasionally by priests, who said mass for them in their shanties, or in a hall or school building, when these were convenient.

The Rev. T. McEvoy, from Java, was the first who is reported to have said mass in Olean. The Rev. Fathers Doran, McIvers, Fitzsimons and Walsh, also said mass here in the homes of the settlers before the little church was built.

There were only forty members when the congregation was organized in 1850, by Father Doran; but the opening of the railroad, in 1851, brought more Catholics to the town.

The Rev. Joseph McKenna, who was located at Cuba, collected money along the railroad to purchase a lot and build a little shanty church at Olean. He had three hundred dollars subscribed in the fall of 1853, and he authorized Mr. McCarthy to secure the lot in his own name, because the bishop was then absent from the diocese. Father McKenna said mass in a poor little shanty. He thought of putting up a building for \$100; but it is evident that this could not be much of an improvement over the little shanty he used for services.

The congregation increased, and when the Franciscans took charge, in 1855, it was necessary to build a larger church. The new church was built in 1858, and opened for services in 1860; and it was under the direction of the Franciscan (1) Fathers from Allegany College until 1876, when the present pastor, the Rev. J. J. Hamel, was appointed.

Father Hamel enlarged the church, shortly after taking charge; and in 1879 he gave them additional room, and now it will seat 900 persons. He also built a fine school and convent. The school was opened in 1890, and gives instructions to over 300 children.

The Very Rev. J. J. Hamel is the only resident pastor the parish has ever had. He was made dean of the southern district of the diocese, comprising Allegany, Cattaraugus and Chautauqua counties, by Bishop Quigley, in recognition of his long and faithful services as well as on account of his sterling qualities.

ST. JOHN'S CHURCH, NORTH OLEAN.

The growth of the population of Olean necessitated the formation of another parish in 1896. Many of the Catholics lived in the northern part of the town; and, as St. Mary's parish was very large, the Catholics of the northern part of the town thought they were sufficiently numerous and financially well enough situated to build a church for themselves. They sent a numerous signed petition to the bishop, requesting him to give his consent to the formation of another parish in Olean. The bishop assigned the Rev. Thos. Haire to the work of organizing a new congregation. Father Hamel was ill at this time, and he received permission from the bishop to make a journey to the Holy Land for health and rest. Father Haire was given charge of St. Mary's congregation, during the absence of Father Hamel, and here he began his work of organizing the new congregation. He bought a favorable site, and began the construction of a good-sized frame church and a convenient parochial residence. The land was purchased from the United States Leather Company for \$2,500.00, and ground was broken for the church and pastoral residence, April 28th, 1896. Plans were prepared by Mr. Post, architect, of Buffalo, N. Y., and the corner-stone was laid on July 5th, 1896, by the Very Rev. Dean Cannon, of Lockport. Father Cannon also conducted the impressive ceremonies of dedication of the new church on the 29th of November of the same year. The church is a very handsome edifice, and compares very favorably with any of the frame church edifices in the diocese. The pastoral residence was also completed in the fall of 1896. Father Haire's health failed, and he died here on the 19th of September, 1899. The Rev. Jas. F. Mooney was appointed his successor, a few days after the burial of the first pastor of St. John's Church, at Olean. There are about three hundred families in this parish, and they are building up a fine parochial property, and are preparing to build a school to accommodate the many children of the parish.

ST. MARY'S CHURCH, PAVILION.

The Rev. J. McGlew was the first priest to visit this little town. He came in August, 1858, and said mass in the home of Patrick Mulvey. The congregation was formed in July, 1861. Property for a church was purchased by Father Cunningham, who was then located at Batavia. Father

(1) Among the Franciscan Fathers who looked after St. Mary's Church was the present Papal Delegate, Mons. Falconio.

Cunningham built a little church here in 1868, in which he held services occasionally until the resident pastor was appointed in the person of the Rev. Thomas Milde, in June, 1887. Father Milde remained here until 1899, and was succeeded by the Rev. C. F. Killeen. Father Killeen was succeeded in February, 1902, by the present pastor, the Rev. M. J. Kelly.

ST. JAMES' CHURCH, WESTFIELD.

The Rev. Colgan visited Westfield a few times from Dunkirk, and said mass in the homes of the Catholic families residing there previous to the formation of this parish. The congregation was organized by Bishop Timon in 1860. A little church was built the same year. It was afterwards attended by the Passionist Fathers from Dunkirk, until it received a resident pastor, and with French Creek and Brocton, formed into an independent parish. The Rev. J. Corbett is the present pastor, and he has been for some years with this little mission which remains the same from year to year.

There was a little settlement of Catholics at French Creek half a century ago, but it was not until 1873 that land was bought for a church building.

CHURCH OF THE GOOD SHEPHERD, PENDLETON.

A cluster of houses sprung up at this point about 1835, and the place received the name of "Pendleton," from Sylvester Pendleton, one of the earliest settlers. There were some Catholics amongst the earliest settlers at this place, and Father Neumann visited them occasionally in the spring of 1839, from his home at Williamsville. He said mass in the homes of Adam Koepfinger and Michael Meyer a few times, during the subsequent years of his residence at Williamsville and North Bush. His successors at Williamsville continued occasionally to visit Pendleton up to the year 1848, when Bishop Timon came and urged the formation of a congregation. The Catholics of the place purchased four acres of land, and under the direction of the Jesuits, who were attending Williamsville, they erected a small frame church, which was ready for services on the last day of December, 1849. The congregation was small and they only had mass once in three weeks. In May, 1851, Pendleton and Transita, or Swormsille, were formed into one parish, and the Rev. Stephen Uhrich was appointed the first pastor of this new parish. In the following three years the Rev. Serge de Schonlepnikoff and the Rev. T. Frauenhofer were here as pastors successively, until August, 1853. A brick parochial residence was erected in 1852, and shortly afterwards Pendleton was separated from Transita, and was made an independent parish with a resident pastor. There were at this time about sixty families at Pendleton; and under the encouragement of Father Uhrich, they felt sufficiently strong financially to begin the erection of a new church building. The work was begun in September, 1854, and the corner-stone of the new brick church was laid by the Rev. L. Caveng about a month later, and the church was blessed June 3d, 1855, by Father Uhrich. Adam Koepfinger, Jacob Donner, John Schwab and John Dehn, were the first trustees of this new parish. Like many of the other smaller parishes of the diocese, Pendleton has a long list of pastors, who succeeded one another in rapid succession, after a short period of service at the head of the congregation. Father Heimbucher was pastor from June, 1856, to December, 1857; the Rev. Z. Kuntze, from January, 1858, to June, 1858; the Revs. John Mehlmann and S. Uhrich were here for a few months in 1858. The church was dedicated by Bishop Timon on the 28th of August, 1859, under the title of "The Good Shepherd." Since that time the following pastors have presided over the destinies of the congregation: Rev. E. Poch, from March, 1860, to April, 1861; Rev. M. Schinabeck, to November, 1864; Rev. J. F. Payer, to June, 1865; Rev. C. Wensierski, to March, 1866; Rev. L. Van de Poel, to September, 1866; Rev. J. Soemer, to August, 1873; Rev. C. Geppert, to April, 1874; Rev. F. Niebling, to August, 1874; Rev. M. Gessner, to August, 1875; Rev. H. Boehmann, to September, 1880; Rev. S. Uhrich, to September, 1884; Rev. C. Wagner, to July, 1886. Father Wagner erected a new frame school building, and secured the Sisters of St. Joseph as teachers, in the fall of 1885. The Rev. G. Gysen was pastor from July, 1886, to May, 1889; the Rev. C. Koelin, to February, 1894; the Rev. J. Franz, to November, 1898; the Rev. J. Schemel, to December, 1900, and from that date the present pastor, the Rev. A. Wiese.

A new parochial residence was built by Father Uhrich in 1883. Father Koelin built a new tower and facade for the church in 1892. Other pastors also made improvements, at different times, in the congregation, but these were only slight, because like most country parishes there is but little change in the congregation from year to year.

ST. JOSEPH'S CHURCH, PERRY.

The Rev. Thomas McEvoy was the first priest to visit the few Catholics living in Perry. He came in the forties to the home of James McCrink, and here he said mass for the Catholics of the neighborhood. There were only three or four Catholic families in the place at that time. Father McEvoy secured the Universalist church for a lecture, which he delivered in the evening. Afterwards mass was celebrated at irregular intervals in the homes of James McCrink, Dennis Kennedy, John Whalen, and John O'Connor. About the year 1859 a few Catholics of the town secured a little plot of ground and erected a very small frame building, which has served as a church when a priest might come that way, in which service might be held for them.

The present church building was erected in 1873, and was dedicated on the 17th of June of that year, under the direction of the Rev. John Fitzpatrick.

For some years the little congregation of Perry was attended from Portage, and later by the priests of Warsaw. In March, 1879, Perry and East Gainesville, now called Silver Springs, were formed into an independent parish, with the Reverend P. Berkery as resident pastor. There was no parochial residence for the new pastor, so he boarded with some of the members of his congregation until he built the pleasant and handsome rectory. The rectory was replaced in 1890 by a large and more commodious building, by Father Sullivan. Father Berkery was succeeded in April, 1882, by Father Herrick, who remained until January, 1884, when Father Sullivan came. Father Sullivan was pastor until May, 1897, when he was succeeded by the present rector, the Rev. W. T. Wilber.

ST. MARY'S CHURCH, SILVER SPRINGS.

During Father Berkery's pastorate, a site was purchased at Silver Springs for a church. The congregation was growing up there rapidly, and it became necessary to provide for their wants. The congregation at Silver Springs increased so rapidly that it was formed into an independent parish in October, 1901, and the Reverend Edmund Gibbons was sent as first pastor of the new parish. Father Gibbons remained here until 1903, when he was succeeded by the Rev. J. Grant. Father Gibbons had the new parochial residence nearly ready when his successor came. Silver Springs is now one of the prosperous country churches of the diocese.

CHURCH OF THE ASSUMPTION, PORTAGE.

The writer in the *Buffalo Sentinel* of the issue of August 20th, 1853, states that a few years ago the region of the Wyoming was noted only for the beauty of its scenery and the attractiveness of the Falls at Portage. When the Erie Railway was constructing the branch from Attica to Hornellsville, to make a short line from Buffalo to the East, the work in spanning the immense gorge at Portage gave employment for a long period to a large number of men. This was practically the beginning of the village of Portage. There was a little cluster of houses here previous to the advent of railroad men, but it was only like a stray band of white settlers encamped in the picturesque valley of Wyoming. The coming of the railroad gave life to the place, and the little town soon spring into existence. Bishop Timon came here on the 17th of August, 1851, and confirmed one hundred and twenty-four persons. Father McEvoy probably said mass here in one of the railroad shanties before the advent of Bishop Timon. There is no record of any mass before the one said by the bishop, at Bolunds, on the 15th of September, 1849. The church at this time was in process of construction, and was nearing completion; but the builder refused to allow the edifice to be used for services until he received pay for his work. The church was blessed on the second visit of Bishop Timon to the place in August, 1851; and the number of persons confirmed on this occasion indicates a large Catholic congregation. The Rev. E. Dolan was pastor of Portage in 1851, and he found that his duty as pastor was not entirely

pleasing on account of the disorderly element predominant in the place. He found also considerable opposition to his work and prejudice against the Catholics. Father Dolan remained until September, 1856, when he was replaced by the Rev. D. Moore. Father Moore remained only a few months when he was succeeded by the Rev. J. Ryan. The Rev. Father Dean was here for a few months also in 1858, when the Rev. A. McConnell came for nearly two years in January, 1859. The priest from Portage attended many of the little settlements in the surrounding country. There were Catholic settlers at Mt. Morris, Dansville and Nunda; and all these were occasionally visited by the priest from Portage. The Rev. M. Purcell was here for some time from 1861. The Rev. F. K. Cooke came a year or two later, and organized a school composed of two classes. It was taught at first in the parochial residence. Colonel Williams donated a lot for school purposes, on the 21st of December, 1865; and Father Cooke, who delighted in teaching the children the rudiments of education, proposed erecting a school building on this lot the following spring. Father Cooke was succeeded in 1871 by the Rev. P. Donoghue. Father Donoghue remained two years, and he was succeeded by the Rev. Jeremiah McGrath. Father McGrath remained here for eighteen years, and did much hard work for the people of this region, at Nunda and at Birdsall, which he regularly attended as his out missions. Father McGrath was succeeded by the Rev. Dr. Nash, who erected a new parochial residence. Dr. Nash remained here, employing his spare time in literary labors, until he removed to Buffalo in 1902, when he was succeeded at Portage by the present pastor, the Rev. Father Meyer.

ST. PATRICK'S CHURCH, RANDOLPH.

The first recorded visit of a Catholic clergyman to Randolph was made by Bishop Timon on the 14th of September, 1853. On this occasion he preached to a large assemblage in the school house, although there were few Catholics in the town at that time. The next morning he said mass in the school building, and appointed a committee to secure land for a church building. A little church was afterwards built the year following by the Rev. P. McKeever. The place was attended occasionally by the Franciscans until it became a part of the Jamestown mission. It received its first resident pastor in the person of Rev. Jas. Roche, in 1882.

The following pastors have presided over the Randolph parish: In 1884, Rev. T. Ledwith; the Rev. L. Murphy, two years; the Rev. W. Morrison, a few months; Rev. F. Burns, nearly two years, and Rev. M. Cunningham, four years; the Rev. J. Qested and the Rev. C. Fisher, a few months each, until September, 1901, when the present pastor, the Rev. T. Butler took charge of the parish. The present church was built by Father Coyle, of Jamestown, in 1876.

Little Valley and South Valley are also attended from Jamestown. The church at Little Valley was built in 1874, by the Rev. J. Byron, who was then located at Salamanca. It was a small frame building, 24 by 60 feet. The first mass at South Valley was said at the home of Peter Murphy, by Father McKenna. A little church was built here in 1874, by the Rev. W. J. Baxter, of Jamestown. At that time there were about twenty-eight Catholic families in South Valley. The pastors of Jamestown visited South Valley periodically until it became a part of the Randolph mission. The priests who attended South Valley were: the Rev. J. McKenna, Rev. P. McKeever, the Rev. P. Byrnes, Rev. T. Miller, Rev. C. McMullen, the Rev. J. Cahill, the Rev. J. J. Bloomer and the Rev. R. Coyle. When Randolph was formed into an independent parish, the little mission at South Valley was attached to the new parish and was regularly attended by the pastors who resided at Randolph. Napoleon Wilcox gave a lot for a church, which was dedicated in 1877. An addition was built in 1891, so that the church is now 24 by 65 feet, and is the only church in South Valley.

ST. CECELIA'S CHURCH, SHELDON.

German Catholic settlers established their homes in the vicinity of Sheldon as early as 1833. The Rev. Nicholas Mertz, pastor of St. Louis' Church, Buffalo, visited Sheldon in 1837, and said mass in the home of Henry Riding. The Rev. John Neumann also came a few times in 1837, and said mass in the house of Mr. George. Father Neumann established a little mission here, and agreed to come every second month in the summer season, to hold service for the few Catholics who lived in that neighborhood. Encouraged by the prospects of a priest's visits, the little log church was erected in 1838.

Bishop Timon visited this little mission in December, 1847, and confirmed sixty persons in the church, which was not then completed. Bishop Timon encouraged them to start a parochial school for the Catholic children of the neighborhood. A school was established the following year, and was taught for some time by Peter Metzger. This little church is one of the oldest German Catholic churches of the diocese, and many different priests have resided here as pastors of the little congregation during all those years; and although most of the young people leave this farming region for the cities and towns, there are still some of the descendants of the primary Catholics of Sheldon attending services in the third church building of this little congregation. The congregation is made up principally of farmers, and the history of the parish is uneventful, excepting the change of pastors or the visits of the bishop.

The little church was too small for the increasing numbers, and ten acres of land were bought from N. Straub in 1848, and a new church building was soon afterwards erected. Bishop Timon dedicated this new church, and appointed the Rev. L. Schneider the first resident pastor. Other pastors who served this congregation were: Rev. B. Gruber, Rev. C. Kumin, Rev. S. Eicher, Rev. C. Wagner, Rev. E. Benziger, Rev. M. Winands, Rev. T. Voss, Rev. F. Kofler, Rev. J. Pfluger. The present stone building is the third church erected in this little parish.

ST. PATRICK'S CHURCH, SOMERSET.

Father Harmon, of Medina, was the first priest to visit the vicinity of the present church at Somerset. He came in 1851, and was entertained as a guest by Mr. David Barker, a Protestant gentleman, on Saturday night, and on Sunday morning Father Harmon said mass in the home of Michael Burke. Besides Mr. Burke there were at that time the following Catholic families in the neighborhood: John Hogan, Patrick Hogan, Timothy Lewis and Michael Skehan. The following year Father McEvoy paid two visits to Somerset, and said mass on each occasion in the home of Mr. Burke. Whenever the weather was favorable the people of this vicinity hired a team and went in a body to St. John's Church, Lockport, on Sundays, where they heard mass. In 1853 Father O'Conner of Medina, came regularly to attend the few people at Somerset, and to say mass for them in Mr. Larkin's house, or the school house of district No. 10 or No. 14, once every month. On one occasion two of the trustees refused to allow the use of the school house for Catholic services. The other trustee, Mr. Coleman, climbed in the window of the building and opened the door to the Catholics.

The Rev. M. O'Conner started a subscription in 1854, for the purpose of erecting a church building for the few Catholic families in this vicinity. Father Sheehan, of Newfane, completed the church in 1855. At that time there were thirty families, and they were attended for many years as a part of the Newfane parish. The pastors who attended this little congregation from Newfane were: Father Vahey, in 1856; Father McCoole, in 1857; Father Mulholland, in 1858; Father Malloy, who built an addition to the little church, and Father Dwyer, in 1872. The Rev. T. Brougham came from Newfane to reside at Somerset, as the first resident pastor of this parish. Father Brougham remained here until 1881, and he built the third addition to the little church, and erected a parochial residence. He was succeeded by the Rev. J. O'Donoghue, who remained here until his death in 1893, when he was succeeded by the Rev. Father O'Reilly. After Father O'Reilly came the Rev. F. Scullin, the Rev. F. Meyers, the Rev. R. Kingston, and the present pastor, the Rev. T. Carraher.

ST. ALOYSIUS' CHURCH, SPRINGVILLE.

Catholics settled in the neighborhood of Springville shortly after the year 1850. They were mostly farmers, and they lived some distance from the town of Springville. There was a little Irish settlement about seven miles from the town, and there was a German settlement about six miles from Springville, in another direction.

The first recorded visit of a Catholic clergyman to Springville was the visit of Bishop Timon, in September, 1849. He came on the 7th of that month, and lectured in the Universalist Church to a mixed congregation of Catholics and Protestants. He heard confessions that evening; and the next morning he said mass in the same church, and gave communion to twenty-seven persons, and afterwards administered the sacrament of confirmation to a class of twelve. Father Tuohy came a few times

from Ellicottville to visit the scattered Catholics of this region, and said mass for them. He could not come on Sundays, and any other day was not convenient for farmers, who were engaged at their occupation on all other days. A priest also came a few times from Arcade, but it was a long, tedious journey of twenty-seven miles over rough roads, and the priest could not come very often.

The first organized effort to start a congregation was made in the year 1853. The few Catholic families which were scattered through the towns of Concord and Sardinia united in forming the congregation, and they purchased an old meeting house in Springville, which they converted into a Catholic church. They paid \$500.00 for the property, and the priest from Ellicottville, Father Dolan, and later Father McKeever, came occasionally and said mass for them in this building.

Father J. M. Early of Buffalo, was the first priest that visited regularly the congregation at Springville. He collected \$150.00 to help to pay for the newly acquired property, and the balance was paid by Bishop Timon. Bishop Timon also appointed the first trustees of the Springville church. They were Heinrich Lieser and John Cotteral. The first Catholic settlers were: Heinrich Lieser, Victor Collard, George Reuter, Adam Ferrier, Peter Weismantel, August Schweigert, Martin Miller, Martin Zimmermann and John Cotteral. The next few years several different priests visited the little congregation at Springville. The Rev. Jos. Helmpraecht came a few times in 1854. In 1855 the Rev. John McCool visited the congregation, from Java. The Franciscans, from Ellicottville and Allegany came frequently during the years 1856 and 1857. In 1858, the Rev. Franz Heimbucher came from Langford, and Father Arent came a few times the same year from Hamburg. The Rev. A. Pfeifer, O. S. F., came a few times in the two subsequent years. The Rev. George Pax attended the congregation from East Eden, in 1861 and 1862. The Rev. L. Miller came a few times from Java the next year. In 1864 and 1865 the Rev. Edward Benziger, from Lanford, looked after the spiritual wants of the congregation. The two subsequent years Father Boehman, of Langford, made a few visits to the congregation. Then Father Uhrich was appointed the first resident pastor of Springville, on the 17th of May, 1869. For some time he boarded with Mr. Weismantel, one of the most prominent citizens of the town. Father Uhrich was very energetic, and he induced the people to start a parochial residence. The people from Sardinia furnished the stone for the foundation of the priest's house; the people of Ashford gave the timber, and the Springville people erected the building. Money was scarce and the building was not completed until two years later. In the meantime the pastor dwelt in the unfinished building, and suffered considerably from exposure during the winter season, on account of the unfinished state of his residence. Father Uhrich remained at Springville three years, and after his removal the parish was without a pastor for nearly a whole year. In March, 1873, the Rev. Joseph Neibling came, and directed the affairs of the parish for a few months. On the 28th of June, of that year, the Rev. Victor Ritter was appointed pastor, and remained until Christmas of the year 1875. The Rev. John Kirsch had charge of the parish for a few months in the year 1876. In September, 1876, the Rev. F. X. Fromholzer took charge of the congregation. He soon started the building of the present church edifice, and prosecuted the work so vigorously that it was soon ready for services. Father Fromholzer was well liked, and had many friends outside of Springville who assisted him in his work. He also obtained assistance from missionary societies at Munich and Vienna. He also collected money for the Springville parish in many of the German congregations of the diocese. The altars, pulpit and church furniture were donated by members of his congregation. Those of his people who could give money gave generously, and others gave their time and labor in the construction of the building. The new church was dedicated on the 18th of September, 1879. The church is 106 feet long and forty feet wide, with a spire 144 feet high, and is a very handsome little church building for a country town. It cost about \$7,000.00, and, with the many generous donations from the members of the congregation it was completely furnished shortly after its dedication. Bishop Ryan performed the dedication services, assisted by the Rev. B. Gruber and the Rev. F. S. Uhrich. The Rev. F. Oberholzer of Rochester, sang the mass, and Dr. Heiter preached on the occasion.

In the fall of 1879 Father Fromholzer started the parochial school. He converted the old church building into a school house. Teachers were scarce and costly, so the Rev. Father taught a class every day, and had one lay teacher to assist him in his work. In the year 1883 the Sisters of St. Francis took charge of the school. Father Fromholzer bought the house adjoining the church property, and converted it into a convent for the sisters. Mr. Dotterweich, of Dunkirk, who was a friend and admirer of Father Fromholzer, donated \$1,400.00 towards the convent property. The school was a success from the beginning, and has been increasing every year in numbers and in popular favor.

In 1884 Father Fromholzer was succeeded by the Rev. C. Nieman, who remained two years, when he was succeeded by the Rev. George Pax. Father Pax secured three bells for the little church. In August, 1887, the Rev. M. Phillips was appointed pastor. He built the present parochial residence. The Rev. Father Adolph was pastor for a few months in the year, 1890. The Rev. C. Schillo came in 1892, and remained seven years. It was his first pastoral charge, and he labored zealously for the welfare of his flock. He was succeeded by the Rev. F. Meyer, who only remained a short time, when the Rev. Jos. Schemel came. Father Schemel immediately began to gather money for the erection of a substantial school building, which he hopes soon to have ready for the children of his parish, and which will make the necessary number of buildings for his parish complete.

West Valley, ten miles South of Springville, is also attended as a mission by the pastor of this parish. The congregation there consists of about forty families. The little church there was built by Father Fromholzer. This little mission of West Valley is most remarkable in church annals, because it has a large fund drawing interest in the bank and no immediate use or call for the money. They hope that the revenue from this source in a few years will be sufficient to pay the salary of a pastor.

ST. MARY'S CHURCH, STRYKERSVILLE.

In the summer of 1885 Bishop Ryan commissioned the Rev. M. Phillips to organize a new parish at Strykersville. Father Phillips came in November of that year, and secured the town hall, which had recently been erected, for the use of the Catholics of that district on Sundays. Here Father Phillips said the first mass on the 8th of November, 1885. The services on this occasion concluded with the singing of the hymn, "Holy God, we praise Thy Name," which expressed the jubilant feelings of the Catholics of the vicinity at the prospects of having a church of their own, and a priest in their immediate vicinity. On the following Sunday trustees were elected, and preparations were made for building a church. The corner-stone of the new building was laid on the 23d of May, 1886. The building was ready for dedication on the 4th of September of the same year, and the ceremony was performed by Bishop Ryan, assisted by the Rev. J. Sorg, the Rev. Dr. Hoelscher, the Rev. F. Fromholtz, the Rev. J. Reilly, the Rev. T. Uhrich, the Rev. T. Voss, the Rev. P. Trauscht. Father Phillips was succeeded by the Rev. F. Trautlein. Father Trautlein only remained a short time when he was succeeded by the Rev. Father Bergmann, and then Father Bubenheim came for a short period, until the Rev. A. Adolph was appointed pastor. Father Adolph remained until September, 1891, when the Rev. A. Huber was appointed pastor. As in nearly all the smaller parishes, the pastors of Strykersville remained only a short period in this parish. The Rev. F. Stemler succeeded Father Huber after a few months, and then came Father Gysen. Then the Rev. A. Adolph came for a second time. The Rev. L. Bastian succeeded Father Adolph, and remained until 1901, and was succeeded by the present pastor, the Rev. J. Franz. Since his advent to the parish Father Franz has organized several societies in the parish, and he is now zealously laboring to start a parochial school for the children under his charge.

CHURCH OF THE ASSUMPTION, SWORMSVILLE, OR TRANSIT.

The Rev. J. P. Neumann, of Williamsville, visited in 1839 the few scattered families, who had settled in the north towns of Erie County, to administer the Sacraments for them; and assembled them at the residences of Mr. Blim, or Mr. Herberger, where he occasionally said mass for them. Father Neumann urged the little cluster of families at Swormsville to build a church, and they soon put up a substantial log structure, which they intended for the service of God.

Father Neumann retired from Williamsville in 1840 to join the Redemptorists, and the incipient congregation at Swormsville sold their log cabin, and dispersed. The Rev. F. Guth, and the Rev. T. Noethen came occasionally in the following years to visit the sick or to baptize, but no effort was made to build a church until 1848, when there were about eighty families in the district. They had no settled pastor until 1853, when the Rev. John Menauer came and remained until 1858, when he was succeeded by Father Heimbucher.

The Rev. Michael Schinabeck came in 1861, and began the fine new brick church. He died here in November, 1864; and in 1872 his body was removed from its resting place, and was buried beneath the church he had built.

The Rev. Fathers Payer, Wincierski, Hechinger, and Boehman followed in succession from 1864 to 1871, when the Rev. Edward Benziger was appointed pastor. Father Benziger built a new pastoral residence, and freed the church from debt. He was killed by a train at Lancaster in 1883, when returning from a visit to Father Sester. He was succeeded by the Rev. John Soemer, who remained until 1900. The Rev. Peter Gemuengt came after Father Soemer and erected a new residence for the pastor, made a convent of the old pastoral residence and started a school in 1902, under the direction of the Sisters of St. Francis.

ST. FRANCIS OF ASSINIUM CHURCH, TONAWANDA.

Settlers early located at Tonawanda; for the prospects of a harbor here seemed to indicate that at a future date a city would grow up on the banks of the Niagara at this point, to control the lake trade, which seemed destined to be directed to this point. Mr. John Simpson, a very influential citizen in the early thirties, determined that the spiritual welfare of the citizens should be provided for, and he erected at his own expense a church building, which should be free to all who wished to hold services in it. It is related that a Catholic priest from Buffalo held services here before 1840, and Mr. Simpson related that this priest preached the most eloquent sermon he ever listened to. This was probably the saintly Neumann, from Williamsville.

The few Catholics at Tonawanda about 1840, attended mass, when the weather would permit, at the little church at North Bush, which for a few years had a resident pastor. Bishop Timon visited Tonawanda in August, 1849, and he called upon a Mr. White, who promised to secure a lot there for a Catholic church. The bishop appointed a committee in December, 1851, to secure land for a church building, in some favorable locality in Tonawanda. This committee did not act very promptly, and the bishop himself secured two lots, on the 25th of June, 1852. The Rev. Serge de Schoulepnikoff erected a little frame church on this lot, and dedicated it under the title of "The Sacred Heart" in 1852. The first baptism is recorded on the 4th of July, of that year, and the child was named William Walter. Father Serge de Schoulepnikoff remained until March, 1853, when the little mission was attended by the Rev. F. N. Sester, who was then located at the cathedral in Buffalo. Father Serge came back to Tonawanda in August, 1853, and remained here until the 4th of December, when he was succeeded by the Rev. F. S. Uhrich. Father Uhrich remained until December, 1865, when he was succeeded by the Rev. C. Wagner. Father Wagner was pastor until April 16th, 1866. Several priests attended the little congregation for the next few months. These priests came from Buffalo; and they were the Rev. J. M. Sorg, the Rev. J. P. Fitzpatrick, the Rev. C. Gunkel, and the Rev. H. Boehmann. The Rev. F. X. Kofler was appointed pastor in July, 1866, and he continued until December, 1869, when he was succeeded by the Rev. L. Van de Poel. Father Van de Poel remained a little over a year when he was succeeded by the Rev. T. Voss. Father Voss remained for four years, until the 4th of August, 1874, when he was succeeded by the present pastor, the Rev. A. E. Bachmann.

Father Uhrich bought property from Mr. Goodrich, on Adams Street. On this land there was a good frame building; and Father Uhrich built a small frame structure on the land, which served for both church and school for several years. In 1862 Father Uhrich erected the present stone structure, and dedicated it for church purposes under the title of St. Francis, his patronal saint. Father Bachmann secured the Sisters of St. Francis for the school in 1871, and he erected a fine three-story brick school building in 1883, on the site of the property, facing the public park. He also erected a comfortable parochial residence on Adams St. in 1891.

The first little frame building, which was erected for church purposes, was transferred bodily to Grand Island in 1862, where a large tract of land had been purchased for the use of the Catholics of that region. This little church was called St. Arbogast's, but Father Uhrich changed it to St. Stephen's, in honor of the saint whose name he bore. Father Bachmann erected a new church building on Grand Island, in 1890. The old building was falling to decay, and the summer colony of the island required larger and more commodious quarters for the Sunday services. Father Bachmann has now served the congregation for nearly thirty years, and has administered the sacraments to almost a whole generation of his people.

ST. MICHAEL'S CHURCH, WARSAW.

With the completion of the Erie Railroad people began to form homes, in the many little settlements along the line of the new route. Warsaw is the capital of Wyoming County, and its favorable location early attracted many of the immigrants, who were seeking favorable localities in which to establish their homes. Many Catholics, who had been employed in the construction of the railroad and the bridge at Portage, established homes in Warsaw, about the year 1850. There was a church at Portage at the beginning of the year 1850, and the priest came occasionally from Java to say mass for the many Catholics who were employed in the construction of the railroad, or who had already established homes at Portage. The same priest would occasionally visit the few Catholics who dwelt at Warsaw, and would say mass for them in some private house. For many years the pastor of Portage attended the little congregation at Warsaw. Land for the church was bought in March, 1859, and a little frame building, 30 feet by 40 feet, was soon after erected for a church. The church was very plain, and cost but four hundred dollars; but even this amount was a large sum of money for the little congregation, and the officials of the diocese feared that the property would be sold for debt, during the pastorate of the Rev. M. Purcell.

The Rev. A. McConnell attended the congregation occasionally from Portage; until the Rev. M. Purcell succeeded him, in 1861. The Rev. Fathers Gregg, Lampton and Cook came occasionally until 1869, when the Rev. John Fitzpatrick was appointed the first resident pastor. The congregation by this time had increased considerably, and Father Fitzpatrick enlarged the little church and built a parochial residence. He remained four years, when he was succeeded by the Rev. M. O'Dwyer. Father O'Dwyer was pastor for six years, when he was succeeded by the Rev. M. Lee. The Rev. Jas J. Leddy came in July 18th, 1887, and built a new church and parochial residence, on property which had been secured by Father Cook many years before. The Rev. M. Noonan was pastor for one year, from the fall of 1897. The Rev. Jas. H. Leddy was here for a few months as pastor, when he was succeeded by the Rev. Thos. Murray. Father Murray made many improvements, and placed the parish in good financial condition. He died here in December, 1902, and was succeeded by the Rev. J. J. Rogers, the present pastor.

IMMACULATE CONCEPTION CHURCH, WELLSVILLE.

The Catholics who were employed in the construction of the Genesee Valley Canal, and also those who were employed in the building of the Erie R. R., sought homes on the fertile farm lands in Allegany and Steuben counties. There was a priest stationed for some time previous to 1850, at Greenwood, in Steuben County. A little church was built here; and from this place the priest made frequent trips to the vast region along the line of the canal and railroad where there were little groups of laborers or clusters of houses, which were the beginners of the future prosperous villages and towns of Allegany, Steuben and Cattaragus counties. Greenwood decreased in importance, and the priest changed his residence to Hornellsville. The first priest who was known to visit Wellsville was the Rev. Daniel Moore, who was then pastor at Hornellsville. He came in 1851, and held services in the district school house. There were not many Catholics at Wellsville at that time, but there were many Catholic farmers in the territory near the town. There were a number of farmers at what was called Collins' settlement. These were almost entirely Catholics, and they formed a very strong and respectable Catholic community. They were prosperous, and had a district school which was exclusively attended by their children. These came to the church at Wellsville. Father Moore had an immense territory, about eighty miles in extent to look after, and had to travel over the greater portion of his parish on horse-back. He applied to the bishop for an assistant; as it was almost impossible for him to look after the people of this immense territory, with so many little clusters of Catholics claiming his attention and service. He started a little church at Wellsville in the spring of 1852, on a lot which was purchased from Mr. S. A. Smith. The little building was finished by the end of August of the same year. The pastors from Hornellsville, from Scio, from Cuba, or the Franciscans from Allegany, attended Wellsville until a resident pastor came in the person of the Rev. Phillip Kinsella. The Rev. Michael Creedon enlarged the little church in 1863, to accommodate the growing members of the congregation. Father Creedon also purchased, from E. J. Farnham, land for the cemetery. It became necessary, in 1875, to again enlarge the frame church.

Other priests who attended the Wellsville parish, before it became an independent parish were: Rev. T. Keenan, Fathers Welch, McClure, Storey, Creedon and McConnell. When Father Kinsella came he started a parochial school, in 1876, and secured the Sisters of Mercy as teachers. Father Kinsella was succeeded in 1879 by the Rev. H. M. Leddy. Father Leddy's first work was the building of a large and modern parochial residence. He then turned his attention to the convent, and he erected a handsome building for the residence of the sisters. The old church had served the congregation for more than a quarter of a century. It was enlarged several times, and now it was too small for the congregation, and not the kind of building which suited the taste of the pastor or fulfilled the desires of his people. Father Leddy resolved to erect a handsome stone structure, which would be an ornament to the town and a credit to the Catholic population of Wellsville. The plans were drawn for a building 144 feet long by ninety-one feet in the transept, and sufficiently large to accommodate 750 persons. Mr. John Rauber donated a quarry of Warsaw blue stone for the church. The quality and color of the stone seemed to be in thorough harmony with the title of the church, which was named in honor of the Immaculate Conception. The church was completed in 1895 at a cost of about \$50,000.00. Father Leddy was made dean of the diocese by Bishop Ryan, in recognition of his long and faithful services. On the death of Father McDermott of St. Stephen's Church, Buffalo, Father Leddy was promoted to the pastorate of this city parish. He was succeeded in Wellsville by the Rev. Louis A. Smith. Father Smith was a young man of brilliant attainments and bright promise. He was, however, in poor health, and he died here shortly before Christmas, 1899. Shortly afterwards the Rev. Richard O'Brian, the present pastor was appointed to this important parish. There are over 300 families in the parish, and they have a complete church property, and a thoroughly organized and prosperous congregation.

SS. PETER AND PAUL'S CHURCH, WILLIAMSVILLE.

Many German immigrants came to Buffalo in 1828; and some of these wended their way to Williamsville, attracted thither by the prospects of a fertile farming region. There were more than forty families here in 1834, and they began to lay plans for a church building, hoping that a priest might come some day to say mass for them. The Rev. J. N. Mertz, of St. Louis' Church, Buffalo, sanctioned the project, and the people under the direction of Mr. Furniss, started to collect money and material for the building. Mr. Oziel Smith, a Protestant, donated a plot of land, on condition that a stone church, over one hundred feet long and thirty feet wide should be erected thereon. The building was started, but little progress was made without a priest to direct the work.

The Rev. John N. Neumann came in July, 1836, as the first resident pastor. There was no priest's house, so the new pastor secured board and lodging at the home of Mr. John Wirtz. The walls of the building were up, but there was no roof. This did not deter the zealous pastor, and he immediately prepared the building for services. He remained here about seven months, when he changed his residence to North Bush, but he still attended Williamsville as his principal mission. Father Neumann returned to Williamsville again in the fall of 1838, and remained until 1840, when he left to enter the order of Redemptorists.

The immense territory under his care required the zealous pastor to be continually travelling; and he tramped over the roads like the itinerant pedler, with his pack on his back—the vestments and sacred vessels for mass. On one occasion, sick and weary, Father Neumann lay beneath a tree, when a party of passing Indians wrapped him in a blanket, and carried him to a neighboring farm house where he was nursed to health. He started little schools at Williamsville, and North Bush, in which he sometimes taught, because the parish could not afford to pay a teacher.

The priests who succeeded Father Neumann as pastors of Williamsville were: Rev. Alexander Pax, November, 1840, to December, 1841; Rev. Theodore Noethen, January, 1841, to December, 1845; Rev. Leonard Schneider, September, 1845, to May, 1848; Father Luthe, C. S. S. R., June, 1848, Revs. Fritsch, S. J., Fruzzini, S. J., Ebner, S. J., and Kettner, S. J., for three years; Rev. Rudolph Follenius, October, 1857, to October, 1853; Rev. Thomas Frouenhofer, December, 1853, to June, 1854; Rev. McPitt Neumann, August, 1854, to April, 1856; Rev. S. B. Gruber, August, 1856, to September, 1862; Rev. A. Hechinger, October, 1862, to March, 1864; Rev. J. Zoegel, April, 1864, to March, 1866; Rev. C. Wingierski, April, 1866, to March, 1867; Rev. M. Winands, March, 1867, to January, 1868; Rev. G. Pax, January, 1868, to June, 1886; Rev. C. Wagner, from June, 1866, to

February, 1896; Rev. M. Phillips, from February, 1892, to February, 1900, when he was succeeded by the present pastor, the Rt. Rev. Mons. Adolph.

The second church which was also of stone, was begun in 1863, by Rev. Father Hechinger, and was dedicated in the time of Father Zoegel. The stone walls of the old church building remained for years near the site of the celebrated old brewery, until they were used, some for the chapel at Cheektowaga, and some to construct a branch of the Old Folks' Home, a short distance in the rear of the present St. Peter and St. Paul's Church, at Williamsville.

Williamsville is one of the oldest parishes in the diocese. It was here that Bishop Neumann began his missionary career and suffered so many hardships on this difficult mission field, which only a man who could suffer martyrdom or become a great saint could endure. The parish is stationary in point of population, because the community does not change from year to year. It has been honored by having one of the two papal prelates of the diocese as its present pastor.

PARISHES THAT WERE TRANSFERRED TO THE DIOCESE OF ROERCHEST.

ST. PETER AND ST. PAUL'S CHURCH, ELMIRA.

Catholic people settled in Elmira about the year 1830. The first priest who visited Elmira was the Rev. Francis O'Donoghue, who came in 1834 from Auburn, and celebrated mass in the house of Mathew Laffin. Michael Biggs and Mr. Laffin sent for a priest because they had some children to be baptized, and there were other Catholics in the place who wished to assist at mass and receive the sacraments. The few Catholics at Elmira were visited occasionally from Auburn until 1845, when Elmira, was attached to the Binghamton parish.

The Rev. J. Sheridan was pastor of the parish of Binghamton, in 1845. He occasionally visited Elmira, and all the other little towns through several counties in that portion of the State. Elmira grew more rapidly than the other towns in that vicinity; and Father Sheridan took up his residence in Elmira in 1849, and bought a house for a parochial residence, and built a brick church for the little congregation, which he had organized as the first Catholic parish of Elmira. The church was dedicated to St. Peter and St. Paul. The Rev. J. Boyle succeeded Father Sheridan in 1850, and he soon discovered that the brick building erected by his predecessor was not substantially constructed, and he shortly afterwards began to build the present fine brick church. The new building was erected on the site of the first church building, which had been torn down in 1854, and a temporary wooden structure was used for church purposes until the new building was completed, in 1857. Father Boyle died here on the 8th of December, 1856. He had labored hard in the parish, and had the affairs of the congregation in a very good condition at the time of his death. The church was not quite completed when Father Boyle died, but was finished by his successor, the Rev. Thos. O'Flaherty, and was dedicated by Bishop Timon on the 19th of July, 1857. Bishop Timon sent a colony of sisters of charity to Elmira to teach the school during Father O'Flaherty's pastorate; but they soon realized that they were not needed, and perhaps not wanted, and after a few months they withdrew. After Father O'Flaherty, the Rev. Peter Bede and the Rev. M. Kavanaugh had charge of the parish for some years until the Rev. Thos. Cunningham came. Father Cunningham remained here as pastor for fifteen or sixteen years, until his death in February, 1889. He was loved by his own people, and respected by the Protestants, who looked upon him as a holy man and a self-sacrificing priest.

The Sisters of St. Mary, from their mother-house at Lockport, sent a community to Elmira in 1866. Here they established an academy for young ladies of the city, and took charge of the parochial school of the parish of St. Peter and St. Paul.

After the death of Father Cunningham the Rev. J. J. Gleason, who had directed the affairs of the parish during Father Cunningham's illness, remained in charge of the congregation until the Rev. Nicholas Gibbons was appointed pastor. Father Gibbons remodeled the parochial residence, and practically built a new house for the priest's dwelling. Father Gibbons was succeeded in February 1896, by the present pastor, the Rev. J. C. Long.

This is a very old and prosperous parish, and has always been noted for the respect which the people showed to their priests, and their fidelity and generosity to the church.

ST. PATRICK'S CHURCH, ELMIRA.

The northern part of the town of Elmira had a boom in 1868, from a large iron works, and from the railroad life and works in that section of the city. Bishop Ryan sent the Rev. P. R. Hopkins, in 1869, to organize a new parish in this part of the town. He purchased a beautiful site in a favorable locality; but his health failed, and he died in July of the year following. Bishop Ryan was absent in Rome at the time of Father Hopkin's death, and the Very Rev. W. Gleason, who directed the affairs of the diocese in the absence of the bishop, appointed the Rev. J. J. Bloomer to the new parish of St. Patrick's in Elmira. Father Bloomer erected a temporary church the following year, which served the congregation until the handsome brick structure was ready for the use of the people. Father Bloomer began the work on the permanent church shortly after his advent to Elmira, and it was dedicated on the 13th of September, 1874. The church is a very handsome and imposing brick structure; and the triangular lot on which it is located in the pleasant part of the city, makes it one of the most prominent buildings in town. In 1884 Father Bloomer purchased property diagonally across from the church for a convent and school. The convent building was erected the same year, and was used as a parochial residence until 1894. The school building was erected in 1893, and was ready for use at the opening of the school year in 1894. In 1899 Father Bloomer purchased the present handsome parochial residence.

Father Bloomer has labored hard for a third of a century, and has built up a very fine and complete parochial property. The church, convent, school and priest's house are a credit to the congregation, and conspicuous evidence of the zeal and energy of the pastor. Father Bloomer also has charge of the Reformatory, which is located in his parish, and in which he holds services every Sunday. The pastor of St. Patrick's is loved by his people and esteemed by his fellow townsmen, and they all hope that it will be a long way in the next third of a century before they will be looking for a new pastor.

ST. MARY'S CHURCH, ELMIRA.

The southern portion of Elmira, across the Chemung River, known as Southport, grew rapidly about the year 1870, and it soon became necessary to organize another parish for this part of the town. The large shops drew many workmen to this portion of the city, and houses sprung up here rapidly and were occupied by men employed by the works in this vicinity.

The Rev. Jas. McManus was sent here in 1872, to organize the new parish of St. Mary's. Father McManus soon erected a large handsome frame church, which has served the congregation to the present day. He also built a comfortable frame parochial residence. Father McManus was appointed to Batavia in March, 1874, and was succeeded in Elmira by the Rev. M. O'Dwyer. Father O'Dwyer has continued to successfully guide the interests of St. Mary's parish for thirty years. During this time he has built a fine parochial school and convent, and has placed the parish in a very prosperous condition.

ST. JOHN THE BAPTIST CHURCH, ELMIRA.

The German Catholics of Elmira attended the church of St. Peter and St. Paul until they were formed into a congregation of their own, in 1866. As early as 1857 a German priest occasionally visited them, and encouraged them to organize into a congregation. They bought property on Dickinson Street, and started a little church building, the corner-stone of which was laid in 1866, and was consecrated in the fall of 1868. The first pastor came in the person of the Rev. Serge Schoulepnikoff. He remained about one year when he was succeeded by the Rev. Erhardt. The Rev. F. Von Rupplin was here for a few months in 1871. The following priests have had charge of this parish: The Rev. S. Gruber, to July, 1873; the Rev. A. Bachmann, to August, 1874; the Rev. T. Neibling, to January, 1875; the Rev. A. Geisenhof, to March, 1885; the Rev. J. Strelke, to August, 1886; the Rev. A. Geisenhof, to December, 1891; the Rev. F. Trautlein, to January, 1893, when the present pastor, the Rev. J. B. Stemler was appointed.

New property was bought, and the corner-stone of the new church was laid in 1891, at the corner of Lake and Second streets. This church was consecrated in 1892, by Bishop Ryan.

ST. CATHERINE'S CHURCH, ADDISON.

Like many other towns along the line of the railroads, Addison was first visited by a priest in 1849, who came to say mass for the men engaged in the construction of the railroad. During this period priests came occasionally to Addison from Geneva, from Rexville, from Hornellsville and from Auburn. At first mass was said in one of the numerous shanties constructed by the men engaged in railroad building, and which served them as a dwelling. Later a private house owned by Frank Smith, which still stands on East Front Street, and which is called the flat-iron building, was used as a church when a priest came to say mass for Catholics at that time living in Addison. The priests who visited Addison during this period were: The Rev. E. O'Flaherty, of Geneva and Auburn; the Rev. M. O'Brien, of Hornellsville; the Rev. A. McConnell, of Rexville, and the Rev. D. Moore, of Hornellsville. In 1852 the Catholics rented Jones' Hall, at the corner of Main Street and Railroad Avenue; and in this building Father McGlue held services for them for two or three years.

In 1855 Addison was attached to the Corning mission, and it was regularly attended by the Rev. Thomas Cunningham. Father Cunningham was the founder of this parish. He bought the land and built a little frame church, in a prominent part of the town. Father Cunningham attracted all classes of people to him by his kindly ways and saintly life. He is remembered still by the old inhabitants, both Catholic and Protestant, as a man of remarkable charity and beautiful life. Father Cunningham continued to attend the little congregation at Addison until he was appointed pastor of a large parish at Elmira. Father Colgan succeeded him at Corning, and continued to attend the Addison congregation until 1865, when it was attached to the Bath parish. The Rev. P. Mazureth was pastor of Bath at that time, and he continued his visits to the Addison congregation until a resident pastor was appointed. The congregation was growing considerably at this time, and Father Mazureth found it necessary to add to the little building, and he also graced the church with the addition of a tower. The Rev. P. Bradley was appointed in 1867, the first resident pastor of Addison. He remained here until about 1873, when he was succeeded by the Rev. Martin Ryan. Father Ryan erected the parochial residence east of the church shortly after his appointment. The year following he purchased a large plot of land adjoining the church, which belonged to the Baldwin estate. Father Ryan remained until May, 1878, when he was succeeded by the Rev. John Brady. Father Brady remained a little over a year, when he was succeeded by the Rev. Jas. Lasher. Father Lasher was here until April, 1882, when he was succeeded by the Rev. Thomas Donohue, D. D. Dr. Donohue remained here until April, 1884, when he was succeeded by the Rev. P. Donohue. The congregation was increasing in numbers and financial ability, and the old church building was not large enough to accommodate the numbers, and not imposing enough to correspond with the importance of the congregation. Father Donohue, therefore, resolved to build them a larger and more handsome church edifice. Shortly after he came to Addison he began to collect funds for this purpose. In the spring of 1885 he began the work on the foundation of the church. The work proceeded rapidly, and the building was ready for dedication towards the end of the same year. The building was a brick veneer, but was not very substantially constructed; and much trouble was experienced, remedying the defects in the original work. Rev. P. Donohue was succeeded in January, 1889, by the Rev. Thomas Carraher. The following year Father Carraher renovated the parochial residence and improved the grounds during the period of his pastorate. He was succeeded in 1895, by the Rev. M. Noonan. Father Noonan remained here until what is called the "Southern Tier of counties" was detached from the Buffalo diocese and added to Rochester. Addison was one of the parishes of the detached territory, and Father Noonan sighed for his old friends and attachments of the diocese in which he always lived and labored. He received permission from Bishop McQuaid to return to Buffalo, and he was succeeded at Addison by the Rev. W. Darcy. Father Darcy came in June, 1897, and he bought four acres of land adjoining the old cemetery, for a burying ground for his people. Father Darcy still guides the destinies of the Addison congregation.

ST. CASIMIR'S PARISH, (POLISH) ELMIRA.

A Polish priest was sent in 1889 to look after the people of his nationality in Elmira. He resided with the Rev. J. J. Bloomer, pastor of St. Patrick's parish, and he assembled his people in St. Patrick's Church, and said the first mass for them in May, 1889. The Rev. F. Swinko was appointed by Bishop Ryan to organize a parish for the Polish people of Elmira. He bought property on the 4th of June,

1889, and immediately began to erect a little building for a church. This building was finished in September, 1889, and was blessed by the Rt. Rev. Mons. Gleason. On the occasion of the dedication Father Bloomer preached a sermon in English, and the Very Rev. Dean Pitass, of Buffalo, preached in the Polish language. Father Swinko was succeeded in 1891 by the Rev. T. Kozlowski. Father Kozlowski only remained a short time when he was succeeded for short periods by four other pastors until the Rev. J. S. Gulez came in April, 1894. Father Gulez remained for two years, and was succeeded April 15th, 1896, by the present pastor, the Rev. Ignatius Klejna. Father Klejna improved the church and in 1900 erected a new parochial residence. He established a school in September, 1903, under the direction of the Sisters of St. Joseph. He has now a school building, a convent, a parochial residence and a church, all in condition to do the work and serve the purposes of a young and growing parish.

SACRED HEART CHURCH, PERKINSVILLE.

Several German families settled here in 1838. They came from Treves, in Prussia, and settled near the old saw mill at Sandy Hill, in the northwest corner of Steuben County. There were seventeen Catholic families amongst these early emigrants, and they soon purchased a plot of land from the English Land Company, near the old Frohlinger property, for a little church, which was soon erected under the direction of the Redemptorist Father, the Rev. George Beraneck.

The Rev. P. Czakert came here in 1836, and again in 1838, and said mass for the few Catholic families who had settled in this district. In the subsequent years Redemptorist Fathers from Rochester occasionally visited the place, and said mass in one of the homes of the settlers; or in the little church, when this was built. Amongst those who came were: The Rev. C. Smith from Buffalo, in 1839; the Rev. F. Sanderl in 1840, from Rochester; the Rev. B. Bayer in 1842; the Rev. G. Beraneck, in 1844, and the subsequent years, the Rev. Z. Tschenhens, the Rev. A. Urbantschick, the Rev. L. Holzer, the Rev. F. Tappert, the Rev. A. Czibithovicz. All of these were Redemptorist Fathers from St. Joseph's Church, Rochester, who attended all the German families scattered through this region from Dansville to Corning.

There was a little church at Sandy Hill also, and a little congregation was formed there before the parish of Perkinsville was organized. Before the church in Perkinsville was built mass was said on Sundays in the home of Peter Schinick. A little church was built here in 1850, by the Rev. A. Sweiger, who took up his residence in the village the same year. Father Sweiger was succeeded the next year by the Rev. M. Steger, who built a little parochial school. The following year a pastoral residence was also built.

The following distinguished list of pastors have presided over the little church at Perkinsville. After Father Steger, in 1856, came the Rev. A. Bereng for one year, and the Rev. A. Hatala also for a few months in 1857; the Rev. Serge de Schoulepnikoff, in 1858; the Rev. P. Seibold, in 1859; the Rev. D. Geymer, in 1860; the Rev. C. Wagner, in 1862; the Rev. S. Grüber, to 1868; the Rev. M. Winands, to 1871; the Rev. J. N. Arent, to 1873; the Rev. N. Sorg, for a few months in the same year; the Rev. J. Soemer, to 1881, the Rev. V. Scheffels, to 1889; the Rev. G. Gysen, to 1892 when the present pastor, the Rev. A. L. Huber, was appointed, on the 14th of January, 1893.

For some years the people from Wayland and from Sandy Hill attended the little church at Perkinsville. The number of people at Wayland had increased in Father Soemer's time, and he decided to erect a little church for the people of that place in their own town. When Father Scheffels came as pastor he found the congregation in a prosperous condition, and he decided to erect a new church building. He was very successful in his undertaking, and when the little church was dedicated it was free from debt. The present pastor erected a new parochial residence, and purchased a new cemetery, and has made other improvements in the property.

The school for some years after its inception was taught by some of the young people of the parish, and sometimes by the pastor, until 1861, when a little colony of sisters came here from Milwaukee; the parish, however, was too poor to support a religious community of sisters, and they retired after a very short period of struggle in Perkinsville. A community of sisters of St. Joseph of Rochester now have charge of the school, and are successful in their work.

ST. MARY'S OF THE LAKE, WATKINS.

This place went under various names at different periods of its existence. It was called Katherines, then it went by the name of Jefferson, and finally it assumed the name of Watkins. There was a little settlement here as early as 1830. It is situated at the end of Seneca Lake, and the beauty of the locality as well as the prospects of trade drew settlers to this point; and a little hamlet soon came into existence, but the place never fulfilled the expectations of the earliest settlers, because trade and travel were diverted by the railroads to other localities.

There were some Catholics among the early settlers in Watkins, and Father O'Donoghue of Auburn, visited the place as early as 1837. In 1839 there were three Catholic families here, and they were visited a few times by the Rev. B. O'Reilly, of Rochester. Father P. Bradley, of Auburn, also came in 1844, and in 1846 the Rev. J. Sheridan, of Owego, came and organized a congregation. Up to this time whenever the priest came to the little village mass was celebrated in one of the houses in which a Catholic family dwelt. General Kernan lived a few miles from Watkins, and mass was frequently celebrated in his home, whenever a priest came in that direction. Father Sheridan bought the church building, which was erected by the Presbyterians in 1830, and converted it into a Catholic church. This was a little frame building, 60 by 30 feet, and it was situated on the West side of First Street. Bishop McCloskey visited this town in 1847, and said mass in this little church. In 1849 there were twelve Catholic families in Watkins, and the Rev. Hugh Fitzsimmons came once every month to say mass for them. The Chemung Canal was begun in this year, and many Catholics were employed on this work. Cholera broke out amongst the workers and toilers on this public work, and it became necessary to procure land for a cemetery. Dr. Watkins donated an acre of land for this purpose.

The Rev. M. Gilbride, of Owego, attended the place from November, 1849, to July, 1850; then the Rev. M. Creeden came for a few months, and the Rev. J. Boyle and his assistant, the Rev. T. Cunningham, attended Watkins from Elmira until 1854. The Rev. P. Canny came for a short time from Penn Yan; then the Rev. J. T. Dunn and the Rev. J. McKenna attended the place also from Penn Yan. The Rev. D. English had charge of the little congregation until 1869, when the Rev. J. McManus came, as the first resident pastor.

The congregation had grown until the little frame building was no longer sufficiently large to accommodate the numbers who came to mass there on Sundays, and in 1865 Father English made preparations to build a handsome brick church, on the corner of 9th and Decatur Streets. The work progressed slowly, and it was not until four years later, in 1869, that the church was ready for dedication. When Father McManus came as pastor he immediately started the erection of a parochial residence, which was completed in the year 1870. Father McManus was succeeded in 1872 by the Rev. H. M. Leddy. Father Leddy remained here for seven years, when he was succeeded by the Rev. M. Ryan. Father Ryan remained here for fourteen years, when he was succeeded by the Rev. W. Morrison. Father Morrison was followed in 1899 by the present pastor, the Rev. John J. Lee. Each one of these pastors made improvements in the property, and at the present time the parish is in a very flourishing and prosperous condition.

HORSEHEADS.

A little village grew up here about the year 1860; and six years later Father Kavanaugh organized the few Catholic families of the place into a congregation, bought a little piece of property, and erected a small frame building. Fathers Kavanaugh, McDonald and Hopkins came occasionally from Elmira until Watkins was formed into a parish with a resident pastor when Horseheads was attached to the Watkins parish, and was attended by the priest from this place. The Rev. J. McManus looked after the interests of the little place from 1869 to 1872, when the Rev. H. M. Leddy succeeded him, and continued in charge until the Rev. T. Herrick came. The Rev. L. Murphy came here about the year 1881, as the first resident pastor. Father Murphy was succeeded by the Rev. J. Griffin, the Rev. W. Dunn and the Rev. J. Gibbons, the present pastor. A new church was begun in July, 1902, and was dedicated on the 26th of April, 1903.

ST. MARY'S CHURCH, BATH.

Robt. Morris purchased over one million two hundred and fifty thousand acres of land from Phelps & Gorham, and sold this immense tract to three Englishmen; but a law at that time prevented the vesting of rights of land in aliens, so Charles Williamson came over from England and was naturalized, and the land was transferred to him. He established an office in a little settlement which he called Bath, in honor of one of the English proprietors' only child, Laura, Countess of Bath. The location of the land office here brought a few settlers to the place, at the beginning of the 19th century. When Steuben was formed Bath was made the county seat, on account of its antiquity and importance. It was not, however, until 1846, that the Catholic history of Bath had its inception. In this year the Rev. Thomas McEvoy came from Java to visit the few Catholic families of this vicinity.

Shortly after Bishop Timon came to Buffalo he gave Father Sheridan of Owego, jurisdiction over all the Catholic families and settlers along the Cohocton River as far as Dansville. Father Sheridan visited the Catholics of this region occasionally, and said mass for them in some houses, a few times each year.

In 1850, when the Erie R. R. was finished from Corning to Buffalo, the Rev. E. O'Flaherty was stationed at Dansville; and he looked after the interests also of a few Catholics who were located at Bath. Mass at Bath was generally celebrated at the home of James Manley. This house was situated on Washington Street, which was then called St. Patrick's Street, and the house is now occupied by Mr. B. McMenimin.

In 1850 Mr. B. Wilkes erected a little frame structure at his own expense, and handed it over to the Catholics of the town, who made a small payment on the property and gave Mr. Wilkes a mortgage for the balance.

Many clergymen visited Bath occasionally for the next years until a permanent pastor was located in the town. The Rev. Chas. Tierney came here a few times in 1851. In 1852, and the following year, the Rev. J. Donnelly visited Bath a few times. In 1854 the Rev. Jas. McKenna looked after the interests of the little congregation. From 1854 to 1860 Bath was regularly attended by the Rev. T. Cunningham, who was stationed at Corning. Father Cunningham labored hard to save the little church building from sheriff's sale. The people were poor, but Father Cunningham succeeded in paying off the debt.

A mission was given in this little church, in 1860, by the Oblate Fathers, and shortly afterwards the Rev. M. Steger came here from Dansville, as the first resident pastor. Father Steger attended Hammondsport and Liberty, which is now called Cohocton; and these places with Bath, formed one parish. A little parochial residence was started in 1861. A little parochial school was started here in 1862, in the basement of the church.

When Bishop Timon visited Bath, in 1863, to administer confirmation, there were fifty-four Catholic families in the town. In 1864 Father Steger was succeeded by the Rev. J. M. McGlew, who remained only a short time when he was succeeded in November, 1864, by the Rev. P. Mazureth. Father Mazureth purchased four acres for a cemetery from the Hon. Robert Campbell. Father Mazureth was succeeded in August, 1868, by the Rev. L. Van de Poel, who remained until December of the same year. Father Van de Poel erected a small school building, and the little class was transferred from the basement of the church to the new structure in 1868. The teachers of this school were Mrs. Hassett, Kate O'Loughlin, Ellen Kavanuagh, and Mrs. Wolfe.

The Rev. M. Darcy came in January, 1869, as pastor of the parish of Bath. In May, 1872, the little congregation of Campbell was added to Bath; and a little church building was erected in the village, in which the priest from Bath celebrated mass every Sunday. The little school building at Bath was sold in 1868, and the school discontinued. The Rev. J. J. Baxter succeeded Father Darcy in June, 1874. Father Baxter remained here as pastor for nearly fifteen years; and paid off the debt on the little church at Bath and the new church at Campbell, and he enlarged the Bath church and improved the parochial residence. Father Baxter purchased a large tract of land adjoining the church from the Hon. W. B. Ruggles, in August, 1886.

The Rev. J. J. Gleason succeeded Father Baxter in the spring of 1889, and shortly afterwards he remodeled the parochial residence. In the following year Father Gleason had a cemetery surveyed, and roadways and paths built over the grounds, and the property placed in good order. In the following year Father Gleason, after consulting with his people, decided on building a handsome church for his parish. Work was begun in October, 1891, and the corner-stone was laid on the 8th of May,

1892. The new church was open for services on St. Patrick's day, 1893. Father Gleason had nearly paid off all the debt on the new church at the time of his death, in June, 1895.

The Rev. Jas. Griffin succeeded Father Gleason in June, 1895, and has labored hard to the present time, and earned by his fidelity the love of his people and the esteem of his fellow townsmen.

ST. GABRIEL'S CHURCH, HAMMONDSPORT.

The first Catholic family to settle in the neighborhood of the present village of Hammondsport was that of General William Kernan, father of the late United States Senator, Francis Kernan, of Utica. General Kernan established his home here about the year 1800. He built his residence at Wayne, or Tyrone. The family left this region and removed to Utica in 1862. Bishop Timon was a very intimate friend of this family, and he frequently visited them, and said mass in their home.

About 1830 other Catholic families began to arrive in Hammondsport, and establish homes in this growing village. James O'Conner and Peter Kane came about the year 1830. John Laughlin came about the year 1834; and in 1840 James Quinn and James Laughlin established their homes in the parish, and the next year Mr. McGuiggan and Mr. Keague, and the next two or three years a large number of Catholics established homes in the little town. The Rev. P. Bradley, of Auburn, was the first priest to visit the families of Hammondsport. He came about the year 1842, and said mass for the few Catholics there at that time, in a private house. The Rev. T. McEvoy, of Java Centre, came a few times between 1844 and 1847. Then the Rev. J. Sheridan, of Owego, came a few times in the following two years. In 1847 a little church was purchased from the Presbyterians, and this church was blessed by Bishop Timon and dedicated under the title of St. Gabriel's, on the 18th of March, 1848. It was attended by priests from different places, until a resident pastor took up his residence at Hammondsport. The following priests attended this little church: The Rev. E. O'Flaherty, of Dansville, in 1850; the Rev. J. Donnelly, of Penn Yan, in 1850; the Rev. J. Gilbride, of Penn Yan, in 1850 and 1852; the Rev. D. Moore, of Penn Yan, in 1853; the Rev. T. Cunningham, of Corning, in 1853; the Rev. J. Dean, of Penn Yan, in 1853 and 1854; the Rev. J. McKenna, of Penn Yan, in 1854 to 1860; the Rev. M. Steger, of Bath, from 1860, to 1864; the Rev. J. McGlew, of Bath, in 1864; the Rev. P. Mazureth, from 1864, to 1868; the Rev. M. Darcy, from 1869, to 1874; the Rev. J. Baxter, from 1874, to 1880.

In 1880 Hammondsport was made an independent parish, and Prattsburg was attached to it as an out-mission. The Rev. J. Mullen was appointed the first resident pastor, and remained until December, 1881, when he was succeeded by the Rev. C. O'Byrne. Father O'Byrne remained until May, 1882, when he was succeeded by the Rev. T. Voss, who only remained a few months, and then the Rev. D. J. Dailey came for a few months also. The Rev. G. Alger was appointed pastor in March, 1883, and remained until July, 1886. He erected the present church at a cost of \$4,600.00. The Rev. F. J. Naughten succeeded to the pastorate in August, 1886.

ST. ANN'S CHURCH, HORNELLSVILLE.

Some Catholic families settled in Hornellsville before the Erie R. R. was built. The first mass known to have been said in this section was celebrated by the Rev. Benedict Bayer, a Redemptorist from Rochester, who visited this region in 1843, and said mass in the home of Thomas Doorley, at Webb's Crossing. Mass was afterwards said in the old school house that stood on the site of the present high school. Father Bayer came occasionally for a few years, until the Rev. T. McEvoy visited this region every two or three months up to 1849, when the Rev. M. O'Brien organized the congregation of St. Ann's. Father O'Brien was then stationed at Greenwood, and he evidently had faith in the future of Hornellsville, for he built a substantial brick structure for the first Catholic church of the place. This building was erected on the corner of Cass and Buffalo Streets. Father O'Brien removed from Greenwood to Hornellsville, shortly after he had the church built; and from Hornellsville he attended Greenwood and all the little settlements in Allegany County within thirty miles of Hornellsville. He was succeeded by the Rev. D. Moore about the year 1850. The work of attending to this immense region was too much for one priest; and Father Moore obtained an assistant, in 1853, in the person of the Rev. T. Keenan. Father Keenan shortly afterwards became pastor of Hornellsville,

and continued in this capacity until 1861. Then followed the Rev. J. McGlew and the Rev. A. McConnell, the Rev. W. A. Gregg and the Rev. R. Storey. The Rev. M. Creeden became pastor of Hornellsville in 1864. He is still remembered with love by the people of Hornellsville, as a man of rare eloquence and fine financial ability. Every year the G. A. R. veterans place flowers on his grave, in remembrance of his encouragement to the Union soldiers during the rebellion. Father Creeden erected the new church, on the corner of Erie Avenue and Elm Street. He also established a school and a convent, on the site now occupied by the parochial residence. A little school was also established, in his time, on the south side of Mills Street. Father Creeden died here in 1870, shortly after he completed the church. The Rev. W. McNab succeeded Father Creeden, and enlarged the school building. He remained here until September, 1873, when he was succeeded by the Rev. F. Clark. Father Clark had charge of the parish until 1879, when the Rev. J. M. Early was appointed pastor. Father Early made a great many improvements in the parish. He erected the present parochial residence, a new school and convent. He established also, with his own funds, the St. James' Mercy Hospital. He also donated a lot for a church on the south side; and in 1889 he erected a magnificent addition to the church, which gave it all the appearance of a new building. Father Early died here in February, 1890, and he was succeeded by the Rev. J. O'Loughlin. Father O'Loughlin died in May, 1893, and was succeeded by the Rev. A. R. Barlow.

Hornellsville, on account of its importance, was elevated to the rank of one of the parishes entitled to an irremovable rector in Father Early's time. The next pastor to Father O'Loughlin was the Rev. A. R. Barlow. Father Barlow made improvements in the place, and enlarged the parochial residence. He died here March, 1899, and was succeeded by the Rev. W. Morrison. Father Morrison remodeled the school, and made it one of the model school buildings of the diocese. He died in September, 1900, and was succeeded by the present pastor, the Rev. F. Naughten.

The privilege of irremovable rectorship attached to Hornellsville secured for this parish pastors of prominence and ability, and their intelligence and energy are evident in the flourishing condition of the church and school. The Rev. F. Naughten is a worthy successor of the illustrious pastors who preceded him.

ST. PIOUS CHURCH, COHOCTON.

The Rev. Serge Schoulepnikoff was the first priest who came to Cohocton, and said mass there in a little rented room, about the year 1858. Shortly afterwards he built a small church here, and collected in many different parts of the country to pay for the building, which was finished in 1861. For many years it was attached to the Perkinsville parish, until it was formed into an independent parish with a resident pastor.

ST. JOSEPHS' CHURCH, WAYLAND.

The Catholic people of Wayland attended church services at Perkinsville until the Rev. J. Soemer built a little church for them in their own town, about 1882. When Father Scheffels was pastor of Perkinsville, he found the little congregation at Wayland so prosperous that he decided to erect a new and large building, for a church for the Catholics of that town and vicinity. The congregation was only recently formed into an independent parish, with a resident pastor.

ST. JAMES' CHURCH, WAVERLY.

The first Catholic settlers came to Waverly about the year 1835, and the following years, when the North Branch Canal from Wilkes Barre to Athens was being built. The names of the Catholics of that period were; John Sliney, Patrick Driscoll, Jeremiah Koeghan, Andrew Quigley, Edmund Ryan and Thomas Curran. The Rev. J. V. O'Reilly was perhaps the first priest to visit this region. He came in 1842 from Pennsylvania, and said mass in a private house for the men engaged in the public works. Father O'Reilly was stationed at Friendsville, Pa., and many of the early Catholic settlers of Waverly, which was then called Factoryville, were buried at Friendsville, where there was a Catholic cemetery.

The Rev. Andrew Doyle was sent to Binghamton in October, 1843, as the first resident pastor of that place, and his parish embraced all the little towns and settlements in the five counties of the Southern Tier. He visited Waverly and said mass there on November 23rd, 1843, and January and April, 1844. In this year he was recalled to New York by Archbishop Hughes, to take charge of St. James' Church in that city. After Father Doyle's departure Father O'Reilly again looked after the interests of the people of Factoryville. The Rev. John Sheridan succeeded Father Doyle at Binghamton, and occasionally looked after the people scattered throughout the vast extent of territory under his care. He came only at irregular intervals to Factoryville, but the people of this place were not destitute of spiritual aids, because they frequently were enabled to attend mass at Athens, which was occasionally visited by the priest from Towanda.

There was no church at Factoryville or Waverly at this time, but mass was said in a private house. Father Sheridan built a little church at Owego; and when he was succeeded at Binghamton by Father Hourigan, he took up his residence at Owego, and from here he attended the few Catholics at Factoryville. Father Sheridan was succeeded by the Rev. W. Gilbride, in 1847. Then came the Rev. M. Creedon, to October, 1851, then the Rev. J. McCabe, the Rev. T. Mallon and the Rev. J. McManus.

Father McManus was ordained in April, 1852, and he was immediately sent by Bishop Timon to take charge of the Owego mission. The Owego mission at that time comprised Waverly, Ithaca, Trumansburg, McLean and several smaller places. There was no church then at Waverly, and when the priest came to the little town he made his home with Mr. John Sliney; and here a temporary altar was erected and mass said in a large room at the north end of the house. This house still exists, and is owned and occupied by Mr. Cain and family. Mrs. Cain is a daughter of John Sliney; and it was in her home that mass was said, and the sacraments administered for some years. When the Erie R. R. was nearing completion, in 1849, many Catholics settled in Waverly; and under the direction of Father McManus efforts were made to erect a church building. Mr. Owen Spaulding donated a lot to the Catholics on Erie Street; and on this land a church was begun, in the latter part of 1852, and was dedicated on the 7th of July, under the title of St. James'. This was a small frame building, about 20 feet by 40 feet, but it was sufficiently large to accommodate the small number of Catholics who at that time lived in the place. Father McManus was succeeded in December, 1858, by the Rev. Michael Byrne. After Father Byrne the Franciscans came for some time from Allegany until the Rev. T. Cooney was appointed, in the fall of 1862, and remained one year, when the Rev. Francis Clark came and looked after the interests of the little congregation until January, 1871. Father Clark found the little church too small for the increasing numbers of his people, and in 1869 he began the erection of the present church building. The Rev. Jas. Rogers succeeded Father Clark, and completed the church building, which had been begun by his predecessor and had it dedicated in September, 1871. Father Rogers was succeeded in April, 1877, by the Rev. John O'Mara. Father O'Mara added to the cemetery grounds, by the purchase of additional land in 1879.

Owego and Waverly had been growing for some years; and, in 1881, the latter place was formed into a separate parish, with the Rev. John Brady as the first resident pastor. There was no parochial residence in the place, and when priests came there they were usually entertained at the homes of Michael Cahill or Andrew Quigley. When a resident pastor was appointed it became necessary to erect a suitable residence; and steps were taken immediately, and the building was ready in the early spring of 1882. Father Brady was succeeded in November, 1885, by the Rev. E. McShane. Father McShane paid off the debt, improved the church building, and placed a fine organ in the church. He was succeeded, in 1893, by the Rev. F. J. Naughton. Father Naughton made many improvements in the church and house, and organized several sodalities and societies for the people of the parish. He also added a library and hall to the church property. In May, 1891, Father Naughton was appointed to the irremovable rectorship of Hornellsville, and was succeeded by the present pastor, the Rev. J. J. Moriarty.

ST. MARY'S CHURCH, REXVILLE.

Catholic farmers settled in this part of Steuben County as early as 1834. The first visit of a priest to this locality occurred in 1840, when the Rev. Simon Sanderle came from Rochester, and said mass in the house of Patrick McCormack, on the 29th of July. The greatest number of people settled around Greenwood, and here Father McEvoy, of Java, built a little church for them, in 1844. Later

the center of population shifted to Rexville, and here the Rev. Francis O'Flanigan built a church in 1871. This was destroyed by fire during the pastorate of the Rev. M. P. Connery. Father Connery soon erected a handsome new frame church building, and a new parochial residence.

A school was started here in September, 1889, by the Rev. M. O'Shea, who brought three sisters of Mercy from St. Bridget's Convent in Buffalo, to teach the children of the parish.

This parish is far removed from the general lines of travel, and changes but little from year to year in the number of its members. The members of the congregation are farmers, and principally descendants of those early pioneers who settled in this district before 1840.

ST. MARY'S CHURCH, CORNING.

The Rev. P. Bradley was the first priest who officially visited the few Catholics in Corning. He came in 1842, and said mass in a private house, and he established here what was called a station, to be visited four times a year. Father Bradley was succeeded in 1864 by the Rev. J. Sheridan, who was then dwelling at Owego. Father Sheridan came occasionally for three years until he was placed in charge of the church of St. Peter and St. Paul in Elmira, when he organized the few people in Corning into a congregation, and began a small church building for them, in 1849. He came once a month and said mass for them until he was succeeded by Father Boyle. Father Boyle and Father Cunningham also came regularly from Elmira until 1852, when Father Cunningham came to Corning as the first resident pastor. The land for the church was bought from Erastus Corning, in October 1849.

Father Cunningham was succeeded at Corning in December, 1860, by the Rev. P. Colgan. Father Colgan was pastor of this parish for more than a third of a century, and he built up a fine lot of property, which made St. Mary's parish one of the most prominent in the diocese. There was only a little frame church here when Father Colgan came, and a little school on the hillside, taught by a lady of the parish. Father Colgan soon secured the Sisters of Mercy; and he bought the State Arsenal farther up on the hillside, which would appear to a traveler along the Erie R. R. as a military fortification, from its elevated position and the substantial appearance of the structure. This building he converted into a convent for the sisters and an orphan asylum. In the subsequent years he built a magnificent stone structure, which is known as St. Mary's Church. He also built a parochial residence of the same material, adjoining the church building. When he had the church, convent, and parochial residence completed he turned his attention to the school building, which at that time was not in keeping with the progress of the parish. He secured additional property opposite the church, and on this lot he erected a magnificent modern school building.

Father Colgan took an active interest in public affairs of the town, and for many years the parochial school of Corning was maintained at public expense. The trustees of the town took the school under their control, and paid the sisters who were teaching the regular salary of public school teachers. Father Colgan occupied a prominent place also in the diocese, and in 1886 he was made dean of the Southern Tier of counties in the diocese. He was very witty and friendly with all the people with whom he came in contact, and he was well liked by his own people and by the citizens of Corning. He died here in May, 1896, and was succeeded by the Rev. Jas. Bustin.

Father Bustin had been only temporarily appointed to the parish of Corning after Father Colgan's death, and when this parish passed to the jurisdiction of the bishop of Rochester, Father Bustin was re-appointed by the new bishop as irremovable rector of the Corning parish. In 1900 Father Bustin built a large transept and sanctuary to the church building, which gave much more room to the congregation, and added to the dignity and grandeur of the building. The church, school, house and convent are all in excellent condition; and they make St. Mary's parish of Corning one of the most conspicuous in the diocese of Rochester.

ST. PATRICK'S CHURCH, CORNING.

St. Mary's parish in Corning had increased to such numbers in 1886 that the Rev. Peter Colgan decided to start a little mission, in the lower part of the town, to accommodate the people of that section.

St. Mary's church was built on top of the hill, and in the winter season it was a very difficult matter for the old people to climb this hill to attend the church. As the town grew the population spread

out in the direction away from the church, and by 1886 it was a long distance from the lower portion of the town to the church on the hill. In this year Father Colgan bought a frame building, on the corner of Market and Steuben streets, and he fitted it up for a church and school. It was a two-story building, and the lower floor was furnished for a church and the upper story for a school. Mass was said here on Sundays, by the assistant from St. Mary's Church up to the year 1892, when preparations were made to form a new parish to include the eastern section of Corning. The Rev. Walter Lee, who was assistant at St. Mary's, was appointed first pastor of the new parish of St. Patrick's. He immediately purchased a plot of land for church, school and rectory. There was a house on the property purchased for the church, and in this the new pastor established his residence. He began work on the new church in April, 1903, and the corner-stone was laid on the 21st of June of the same year. The building was dedicated on the 1st of November, 1903, by Bishop McQuaid, who preached at the dedication and again in the evening. This is a new parish, but it is prosperous and promises soon to rival the mother parish, of St. Mary's on the hill.

ST. PATRICK'S CHURCH, OWEGO.

Owego had a visit from a priest as early as 1842, and that year the Rev. J. V. O'Reilly came from Friendsville, Pa. He came in the following years occasionally, also, whenever possible, and said mass in the home of Patrick Geary, or the court house, which was also rented occasionally for Catholic services. Mr. Chas. Umpelly donated a small lot to Father O'Reilly for a Catholic church, but no money was raised for the building, and the land was afterwards used for a Catholic cemetery. As the number of Catholics in Owego increased it was attached to the Binghamton mission, under the pastorate of the Rev. A. Doyle. Father Doyle took charge of the Binghamton parish in October, 1843. The records of this period were copied from the archives at Binghamton when Owego was formed into an independent parish, and dated from July 1st, 1842, to October 22d, 1843.

The Rev. J. Sheridan succeeded Father Doyle at Binghamton in 1844, and he immediately began to erect a little church at Owego. Father Sheridan was succeeded at Binghamton in 1846 by Father Hourigan, and he then removed to Owego, and became the first resident pastor of this new parish. The church was not built at this time, nor was there any parochial residence; so Father Sheridan boarded with Mr. Chas. Connelly on Page Street, and he celebrated mass on Sundays in the large room which he occupied in his house. In 1849 Father Sheridan bought a lot for \$500.00, and erected a little frame church on it, 60 feet by 30 feet, at a cost of \$1,300.00.

After Father Sheridan came the Rev. M. Gilbride for a short period, then the Rev. M. Creeden was appointed pastor in August, 1850. Father Creeden, in October, 1851, was succeeded by the Rev. J. McCabe; and then the Rev. D. Mallin came for a few months, when the Rev. J. McManus was appointed pastor.

Father McManus came in April, 1852, and he immediately erected a little dwelling which served as a parochial residence. He was young and zealous, and the vast tract of territory under his jurisdiction gave him an ample field for the exercise of his office. Ithaca and Owego were the largest places in his mission, and he frequently said mass in each of these places on the same Sunday, journeying from one place to the other on horseback. He remained here until 1858, when he was succeeded by the Rev. Nicholas Byrnes. Father Byrnes erected a little school building here, and he soon had one hundred pupils under his care. This school was taught for some time by laymen. Father Byrnes returned to Ireland in the fall of 1860, and he was succeeded by the Rev. Joseph Butler until August, 1862, when the Rev. B. Cooney came. Father Cooney only remained a year, when he was succeeded by the Rev. Francis Clark, who remained until January 1871, when the Rev. Father Rogers was appointed pastor. Father Rogers made many improvements in the parish during his pastorate of six years. He was succeeded in April, 1877, by the Rev. John O'Mara. Father O'Mara died here in October, 1883.

During Father O'Mara's pastorate Waverly was detached from the Owego mission and became an independent parish, with a resident pastor. The Rev. T. Johnson succeeded Father O'Mara in the pastorate of the Owego parish, and he remained here until his death in September, 1893. Father Johnson was a well-educated, well-read man, and of an amiable disposition. The people respected and loved him, and they readily co-operated with him in all his undertakings. He erected the handsome church building, which is an ornament to the town and a credit to the congregation.

The Rev. M. Ryan was appointed pastor of the Owego parish after Father Johnson's death. His health gave way in a few years and he was obliged to seek rest and health in the land of his birth. During his absence his assistant looked after the interests of the parish. Father Ryan is still on the sick list, but his friends hope he will soon be able to resume his duties as pastor at Owego.

DIOCESAN ORGANS.

The "*Celt*" was the earliest Catholic journal that was a quasi official organ of the diocese. The celebrated Mr. Darcy McGee was for a time editor of this journal. The "*Celt*" was short lived, and was superseded in June, 1853, by the "*Sentinel*," with Michael Hogan as editor. The "*Sentinel*" continued until 1864 when it ceased to be the official organ of the diocese. Then the "*Western New York Catholic*" came into existence with D. M. Enright as editor.

Steps were taken to establish the present paper in March, 1872. The first issue appeared on the 25th of April, 1872, with Mr. Edmund Burk as editor. Mr. Burk was superseded a year later by the Rev. P. Cronin, LL. D. who has successfully piloted the paper for over thirty years, and has placed it in the foremost rank of Catholic journalism. Previous to 1881 it was simply the *Catholic Union*. In that year it absorbed the Catholic Times of Rochester; and since then it has been extending its influence and circulation, until now it is one of the most extensively read Catholic papers in the country.

NIAGARA UNIVERSITY.

The year following the advent of Bishop Timon to Buffalo he established a little seminary in a rented building on Ellicott Street, opposite St. Patrick's Church. Here he started his diocesan seminary with two or three students in his new residence who were taught by the priests connected with the diocese, or with St. Patrick's Church. Later these students were sent to the Oblates' College on Porter Avenue, when the seminary was organized under the direction of Father Chevalier. There were not students enough, however, to support an institution of this kind at that time in the diocese of Buffalo. The bishop urged the Vincentians to establish a seminary under the direction of their order on the banks of the Niagara River. The Rev. J. Lynch, who was afterwards archbishop of Toronto, secured a site in a favorable locality two miles below the Suspension Bridge, in the year 1855. There was an old inn on a farm of about two hundred acres, and this property he secured and soon converted it into a seminary for ecclesiastical students. Stone was plentiful in that region and Father Lynch soon had one wing of the stone building ready for the reception of students. A charter was obtained on the 20th of April 1863, and the seminary was started on its career of prosperity. A great misfortune befell the establishment on the 5th of December, 1864. Fire broke out in a part of the building and on account of the lack of any fire apparatus, the building was totally destroyed. Bishop Timon hastened to their rescue and advanced a large sum of money to enable them at once to rebuild. Father Lynch also visited localities in which he was favorably known and collected money also for the rebuilding of the seminary of Our Lady of Angels. The seminary was rebuilt and opened again in the fall of 1865. So well and favorably was the institution known, and so many young men came from the different States to take advantage of the excellent course given by this institution, that it was necessary to put up a main building in the year following. Two years later another wing was added. In 1874 the graduates, who at this time had become quite numerous, decided to erect a chapel for their Alma Mater. In 1883 the seminary was made a university by the Regents of the State of New York. A medical department was opened in Buffalo under the presidency of Dr. John Cronin. A great number of the priests of the diocese received their education at the seminary of Our Lady of Angels. The bishops of Buffalo favored this institution on account of its proximity to the See City, and also because Bishop Timon and Bishop Ryan were for many years members of the order of St. Vincent, under whose charge the seminary and university had been so successfully conducted.

SISTERS OF ST. MARY

The order of Sisters called St. Mary, came from Namur, Belgium, in August, 1863. They established a community at Lockport, where they took charge of the parochial schools, and soon afterwards established an academy for young ladies. This academy was chartered by the Legislature of the State of New York in 1866, and it rapidly grew in favor; and each year it graduates a large number of young ladies, some of whom come from a distance to take advantage of the educational facilities of this institution.

After residing in St. John the Baptist parish at Lockport for nearly two years the sisters established a home for their community in St. Patrick's parish, and here they established the mother-house for the United States and Canada. Shortly after the establishment of their mother-house in Lockport, they sent a little community to Elmira, in 1866. They sent out, in subsequent years, several communities to the South and West, and all of these are now directing flourishing academies and parochial schools. They have only one other house in the diocese, which is at the Annunciation parish in Buffalo, and which was established in April, 1887.

ACADEMY OF THE SACRED HEART, BUFFALO.

The Sisters of St. Francis opened a small school in Buffalo, in 1874, which gradually developed into a great institution for the education of young ladies. This was incorporated in 1874, under the title of the "Buffalo Academy of the Sacred Heart." A fine, large brick building was erected in 1897, and every year young ladies graduate from this academy, which is constantly growing in favor.

MISS NARDIN'S ACADEMY.

From his first years in the diocese Bishop Timon sought, on every opportunity, to secure institutions of learning for the different classes of young people under his care. He invited colonies from all the teaching bodies of religious to establish houses within the limits of his diocese. In September, 1857, he secured a colony of religious of the Sacred Heart of Mary, commonly called "Nardin's." Miss Nardin and three companions arrived in Buffalo, in September, 1857, and started a school in a rented building on Seneca Street, in St. Patrick's parish. This location was not favorably situated for an academy for young ladies. In January, 1863, they purchased the property on Franklin Street adjoining the cathedral; and here they established the academy which afterwards taught many of the young ladies of the city. They also took charge of the parochial school of the cathedral, and conducted the classes for many years in the rooms of St. Stephen's Hall. In September, 1864, they purchased property at Niagara Falls with the intention of establishing there a branch academy and also a free school, in connection with St. Mary's parish. The academy, however, did not prosper at Niagara Falls, and after a career of two years it was abandoned, and the property sold. In August, 1888, they purchased property on Cleveland Avenue, in Buffalo; and here they opened an academy in September 1890, in a building thoroughly equipped for the excellent training which they give to young ladies committed to their care

CHRISTIAN BROTHERS IN BUFFALO.

The Christian Brothers were introduced into the diocese of Buffalo in the fall of the year 1861, by the Right Rev. Bishop Timon.

St. Joseph's College and the cathedral parochial school were placed in their charge. Under the fostering care of the saintly bishop and the zealous labors of the devoted brothers, these institutions soon won the confidence and esteem of the people of Buffalo. The public examinations and oratorical contests were new features introduced by the brothers into the educational life of the city. This innovation in the methods of teaching attracted much attention, and every year some of the leading men made it a point to be present at these intellectual exhibitions. Among those who often attended was the ex-president of the United States, Millard Fillmore.

The old quarters having become inadequate to meet the requirements of the school and college, a new and handsome building was erected on Delaware Avenue, in 1872, at a cost of \$100,000. Owing to the growth of the city and the encroachments of railroad and manufacturing interests, it became necessary, in 1892, to transfer the college to a more desirable location. A temporary home was secured at Prospect Avenue and Jersey Street. In 1897, when its new and permanent home was ready for occupancy, the college, with all its appurtenances, was transferred to its present admirable site on Main Street near Bryant.

Besides St. Joseph's College, the brothers today have charge of the Cathedral, St. Louis', St. Bridget's and St. Stephan's parochial schools.

Among other graduates of St. Joseph's College, who arose to distinguished positions, may be mentioned the Hon. William F. Sheehan, the former Lieutenant Governor of New York State; Hon. John P. Hopkins, ex-mayor of Chicago, and the Most Rev. James E. Quigley, archbishop of Chicago.

Owing to an imperative order from the Holy See, the course of study at St. Joseph's College had to be modified within recent years. Greek and Latin no longer form part of the curriculum. The place of these subjects is supplied by a more extended course in the modern languages. The Regents of the university of the State of New York have recognized and approved the change, and hence the diplomas conferred by the college have the same force and standing as heretofore. Harvard, Cornell and Columbia have courses today leading to degrees which do not require a knowledge of Greek or Latin.

The Buffalo department of the Catholic educational exhibit of the Chicago World's Fair in 1893, was placed in charge of the brothers by the late Right Rev. Bishop Ryan. How well the work was performed may be learned from the large number of prizes—medals and diplomas, obtained by the different schools and colleges of the diocese.

The solemn triduum, in honor of the canonization of St. La Salle, founder of the brothers, gave the people of Buffalo a grand opportunity to testify their appreciation of the worth and work of the brothers. Under the patronage and direction of Right Rev. Bishop Quigley, the celebration was held for three days in St. Joseph's Cathedral. The church was crowded at all the services. The preachers, among whom was the Right Rev. Bishop McQuade, of Rochester, depicted in earnest and eloquent language the life, work and influence of the teacher—Saint John the Baptist De La Salles.

Among the brothers whose names are held in honor and kindly remembrance by the old students are: Brothers Crispian, Pompian, Frank, Anthony, Aelred, Madolph, Edmund, Francis, Halwards Gerardus and Virgil.

SISTERS OF MERCY.

Bishop Timon applied in 1860 to the Mother-House of the Sisters of Mercy in Pittsburg, for a community of that order for the diocese of Buffalo. Shortly afterwards four sisters came to the diocese, and began their work in the parochial school of St. Bridget's parish, Buffalo. The first band of this sisterhood in the diocese consisted of: Sisters Mary Philomena, Sister Mary Baptist, Sister Mary Agatha and Sister Mary Columba.

The mother-house of the order was established at Batavia, and from this place they sent out bands and established communities at Albion, Jamestown, Olean, Wellsville, Leroy, Niagara Falls, and at St. Stephens and St. Columba's parishes in Buffalo. From Batavia they also sent communities to several places outside of the diocese of Buffalo.

As their name indicates, every work of mercy meets a ready response from the members of this order. Although engaged principally in teaching in the diocese, yet it is a part of their duty to visit the sick; and they are now engaged in establishing a hospital in South Buffalo, in which they will have ample opportunity to exercise their tender solicitude for the afflicted.

SISTERS OF ST. JOSEPH.

The first colony of the Sisters of St. Joseph came to the original diocese of Buffalo in December, 1854. Bishop Timon secured four sisters of this order for the parochial school of Canandaigua, of which the Rev. Edward O'Connor was then pastor. These sisters were: Mother Agnes Spencer, Sister

Francis Joseph, and Sister Patronella, and another sister whose name is not recorded. Later a novitiate of the order was established at Buffalo in the three little cottages, which serve as an institution for the deaf mute which is located in Edward Street.

Bishop Timon, who was always anxious to alleviate the sufferings of the afflicted and to provide for the helpless ones under his charge, long desired to establish an institution of learning for the deaf mutes. This work he assigned to the Sisters of St. Joseph. There were three little cottages on the property on Edward Street, which had been donated by Mr. Lecouteulx. The institution was established, but there were no deaf pupils for the school, which was called St. Mary's-on-the-Lake, and which afterwards became the parochial school of the Immaculate Conception Church. In 1854 deaf mute pupils began to arrive for the institution, and Bishop Timon secured Sister Mary Rose from St. Louis', to teach the pupils assigned them in the little institution on Edward Street, and here they continued their work in this line, prospering every year and increasing the number of their pupils until it became necessary to erect a larger building, which was accomplished in 1898. This magnificent institution for the instruction of the deaf mutes was completed in the above year, on a very fine site at the corner of Main Street and Dewey Avenue, and the building was opened on the 8th of December, 1888.

In 1856 the Sisters of St. Joseph took charge of the Boys' Orphan Asylum, at West Seneca; and in 1868 the school connected with St. John's Protectory was also assigned to their care. In 1858 three sisters from this order went to Dunkirk, to take charge of the orphan boys there connected with St. Mary's Church, and also to teach the parochial school connected with that church.

In 1890, Mother Mary Anne, who had been at the head of the order for some years, purchased a large tract of land on Main Street, near the entrance to the park, which was known as the Bailey estate. On this land she erected a magnificent academy and boarding school and a novitiate for young, and a home for the aged sisters of the order. A large addition was erected in 1900, for a manual training school.

The sisters of this order teach in many of the schools of the diocese, and they have had charge of the following schools from the dates assigned to each: Immaculate Conception, 1856; St. Louis', Buffalo, 1857; St. Mary's, Dunkirk, N. Y., 1858; St. Vincent's, Buffalo, 1863; Sacred Heart, Suspension Bridge, 1870; St. Francis Xavier, Black Rock, N. Y., 1871; St. Boniface, Buffalo, N. Y., 1872; St. George's, Dunkirk, 1875; Our Lady of Victory, West Seneca, N. Y., 1876; St. John Baptist, Alden, N. Y., 1876; St. Joseph's, Buffalo Plains, 1882; Immaculate Conception, New Oregon, N. Y., 1883; Good Shepherd, Pendleton, N. Y., 1884; St. John Baptist, Black Rock, N. Y., 1890; St. Patrick's, Salamanca, N. Y., 1892; St. Martin's, Langford, N. Y., 1892; St. Patrick's, Java, N. Y., 1893; Nativity, Buffalo, N. Y., 1897; St. Mary Magdalen's, Buffalo, 1899; St. Mary's Medina, 1900.

Mother Mary Anne has been at the head of this order for nearly a quarter of a century, and the property she secured and the many magnificent institutions she established manifest her wisdom and good judgment in temporal affairs; and the growth of the order and the increasing numbers of members show her zeal and ability in properly directing a great religious order.

ST. JOHN'S PROTECTORY.

When Bishop Timon came to Buffalo he found that there was considerable ignorance about the Catholic Church and prejudice against her ministers. This was especially true in regard to public institutions. Even the Buffalo Orphan Asylum would not allow a Catholic priest to visit Catholic inmates, although the land had been given by a Catholic for an orphan asylum without distinction of race or creed. Homeless Catholic children were sent to institutions from which they were forwarded to homes in the West, and in most cases care was taken to eradicate from their minds all love for their race and religion; and Bishop Timon, therefore, struggled for years to establish the right of Catholic clergymen to enter all public institutions to offer the ministration of the church to Catholic inmates. He had provided homes for the orphans and then he turned his attention to the class of boys who were committed to penal institutions by public authority.

About 1861 he founded at West Seneca, St. John's Protectory, for the protection of destitute Roman Catholic children. This institution has been growing from year to year in its influence and scope until at the present time it provides for an average of 400 inmates. The Rev. J. M. Early directed the institution in its earlier years, and then the Rev. Thomas Hines directed the affairs until 1881, when the present efficient manager, the Very Rev. Nelson H. Baker assumed charge. Under the care of

Father Baker this institution has grown to be one of the model protectories of the United States. Immense buildings have been erected, and machinery has been secured, and trained men hired to teach the boys useful trades to fit them for a competent livelihood when they grow to man's estate. Here they are also given instructions in the usual course of secular education, and they are also taught the elementary principles of their religion. Thousands of boys have left this institution, and have grown up to be honorable members of society and faithful members of the Church.

The Working Boys' Home, a great institution, established by the Rev. Daniel Walsh, is also under the care of Father Baker.

THE BUFFALO CATHOLIC INSTITUTE.

The Catholic Institute is the outgrowth of an organization of Catholic young men connected with St. Michael's Church. This society was formed in the fall of 1866. It was intended as a literary society, and a means also of social enjoyment.

In 1869 the directors of the society secured a larger site in the American Block, on Main Street, and five years later they purchased a site on Main Street, at the corner of Chippewa Street, and here they established a fine library and reading rooms on the second floor of the building, and a place for innocent games and amusements on the third story. The Catholic young men of the English speaking parishes, who met at St. Stephen's Hall, became also a part of this organization. In 1893 a prominent site was secured on the corner of Main and Virginia streets, and here a few years later the present magnificent Catholic Institute was erected.

THE NORTH BUFFALO CATHOLIC INSTITUTE.

In 1885 a social club was organized at Black Rock. Books were bought and a reading room was established, in a rented building at the corner of Amherst and Dearborn streets. This was the beginning of the North Buffalo Catholic Institute. A short time later they purchased the building, and now they have an extensive library on the second floor, and the third story is given over to games and amusements.

HOLY ANGELS' ACADEMY, BUFFALO, N. Y.

The Grey Nuns in charge of the Holy Angels' Academy in this city are from Ottawa, Ont., where their mother-house is established. The latter was formerly a branch of the Grey Nuns of Montreal, founded by the Venerable Mother d'Youville, whose process of canonization is now pending at Rome. On the 28th of October, 1857, four sisters of this order arrived in Buffalo, in response to the urgent request of Rev. Fr. Chevalier, O. M. I., then pastor of Holy Angels' Church, and with the gracious sanction of Rt. Rev. Bishop Timon. The sisters took possession of a small house on 14th Street, near York, and the parochial school was opened on the 4th of November. To their duties as teachers was added the visit of the poor and sick in their homes. The former were so numerous that the sisters, unaided, were unable to attend to all their wants, and called upon the ladies of the parish to organize what was called an "Industrial School." These ladies met each week to mend and make garments for destitute children, who could not attend school for want of these, and assembled young girls to teach them how to sew, read, write, recite their prayers and their catechism. Although it has undergone numerous modifications, this society still exists under the patronage of St. Philomena, and is a powerful auxiliary to the St. Vincent de Paul Society.

The academy had its modest beginning in a rented house on Niagara Street, the first day of September, 1861. The number of pupils soon increased, and a more commodious house on the other side of the street (323 Niagara) was purchased, and the classes transferred to it on the 30th of March, 1865. Two years later the adjoining house was also purchased, and the community removed to it. The institution was chartered in 1869. During this year the Rev. Pastor of St. John the Baptist Church, Black Rock, asked to have two sisters teach catechism in his church, which they continued to do during two or three years. About this time another work of charity was added to those already established: that of visiting the unfortunate inmates of Erie County Penitentiary. It was not until

the year 1875 that permission was obtained to have the Holy Sacrifice of the mass celebrated in the prison chapel on Sundays; a sermon is also given, after which the sisters distribute books, visit the sick, etc.

Meanwhile the attendance at the academy was steadily increasing, and the need of more spacious quarters became a necessity. Right Reverend Bishop Ryan, who took the same kindly interest in the community as his saintly predecessor, advised the sisters to build as soon as possible. The present site on Porter Avenue, forming the block between Prospect and Fargo avenues, was purchased, and the corner stone of the central building laid on August 4, 1872, by the Rt. Rev. Bishop, who donated the beautiful statue of the Blessed Virgin, which now stands over the front entrance. This building was partially destroyed by fire in January, 1879, and rebuilt the same year. The side wings were erected, one in 1887, the other in 1899. In September of the same year the Grey Nuns were called upon to take charge of the parochial school attached to the church of Notre Dame de Lourdes, which has since been removed to Main Street, between St. Paul and Best streets.

The Alumnae Association of Holy Angels' Academy was organized in 1881, and affiliated to the Columbian Reading Circle of New York. Monthly meetings are held, at which papers are read, literary works discussed, etc. Lectures are often given in the academy hall under their auspices. A general reunion takes place each year, in June.

A Tabernacle Society to provide vestments and altar linens for poor churches, was organized in 1890, with the sanction of Rt. Rev. Bishop Ryan, which has assisted a number of distant missionaries and needy parishes, both in the diocese and outside.

THE ST. FRANCIS' ASYLUM.

A Home for the Aged and Infirm, without regard to Creed, Sex or Nationality.

It was through the mediation of Rev. Father Kleineidam, C.S.S. R., that the Sisters of St. Francis came to Buffalo. This good Father having witnessed the efficiency of these sisters in Philadelphia, thought they would be of equal benefit, not only to his own parish, but also to the diocese of Buffalo; so with the cordial approval of the Rt. Rev. Bishop Timon, three of the sisters arrived in Buffalo from Philadelphia, December 18, 1861. They rented a small house between William Street and Broadway, and undaunted began their works of mercy—visiting and consoling the infirm in their homes, and caring as far as they could for the destitute and aged.

They purchased a lot on Pine Street, fifty feet front, and extending back 122 feet, for \$800, to be paid by installments. Upon this lot which is the present site of the St. Francis Asylum, they built in 1862, a frame house which cost them \$964, and was occupied in October of the same year by the Sisters of St. Francis', and the old people. Later the frame house became too small for the increasing number of inmates, so an adjoining lot of fifty feet was purchased, in 1864. A large brick building was erected on Pine Street and placed at the use of the sisters and old people, and the frame house was moved to the rear. In 1866 the lot on Ash Street was bought, and a chapel built. Again in 1870 they could not accommodate the increasing number of applicants, and two wings were built to the large brick building, making a frontage of 263 feet. Even with this additional room the building was soon congested, and the sisters resolved to build at Gardenville.

HOLY TRINITY HOME, WILLIAMSVILLE.

In Charge of the Sisters of St. Francis.

In 1901 another branch house was built at Williamsville. Mr. John Blocher, of Delaware Avenue, Buffalo, N. Y., generously donated to the community of the Sisters of St. Francis' a large tract of land of 120 acres, including the farm house thereon. This bequest was made on condition that it be used for a home for the aged and infirm. An annex was built to the farm house, and at present this building accommodates about forty or fifty inmates. About four hundred and fifty old people are safely sheltered in the three institutions.

The privilege of perpetual adoration is granted to St. Francis' Asylum, that is, Perpetual Adoration of the Blessed Sacrament, which is exposed day and night upon the altar. The sisters are the official adorers, however; the inmates are permitted to visit the chapel and offer their adoration as often as they choose. Outsiders are also granted the privilege of joining in this adoration.

The consulting and attending physicians, who have given their services to the home gratis, since 1861, are the following: Dr. Edward Stork, Dr. Conrad Diehl, Dr. Thomas Lothrop.

In addition to the three institutions for the aged and infirm, the sisters of the Third Order of St. Francis have charge of the German Roman Catholic Orphan Asylum, Best Street, and the school of the same. The latter is under public direction. They have charge also of the eighteen parochial schools located as follows: in the City of Buffalo: Seven Dolors, Sacred Heart, St. Agnes, Holy Name, Visitation, St. Nicholas, St. Gerards, outside of the city: Tonawanda, East Eden, Hamburg, Gardenville, Springville, Lancaster, Williamsville, North Java, Swormsville, Sheldon, Cheektowaga. Gardenville, St. Francis' Convent, Novitiate of the Sisters and preparatory school for teachers of the Third Order of St. Francis' of the Mother-House, Pine Street.

ST. FRANCIS' HOME, GARDENVILLE.

Some years since Mrs. Regina Goetz, a resident of Gardenville, who had a daughter, the deceased Sister Mary Walburga Goetz in the order, bequeathed to the St. Francis' Asylum, besides her own dwelling house, a farm of about eighty-three acres of land, situated on the Indian Church Road, in the town of West Seneca, N. Y., and distant about one and three-fourth miles from Buffalo city line. It was therefore decided to erect a structure on the above mentioned farm. The new building designed by the well-known architect, Major George J. Metzger, of Buffalo, was erected under his immediate supervision and direction, and has a frontage of 288 feet, the plan being an irregular parallelogram, so that every room has direct outside light and ventilation. Three-quarters of the structure is completed at a cost of \$150, 000 and is prepared to receive one hundred and fifty occupants.



PART IV



Portraits and Biographical Sketches.



LAWRENCE GEORGE HANLEY, A. M., M. D., Ph. D.,
Buffalo.

LAWRENCE GEORGE HANLEY, A. M., M. D., Ph. D.

Lawrence George Hanley, A. M., M. D., Ph. D., of Buffalo, N. Y., was born of Irish parentage, at Seymour, Conn., on July 4th, 1863. His parents were John and Elizabeth Hanley. His father was a veteran of the Civil war, he receiving an honorable discharge from the United States Government after a three year's term of service.

Dr. Hanley was educated in the public and high schools of Derby, Conn., Yale College, and Niagara University. He graduated in arts in 1884. The degrees of A. M. and M. D., were conferred upon him in 1887, and that of Ph. D., in 1895. He began his professional career as an interne at the old Emergency Hospital, at South Division and Michigan streets, and was the first ambulance surgeon connected with this institution. In 1898, following the death of Dr. John Cronyn, Dr. Hanley succeeded him as president of the Buffalo Hospital of the Sisters of Charity, with which institution he continues to be prominently identified. Dr. Hanley was formerly professor of obstetrics at the Niagara University, and when the medical department of that institution was merged with the University of Buffalo, he was appointed to the faculty of the latter institution.

In 1894 Dr. Hanley married Agnes M. Walsh, of Ansonia, Conn., a daughter of Thomas and Mary Walsh, pioneer Irish settlers of that part of New England.

Dr. Hanley is a member of the Erie County Medical Society; New York State Medical Association; Buffalo Academy of Medicine; Buffalo Council, Knights of Columbus; Buffalo Lodge, B. P. O. E.; is a consulting obstetrician at the Erie County Hospital; chief obstetrician, St. Mary's Infant Asylum and Maternity Hospital; clinical professor of obstetrics, University of Buffalo; attending surgeon, Buffalo Hospital of the Sisters of Charity; attending surgeon, Emergency Hospital; consulting gyneecologist, Providence Retreat; member of board of trustees, St. John's Protectory.

Dr. Hanley is a man highly regarded in the medical profession. He is an ardent student, whose close devotion to his profession and whose signal success as a physician, surgeon, and instructor, have gained for him an enviable place in medical circles, and in the hospitals and institutions of Buffalo. He has a beautiful home at No. 428 Porter Avenue, where his office is also located.



DANIEL O'DAY, New York.

DANIEL O'DAY.

Daniel O'Day, since 1890 a resident of New York City, prior to that time a citizen of Buffalo, is an eminent example of the possibilities within the reach of those endowed by nature with ability, perseverance, and those sterling attributes of character, that command the respect and admiration of one's contemporaries as well as the love and gratitude of those in the closer and more intimate relations of life. Mr. O'Day is a native of Ireland, born at Kildysart, February 6, 1844, in early childhood brought to the United States and raised upon a farm amid the rugged hills of Cattaraugus County, New York. His first active employment was with the New York Central Railroad Company, whose service he relinquished in 1865, for the more alluring prospects the Pennsylvania oil fields then offered. In 1870, Mr. O'Day's connection with the Standard Oil Company began, and largely to his initiative, foresight and faith, is due the wonderful system of pipe lines constructed and operated by that great corporation. In addition to the Standard Oil and kindred interests, in which Mr. O'Day is one of the dominant factors, his other property and corporate holdings are varied and extensive. Stanch and unswerving in his friendships, generous and kindly in disposition and deed, courteous, affable and unostentatious in manner, quick to grasp the essence of affairs, just and discriminating in judgment, no outward evidence of the responsibilities his vast interests impose is apparent in his intercourse with others. In his family relations, an ideal husband and father, in his churchmanship consistent and loyal, as a financier and man of affairs having attained the full measure of success, Mr. O'Day is without question, a recognized type of this country's best and foremost citizenship.



WILLIAM J. CONNERS, Buffalo

WILLIAM JAMES CONNERS.

William James Connors, proprietor and publisher of the *Buffalo Morning Courier* and the *Buffalo Evening Enquirer*, is a remarkable example of a well-earned and a well-deserved success, because in less than twenty years, he has made himself the largest individual freight contractor in the world, has become possessed of three of the leading papers of the Empire State, and has carved for himself a most enviable position in the fields of commerce, journalism, politics and transportation. He is president of one railroad and principal stockholder in another; is interested in various enterprises, which extend from Buffalo to the head of the Great Lakes, and has over 4,000 men on his personal pay rolls. Though a man of great activity and one devoted to vast business enterprises, Mr. Connors has been noted for his public spirit, and for his efforts to forward the interests of the City of Buffalo. When the Pan-American proposition was in its infancy, he threw to its support the influence of his papers and his own strong personality. He was on the committee which stormed Washington and wrung from Congress a National appropriation of \$500,000, and when the subscriptions were called for he came into the breach, giving in all \$50,000 in aid of the great enterprise that in its inception and consummation, was of inestimable value to the real progress and growth of Buffalo as a commercial and manufacturing center. Unceasing activity, unerring judgment, and ability to grasp the salient features of the manifold conditions that present themselves to the promoter and successful director of large enterprises and affairs, characterize Mr. Connors, and fairly entitle him to the commanding position he has attained among the leaders in finance, commerce, journalism and politics. He is a consistent churchman, in his benefactions and charities, is liberal, yet unostentatious, is devoted to his family and loyal in his friendship. Mr. Connors is a native of Buffalo, born January 3, 1857. He has been twice married, wedding Miss Catherine Mahany, (deceased) in November, 1881, and Miss Mary A. Jordan, of West Seneca, August 2, 1893.



EDWIN G. S. MILLER, Buffalo

EDWIN G. S. MILLER.

Edwin G. S. Miller, a conspicuous figure in the financial and business life of Buffalo, N. Y., prominent in the best sense of the term as an influential factor among the forces largely contributing to the advancement of the city in wealth and commercial prosperity, is a native of Buffalo, born March 9, 1854, and educated in the public schools. He began his eminently successful business career as a book-keeper for the milling concern of Geo. Urban & Son, and in 1874, became a partner in the firm. In 1884, he became manager of the Gerhard Lang Brewery, of which company he is now the president. An active and yet conservative force in financial affairs, Mr. Miller in addition to various other interests, is a stockholder and director of the People's Bank, the German American Bank, the Buffalo Savings Bank, and the Buffalo Trust and Safe Deposit Company. When the need of increased street car facilities for the city of Buffalo became urgent, Mr. Miller became president of the company, organized to build a new line, being in this and other enterprises, ever progressive and alive to the city's needs and development. In politics Mr. Miller is a Democrat, and served in 1892 as a presidential elector. He was one of the foremost supporters of the Pan-American Exposition in 1901, and as a director of the company, gave liberally of his time and means to the furtherance of that memorable enterprise. Mr. Miller is a member of the Buffalo Club, Ellicott Club and various other organizations, and socially is popular and esteemed by a wide circle of personal friends. He is ever responsive to the calls for aid in the carrying on of charitable and philanthropic work, and in all that pertains to the best interests of Buffalo as a city, manifests a practical, broadminded and effective spirit. In June, 1884, Mr. Miller married Miss Annie E. Lang, of Buffalo.



JOHN McMANUS, Buffalo.



Hon. JOHN CUNNEEN, Buffalo.



The late JNO. Q. McDONNELL, Buffalo.



WILLIAM H. LOVE, Buffalo.



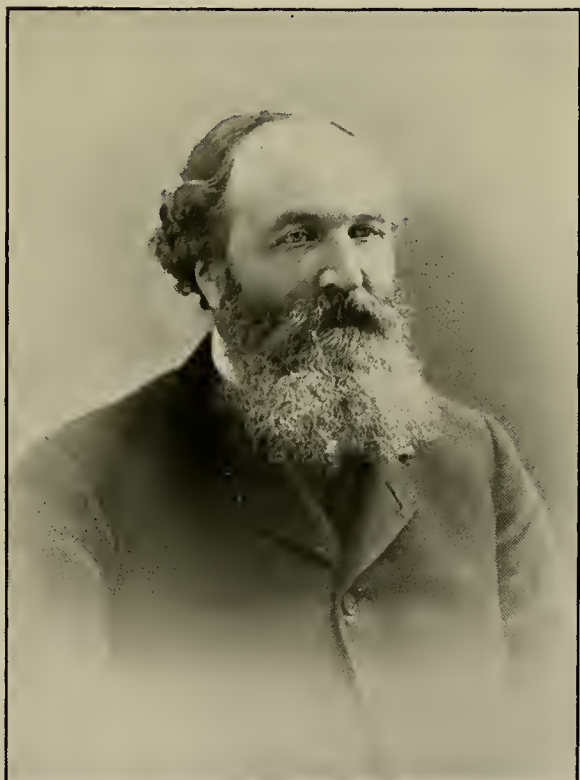
JAMES. A. CAMPBELL, Buffalo.



JOHN F. MALONE, Buffalo.



JAMES. H. DORMER, Buffalo.



WILLIAM M. SAVAGE, Buffalo.



FRANCIS J. CARR, M. D., Buffalo.



CORNELIUS J. CARR, M. D., Buffalo.



JAMES H. CARR, M. D., Buffalo.



FREDERICK M. BOYLE, M. D., Buffalo.



FRANCIS E. FRONCZAK, M. D., Buffalo.



WALTER L. SAVAGE, M. D., Buffalo.



PATRICK H. HOURIGAN, M. D., Buffalo.



JAMES L. GALLAGHER, M. D., Buffalo.



JAMES T. KINSLER, M. D., Buffalo.



FRANK PITASS, M. D., Buffalo.



JAMES P. BARR, M. D., Buffalo.



BERNARD H. BRADY, M. D., Buffalo.



ANTHONY SCHREIBER, Buffalo.



ALBERT A. POST, Buffalo.



JNO. P. SULLIVAN, Buffalo.



JNO. J. KENNEDY, Buffalo.



MICHAEL L. COLEMAN, Warsaw.



THOMAS J. CUMMINGS, Dunkirk.



TIMOTHY P. DONOVAN, Buffalo.



BERNARD J. PITASS, Buffalo.



Hon. D. J. KENEFICK, Buffalo.



JNO. J. HYNES, Buffalo.



Hon. GEO. A. LEWIS, Buffalo.



M. C. SPRATT, Buffalo.



E. R. O'MALLEY, Buffalo.



JNO. T. RYAN, Buffalo.



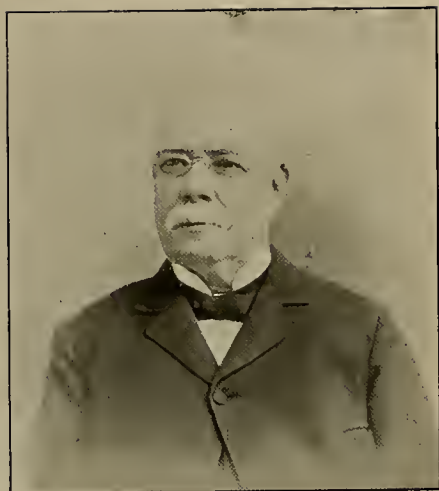
JNO. J. SULLIVAN, Buffalo.



J. J. HURLEY, Buffalo.



V. H. RIORDAN, Buffalo.



JNO. P. McPHERSON, Buffalo.



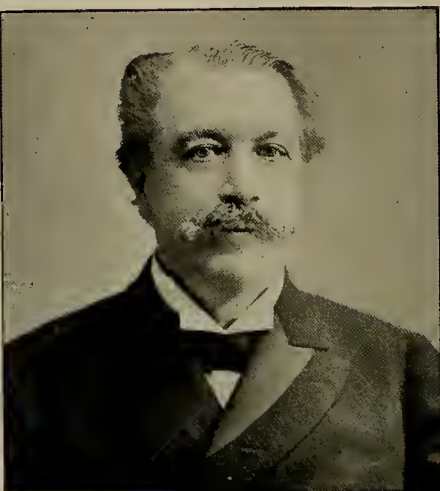
Hon. W. G. RYAN, Buffalo.



JOS. E. GAVIN, Buffalo.



F C M. LAUTZ, Buffalo.



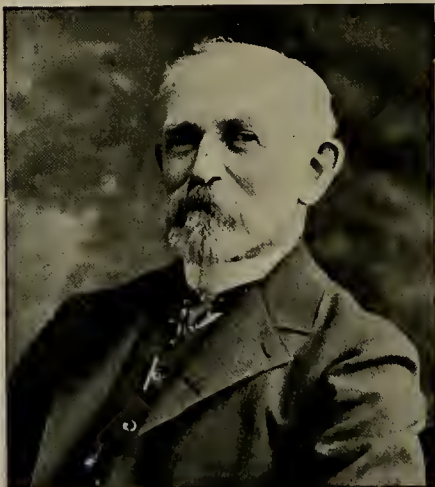
JAMES MOONEY, Buffalo.



MICHAEL NELLANY, Buffalo.



Col. JOHN BYRNE, Buffalo.



J. J. REID, Buffalo.



TIMOTHY COCHRANE, Buffalo.



JOHN F. BURKE, Buffalo.



JOS. KRUMHOLZ, Buffalo.



WM. SIMON, Buffalo.



V. O. RIESTER, Buffalo.



INO. A. MURPHY, Buffalo.



MATHIAS ROHR, Buffalo.



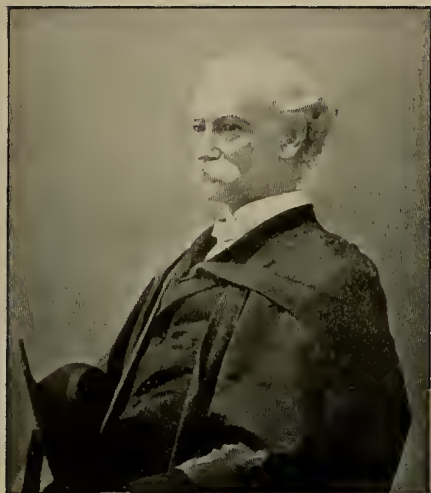
JNO. C. LUTZ, Buffalo.



LEO. P. FROHE, Buffalo.



Col. J. L. SCHWARTZ, Buffalo.



The late JOHN CRONYN, M. D., Ph. D.,
LL. D., Buffalo.



W. C. CALLANAN, M. D.,
Buffalo.



F. M. O'GORMAN, M. D.,
Buffalo.



BERNARD CALABRESE, M. D.,
Buffalo.



JANE W. CARROLL, M. D.,
Buffalo.



C. R. BORZILLERI, M. D.,
Buffalo.



W. T. GRIFFIN, M. D.,
Buffalo.



F. M. LEE, D. D. S.,
Buffalo.



W. J. ROCHE, D. D. S.,
Buffalo.



J. S. DRUAR, Buffalo.



S. V. O'GORMAN, Buffalo.



J. J. GRIFFIN, Buffalo.



J. F. McGEE, Buffalo.



J. V. MALONEY, Buffalo.



W. P. BRENNAN, Buffalo.



WM. JANSEN, Buffalo.



L. V. COLLINS, Buffalo.



J. E. KEANE, Buffalo.



EDW. P. MURPHY, Buffalo.



J. C. CONWAY, Buffalo.



EDW. F. WALSH, Buffalo.



J. THEODORE CHABOT, Buffalo.



G. BANCHETTI, Buffalo.



C. F. DOLL, Buffalo.



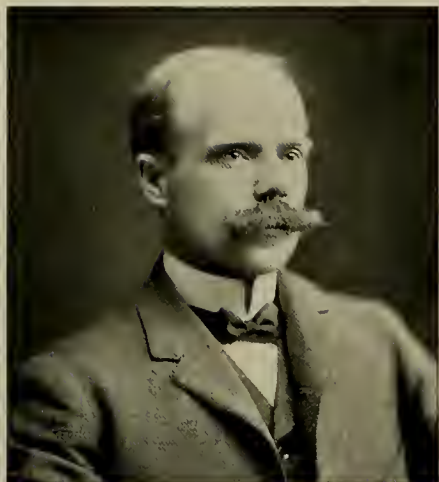
M. J. BURKE, Buffalo.



GEO. A. DIRNBERGER, Buffalo.



Judge THOS. MURPHY, Buffalo.



O. G. LAREAU, Buffalo.



J. H. ULLENBRUCH, Buffalo.



JOSEPH SCHAFF, Buffalo.



M. F. MALIN, Buffalo.



J. J. PRENDERGAST, Buffalo.



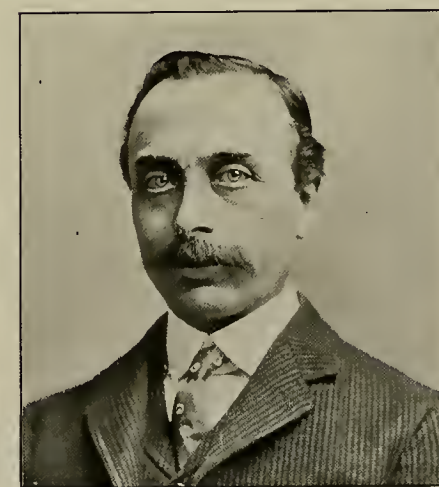
J. M. FORNES, Buffalo.



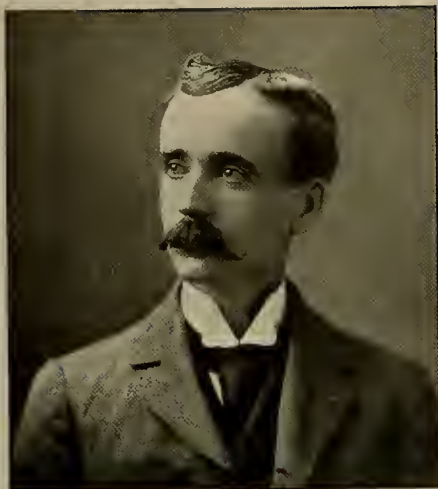
W. A. KING, Buffalo.



T. J. KAVANY, Buffalo.



E. M. WILHELM, Buffalo.



EDWIN THOMAS DOLAN,
Niagara Falls.



JNO. F. GALVIN, D. D. S.,
Buffalo.



MAURICE J. COGAN, D. D. S.,
Buffalo.



M. J. O'CONNELL, M. D.,
Buffalo.



F. M. ROHR, Buffalo.



THOS. O'REILLY, Buffalo.



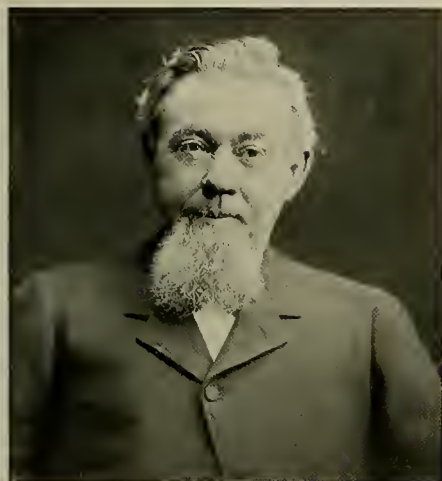
Capt. J. M. LYNCH, Buffalo.



W. J. HOLMES, Buffalo.



WM. BRENNAN, Sloan.



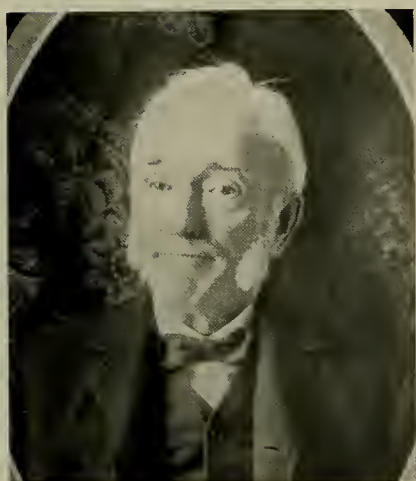
JOHN KEENAN, Buffalo.



MICHAEL CALLAHAN, Buffalo.



RICHARD MONAN, Buffalo.



The late JOHN DOWNING, Buffalo.



C. L. DRESCHER, Buffalo.



SIMON NASH, Buffalo.



The late MATTHEW JORDAN, Buffalo.



The late FELIX HUGHES, Buffalo



The late JOHN HANAVAN, Buffalo.



The late DANIEL MAHANEY,
Buffalo.



The late MICHAEL SHEEHAN,
Buffalo.



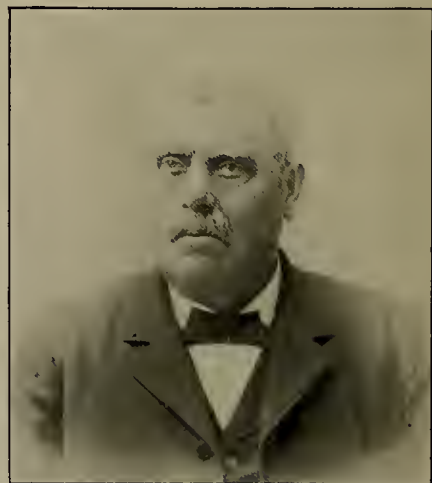
The late Judge MICHAEL MURRAY,
Buffalo.



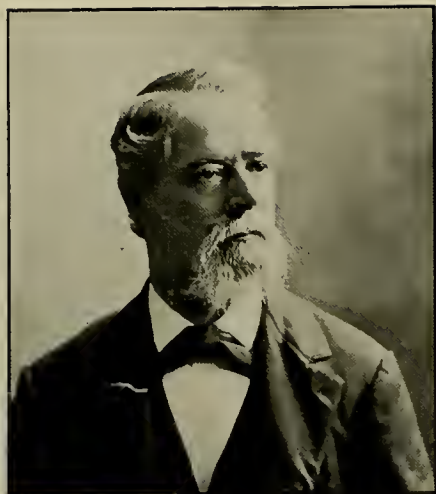
The late MARTIN DURKIN,
Buffalo.



The late THOMAS MURRAY,
Buffalo.



The late JOHN KINNEY
North Evans.



A. PELLIGRINI, Buffalo.



J. M. O'GORMAN, Buffalo.



Hon. J. V. KANE, Buffalo,



J. J. DONOVAN, Buffalo.



ANDREW HOLZ, Buffalo.



C. E. McDONALD, Buffalo.



THOS. V. RAY, Buffalo.



JOS ENDRES, Buffalo.



T. J. CREIGHTON, Buffalo.



FRANK CIVILINSKI, Buffalo.



JOSEPH JANKOWSKI, Buffalo.



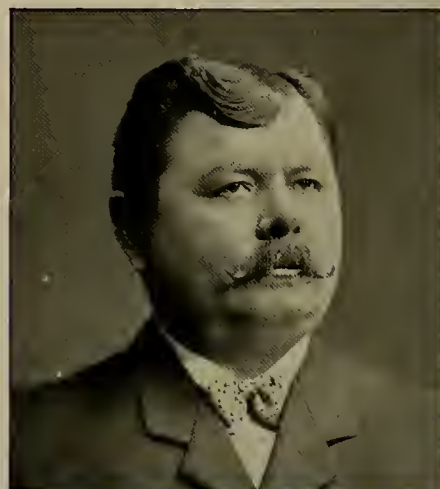
JOHN PATRZYKOWSKI, Buffalo.



LEONARD SMYCZNSKI, Buffalo.



M. J. BIGONSKI, Buffalo.



ALEXANDER CIVILINSKI, Buffalo



The late EDWARD LYNCH, Buffalo.



THOS. F. CROWLEY, Buffalo.



KAZHIA GANIM, Buffalo.



The late JNO. T. SMITH, Lockport.



The late WM. SPALDING, Lockport.



The late M. W. GRIFFIN, Lockport.



J. H. EILERS, Lockport.



M. S. JUDGE, Lockport.



J. D. WALSH, Lockport.



M. J. NOONAN, Lockport.



PROF. A. V. MÜLLER, Lockport.



R. WILLIAMSON, Jr., Lockport.



J. R. MAHANEY, Lockport.



W. J. MADDEN, Lockport.



J. W. SPALDING, Lockport.



D. W. DALY, Lockport.



ROBT. E. MAHER, Medina.



T. T. FEELEY, Lockport.



JOHN MAHER, Medina.



FRANCIS MAHER, Medina.



JOSEPH MAHER, Medina.



The late E. A. HANLON,
Medina.



J. A. HANLON,
Medina.



CHAS. A. GORMAN,
Medina.



WM. MACKEY,
Medina.



GEO. F. ROGAN, M. D.,
Medina.



PATRICK ROGERS,
Medina.



W. I. OBRIEN,
Medina.



CHAS. J. BRENNAN,
Medina.



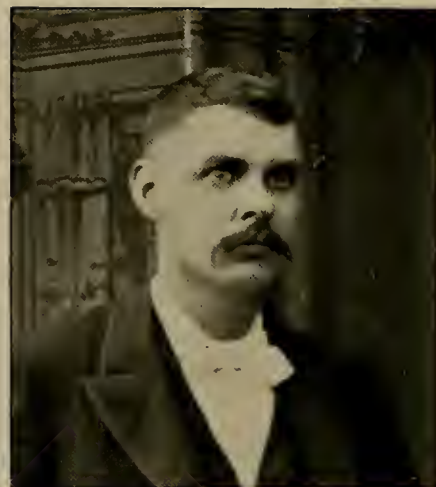
Hon. THOS. A. KIRBY,
Albion.



P. J. FERMOILLE, Middleport.



PATRICK KELLEY, Middleport.



WM. LENIHAN, Middleport.



The late PHILLIP CONLEY,
Middleport.



The late F. E. CONLEY,
Middleport.



JOS. PRAEMASSING,
Albion.



The late TIMOTHY O'BRIEN, Holley.



W. J. MACKEY, Holley



PATRICK SWEENEY, Holley.



C. F. MCCARTHEY, M. D.,
Batavia.



S. MASSE.
Batavia.



J. F. CROWLEY, M. D.,
Batavia.



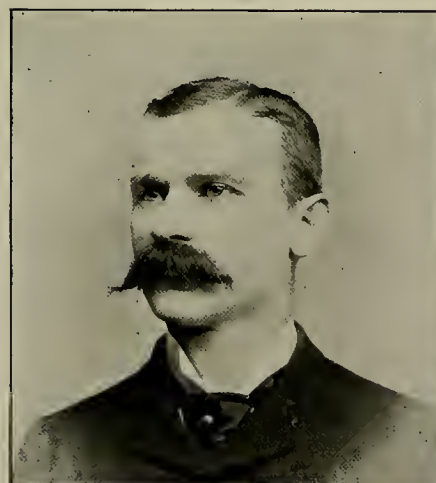
W. G. ROCHE,
Perry.



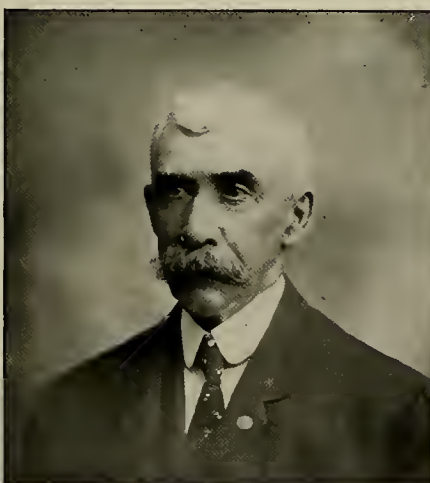
EDWARD RUSSELL,
Batavia.



J. J. SKEA,
Perry.



T. J. McCANN,
Castile.



JNO. H. SMITH,
Perry.



P. J. O'LEARY,
Perry.



CHAS. T. GRANEY, M. D.,
LeRoy.



The late JNO. D. MÜLLER,
LeRoy.



THOS. M. BUCKLEY,
LeRoy.



Capt. A. GERBER,
Williamsville.



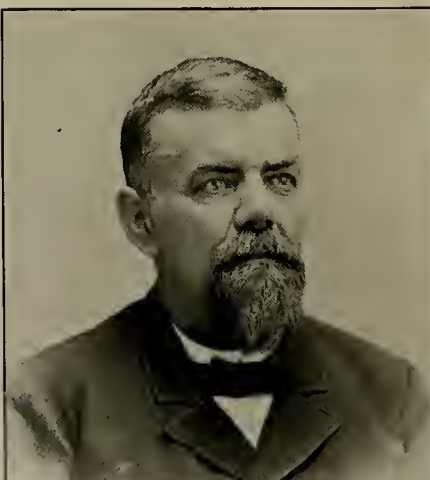
NICHOLAS RASSEL,
Springville



F. L. THIEL,
Langford.



The late FREDERICK FOX,
Springville.



The late PETER WEISMANTEL,
Springville.



FRANK X. WEISMANTEL,
Springville.



M. G. FITZPATRICK,
Olean.



HON. P. C. FOLEY,
Olean.



C. J. DUFFY, M. D.,
Olean.



E. W. FITZGERALD,
Olean.



P. G. MCGAVISK,
Olean.



J. M. NEWMAN,
Olean.



W. G. RYAN,
Olean.



D. C. DALEY,
Olean.



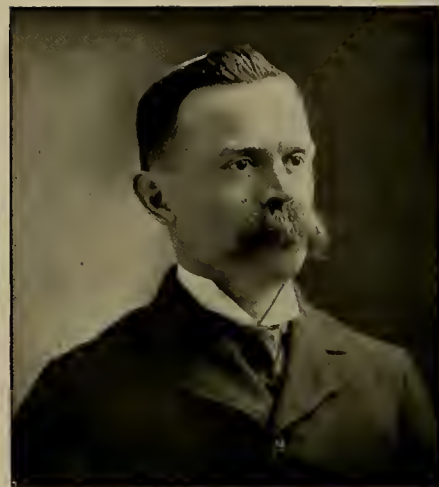
L. G. ROGERS,
Olean.



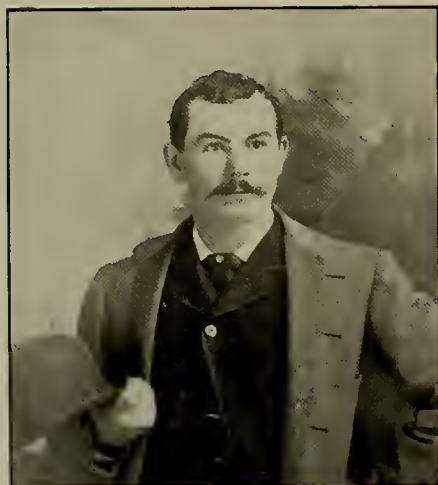
JNO. J. WOODS,
Olean.



M J. HENNESSY,
Olean.



J. O. MOFFETT,
Olean.



JOSEPH BURT,
Olean.



J F. KANE, M. D.,
Olean.



The late DANIEL ALLEN
Olean.



J. W. HOUGHTON,
Olean.



T. A. FLYNN,
Allegany.



W. A. FLYNN,
Allegany.



HON. PATRICK HEENEY,
North Olean.



S. J. McMAHON,
North Olean.



GEO. M. HANNIFAN,
North Olean.



R. B. MOORE,
Bolivar.



M. B. MOORE,
Bolivar.



JNO. DAVITT.
Bolivar.



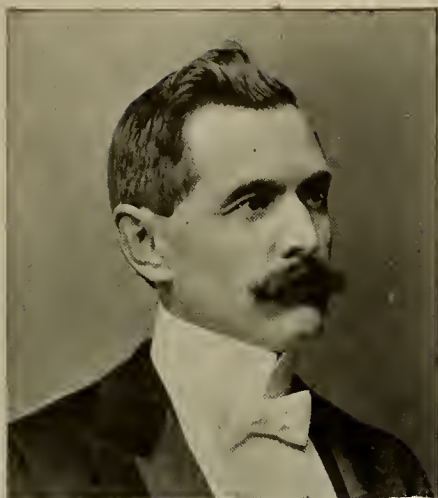
C. P. BOLENDER,
Bolivar.



JACOB GONTER,
Wellsville,



NICHOLAS RAUBER,
Wellsville.



Hon E. L. RICE,
Wellsville



HUGH J. COYLE,
Wellsville.



JNO. T. McPHERSON,
Wellsville.



JOSEPH CAMERON,
Hornellsville.



W. H. MURRAY,
Hornellsville.



E. T. FLOOD,
Hornellsville.



Hon. P. H. ZIMMERMAN,
Wayland.



T. P. O'CONNOR,
Hornellsville.



Hon. JNO. T. KENNEDY,
Corning.



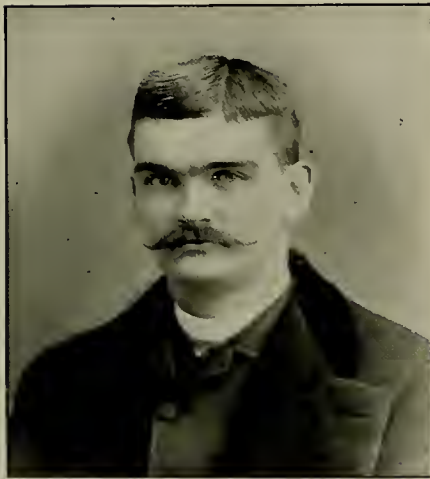
F. E. SHEARMAN,
Jamestown.



J. P. MULHALL,
Jamestown.



J. J. MAHONEY, M. D.,
Jamestown.



A. W. MURRAY,
Jamestown.



M. L. BARRETT,
Jamestown.



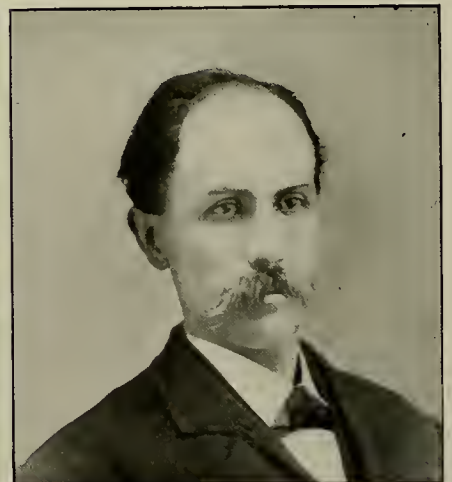
J. A. HUGHES,
Falconer.



MICHAEL MCINTYRE,
Gowanda.



F. J. McCORMICK,
Jamestown.



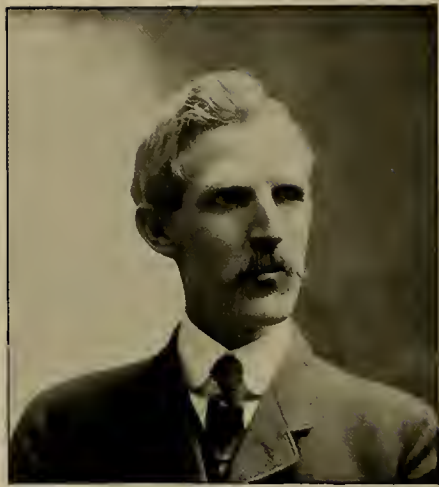
PETER RINK,
Gowanda.



J. P. QUIGLEY,
Salamanca.



H. P. NEVINS,
Salamanca



THOS. H. DOWD,
Salamanca.



TONY STRONZ,
Salamanca.



J. W. MULCAY,
Salamanca.



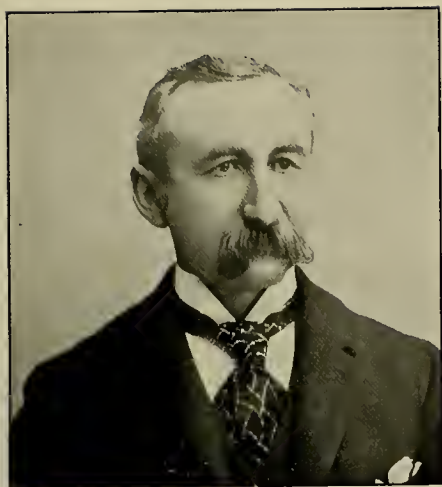
TONY MARONEY,
Salamanca.



THE LATE GEO. McNALLY,
Limestone.



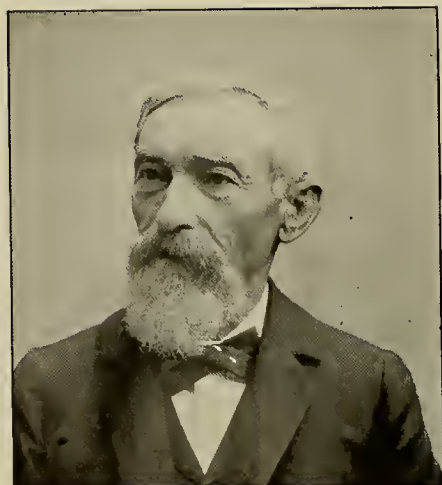
M. S. LYNCH,
Owego.



M. J. O'DONNELL,
Dunkirk.



HENRY SMITH,
Dunkirk.



The late JOHN MADIGAN,
Dunkirk.



Capt. JOHN DENGLER,
Dunkirk.



T. H. BROPHY,
Dunkirk.



W. H. BROPHY,
Dunkirk.



ALEX. ROACH,
Hornellsville.



DENNIS O'KEEFE,
Addison



T. H. DANAHY,
Akron.



Mary Lynch O'Rourke

A Catholic Pioneer

Albany, N. Y., 1794.

=

Buffalo, N. Y., 1815.

Born March 17, 1783.

Died Dec. 11, 1853.



C. C. and A. J. STROGEN, Holley.



Dr. JOANNA BARRY, Buffalo.



H. M. KAISER, Sheriff.



CHAS. A. SCHINTZIUS, Buffalo.



The late MRS. PETER BEHRINGER,
Buffalo.



The late PETER BEHRINGER,
Buffalo.



MRS. MARGARET O'NEIL, Buffalo.



MRS. JNO. STROGEN, Holley.



MRS. WM. LENIHAN, Middleport.



MRS. MARY ROCHE, Perry.



MRS. ALEXANDER CIVILINSKI, Buffalo.



MRS. WM. NISSELL, Buffalo.



MRS. L. BRENNAN, Medina.

DANIEL F. ALLEN.

Daniel F. Allen, son of William and Abbie Allen, was born at Olean, N. Y., May 30, 1853; was educated in the public schools; married Miss Annie Brown, of Olean, September 10, 1878. Their children are Mary Beatrice (Sister Bernadette of the Sisters of Mercy), Edward H., Daniel F., Jr., William J. Mr. Allen is chief of police of the City of Olean, having joined the force March 17, 1885, served as patrolman for nine years, as captain for four years, and as chief for six years; is a Knight of Columbus, Olean Council, No. 338.

CHARLES ANTONIAZZI.

Charles Antoniazzi, prominent among the Italian residents of Buffalo, N. Y., was born at Bardi, Piedmont, Italy, March 26, 1856, and received his education in the church schools. He came to the United States in 1873, and permanently located in Buffalo in 1874. Mr. Antoniazzi married Miss Mary Denegri, of Buffalo, in 1884, (deceased in 1887), and has one daughter, Miss Edith Antoniazzi. He is a member of the Catholic Mutual Benefit Association, and formerly belonged to various other social and fraternal organizations. Mr. Antoniazzi has always taken an active interest in Republican municipal politics; is well known as a successful business man and progressive citizen. He is an importer of Italian and French delicacies, wines, and so forth, at No. 161 Seneca Street.

JOSEPH BURT.

Joseph Burt, a business man of high standing and character in Olean, N. Y., was born in Sullivan County, N. Y., August 29, 1859, the son of Patrick and Hannah Burt. He received his education in the public and high schools. At an early age he began his active career in which he has achieved deserved success. Mr. Burt married Miss Margaret E. Hanson, of Olean, June 2, 1885. Their children are: Mary Louise, Joseph Patrick, Francis Stanislaus, Henry Raphael, Marie Anita, Helen Dolores, and Alice Margaret. Mr. Burt, as a general contractor, does a large business in church, convent, school and business structures. He is a member of the Olean Board of Assessors, Olean Council No. 338, Knights of Columbus, the Catholic Mutual Benefit Association, and other fraternal and social organizations. He is a consistent churchman and popular citizen.

FREDERICK M. BOYLE, M. D.

Frederick M. Boyle, M. D., son of Major William H. Boyle, of the 19th Infantry, U. S. A., and Mary J. Hendrick Boyle, was born at Auburn, N. Y., April 21, 1867. He attended the Auburn public and high schools and later began the study of medicine in the hospital of Auburn prison. After a year thus occupied, he entered Niagara University as a student in the medical department, from which institution he was graduated with the degree of M. D., April 15, 1893. From April, 1893, until April, 1894, Dr. Boyle was surgeon at the Emergency Hospital, Buffalo, when he entered upon the general and successful practice of his profession, in which he has continued with offices and residence at No. 820 Elk Street. Dr. Boyle is a member of, and medical examiner for, the Buffalo Council, Knights of Columbus, Knights of Equity, Independent Order of Red Men, Independent Order of Foresters, Ancient Order of Hibernians, Catholic Mutual Benefit Association, Ladies' Catholic Benevolent Association, Brotherhood of Railway Trainmen, Brotherhood of Locomotive Firemen, and various professional organizations. In politics a Democrat, Dr. Boyle has always taken more or less interest and part in party affairs. For the past five years has held the office of General Committeeman of the fifth ward, and two years ago was candidate for Councilman on the Democratic ticket. He enjoys a high reputation in his profession, believes in the fulfillment of civic obligations, and personally is popular and esteemed by legions of warm friends.

COLONEL JOHN BYRNE.

Colonel John Byrne, an esteemed and widely known citizen of Buffalo, N. Y., now occupying the responsible position of Chief Special Agent of the United States Express Company, has had an active and honorable career. Born in Ireland in 1840, he at an early age came to Buffalo, attended the public schools, subsequently learned the trade of a carriage maker, and at the outbreak of the great Civil War entered the army. His record of military service as captain, major, lieutenant colonel, and colonel of the 155th Regiment, New York Volunteer Infantry, was a most creditable and distinguished one. Col. Byrne served as superintendent of police, City of Buffalo, 1872-1879, and was organizer and commandant of the Pan-American Exposition Guards, 1901, a body of men notable for their discipline, efficiency, and soldierly appearance. He is a member of the Catholic Mutual Benefit Association, Buffalo Catholic Institute, Buffalo Public Library, Buffalo Historical Society, Grand Army of the Republic, Union Veteran Legion, and Military Order of the Loyal Legion. Col.

Byrne, in 1867, married Miss Pieus (deceased) and in 1886, Miss Mary Hannengraff. His children are: Mary V., (deceased June 17, 1885); Charlotte W., Clara L., John, Jr., Edward J., Eugene, and Louis T.

MICHAEL L. BARRETT.

Michael L. Barrett, son of John and Mary Barrett, was born June 23, 1853, at Boston, Massachusetts; was educated in the public schools; married Miss Kate Calahone, of Jamestown, N. Y., October 3, 1893, who died February 5, 1901, leaving two children, Richard C. and Catherine M. Mr. Barrett has been a resident of Jamestown, N. Y., for the past twenty-seven years. He is a stock broker and ticket broker, and is widely and favorably known as a successful business man of integrity and sound financial judgment. He is a member of the C. M. B. A., and has been a trustee of SS. Peter and Paul's Church, of Jamestown, since the incorporation of the parish, during all of which time he has served as treasurer of the church.

WILLIAM BRENNAN.

William Brennan, a prominent resident of Cheektowaga, N. Y., well known throughout Erie County, was born in Kilkenny County, Ireland, and at an early age became a resident of Cheektowaga, where he attended the district schools and subsequently St. Joseph's College, Buffalo. Judge Brennan has always been a staunch Democrat and active in party matters. For sixteen years he served as a justice of the peace, and during two years of this period as judge of the Erie County Court of Sessions. For several years he was a member of the board of village trustees, held the office of jailor during Sheriff Kilgallon's term of office, and has often served as a delegate to party conventions. Judge Brennan is a member of the Knights of Columbus, Buffalo Chapter, the Knights of Equity, and the Catholic Mutual Benefit Association. In 1872 he married Miss Rosona Ferguson. They have four children, James C., Albert E., William J. and Rosemary. Judge Brennan has for many years been engaged in the dairy business at Cheektowaga.

REV. LAWRENCE JOSEPH BASTIAN.

Rev. Lawrence Joseph Bastian, pastor of the Sacred Heart of Jesus Church, at Bennington Center, N. Y., is a native of Alsace, born in 1858, and educated at the Seminary of African Missions, Lyons, France. He was ordained by the Rt. Rev. C. M. Dubois, Bishop of Galveston, and sent to the Gulf of Guinea, Central Africa, as a missionary. He labored in that field for twelve years when he was compelled on account of failing health to return to Europe where he remained for two years. In 1898, entering the diocese of Buffalo, he served for a year as assistant priest at the Seven Dolors Church, Buffalo; then for a year and eight months was pastor of St. Mary's Church, Strykersville, when he was assigned to his present charge at Bennington Center.

MICHAEL J. BURKE.

Michael J. Burke, of Buffalo, son of John and Elizabeth Burke, was born in that city and educated in the public schools and at college. He has continuously resided in Buffalo and is engaged in business as a general contractor, having been formerly associated with his father, the late Mr. John Burke, under the firm name of John Burke & Son, Builders. Since his father's death has carried on the business on his own account. Is married; a member of St. Joseph's Cathedral parish, a Knight of Columbus, and a member of the Order of Elks.

GIOVIANNI BANCHETTI.

Giovanni Banchetti, Royal Consular Agent of the Kingdom of Italy at Buffalo, N. Y., is the son of Chevalier Joseph Banchetti, M. D., and Josephine Bianchi Banchetti, and was born at Turin, Italy, December 12, 1864. In 1891 he was graduated from the University of Turin and then visited the United States in the interests of an Italian newspaper with the staff of which he was connected. He returned to Italy, entered the diplomatic service, was stationed at Scranton, Pa., in 1896, where he remained about one year, and was then transferred to his present post at Buffalo. Mr. Banchetti is engaged in business as an Italian banker and steamship agent, is a man of high character, enjoys an enviable reputation in social and commercial circles, and has done much to serve the best interests of his people in this section. He is a prominent member of the Buffalo Italian Society of Humbert the First, and various other organizations.

W. H. BROPHY & CO.

W. H. Brophy & Co., furniture dealers and undertakers, of Dunkirk, N. Y., is composed of William H. and Thomas H. Brophy, sons of John and Matilda Brophy. William H. was born at Shortsville, N. Y., October 28, 1878, and educated in the public schools and at Phelps High school, Phelps, N. Y. Married Miss Catherine Agnes Hanley, of Mt. Adams, Cincinnati, Ohio. They have

one child, John Joseph. Mr. Wm. H. Brophy is a member of the C. M. B. A. and A. O. H. Thomas H. was born at Phelps, N. Y., May 24, 1879; attended the public schools and is a graduate from the Phelps High School, Phelps, N. Y.; is unmarried. The firm of W. H. Brophy & Co. was established May 1, 1898, and has steadily prospered and increased its business. The members of the firm are excellent business men of high standing in the church and social life of the city, and deservedly popular.

WILLIAM P. BRENNAN.

William P. Brennan, son of Richard and Katherine Brennan, was born in Buffalo, N. Y., November 17, 1878. He attended the public schools of that city, graduating from the high school. He then entered the University of Buffalo, law department, from which he graduated in 1899, with the degree of LL.B. Mr. Brennan was admitted to the bar at the Rochester, N. Y. General Term, in 1900, and immediately engaged in general practice in which he has been active and successful. He is of high standing, professionally and socially, a member of various clubs and social organizations, and personally well known and popular.

MR. AND MRS. PETER BEHRINGER.

Mr. and Mrs. Peter Behringer, widely known among the older generation of the residents of Buffalo, N. Y., and esteemed for those sterling qualities and virtues that keep their memories ever blessed and cherished, are survived by one child, Miss Mary Behringer. Peter Behringer was born in Baden, Germany, July 16, 1824, came to the United States in 1832, and his education was received in St. Louis' parochial school, Buffalo. On May 19, 1853, he married Miss Katherine Kieffer, who was a native of France, born September 11, 1819, and had been a resident of the United States since 1830. They had three children: Mary, Anthony and Phillip. Phillip died in infancy, Anthony, February 4, 1900. Mr. Behringer was engaged in the meat business, was a business man of marked ability, strict integrity and deserved success. He was a devout and consistent churchman, and ever charitable to the poor and unfortunate. He was devoted to his family, beloved by his friends, and in all respects a highly respected and representative citizen of Buffalo. He died, February, 26, 1900 Mrs. Behringer, whose whole life marked her as the model wife, mother and christian, passed out of this life to her reward, August 11, 1899.

JAMES P. BARR, M. D.

James P. Barr, M. D., a successful and well-known medical practitioner of Buffalo, N. Y., is a native of Massachusetts, born in Boston, November 5, 1867, the son of Phillip and Mary Barr. He received his education in the public and high schools, subsequently matriculating as a student at the Niagara University, from the medical department of which institution he was in due course graduated with the degree of M. D., in June, 1900. Immediately after graduation Dr. Barr commenced the active and general practice of his profession in Buffalo. He is a member of the Erie County Medical Society and various other organizations, has won an enviable reputation as a physician, and socially is popular and esteemed by a wide circle of friends. Dr. Barr married Miss Hanna T. McCarthy, in 1900. They have four children living: Leo, Herman J., William A., and Phillip, and two deceased, Jennie and Genevieve.

BERNARD H. BRADY, M. D.

Bernard H. Brady, M. D., was born at Sardinia, Erie County, N. Y., October 2, 1871, the son of James and Catherine Brady. He attended the Attica Union School, later the Genesee Valley Seminary, and deciding to become a member of the medical profession subsequently entered the Niagara University as a student in the medical department, from which he was graduated with the degree of M. D. in May, 1895. Dr. Brady then became ambulance surgeon and later house surgeon at the Buffalo Emergency Hospital. He subsequently served as house physician, Erie County Penitentiary, and in 1897, commenced his successful private practice in Buffalo, with offices, as at present, No. 1805 Bailey Avenue. He married Miss Agnes B. O'Donnell, September 15, 1897; they have one child, Francis B. Dr. Brady is a member of various professional and social organizations, and enjoys an enviable reputation in medical as well as social circles.

MICHAEL J. BIGOSINSKI.

Michael J. Bigosinski, son of Anthony and Paulenine Niewieddzinska Bigosinski, is a native of Germany, born at Posen, Polish Prussia, September 29, 1860, and educated in the parochial schools. He came to America in April, 1888, became a resident of Buffalo, N. Y., where for the past eight years he has been engaged in the grocery and bottling business on his own account. He in 1883 married Miss Josephine Muszruski, who died March 22d, 1902. Three children were born of this union, Walter, Ignasius and Casimir. He subsequently espoused Miss Catherine Barauzik. Mr. Bigosinski is a member of the Catholic Mutual Benefit Association, Polish Union, Polish Knights, and the Moniuszko Singing Society and Club.

GEORGE P. BOLENDER.

George P. Bolender, prominent in the business life of Bolivar, N. Y., owner of the Bolivar Flour Mills, and a man of high standing and character in the community, is a native of New York State, born at Strykersville, Wyoming County, June 13, 1862, the son of Nicholas and Katherine Bolender. His education was received in the parochial and district schools, and early commencing his business career, he has met with deserved success. Mr. Bolender married Miss Georgiana Rose, of East Eden, N. Y. Their family consists of five children, Frank G., Edward J., Loretta C., Leo G. and Kathryn M. Mr. Bolender is a member of Olean Council No. 338, Knights of Columbus.

CHARLES J. BRENNAN.

Charles J. Brennan, a well-known and popular resident of Medina, N. Y., is a native of Canada, born at Hamilton, Ontario, July 20, 1860, the son of John and Catherine Kimmitt Brennan, and was educated in the Roman Catholic separate schools there. He married Miss Mary Maher, February 8, 1888. Their family consists of six children, four boys and two girls. Mr. Brennan is connected with the manufacturing concern of Maher Bros., is a business man of ability, a consistent churchman, and socially esteemed by a wide circle of friends.

JOHN F. BURKE.

John F. Burke, an active factor in the business life of Buffalo, and a member of the widely known firm of Wm. H. Burke & Bro., building contractors, is a native of that city and received his education in the public schools there. Mr. Burke has had an active and eminently successful business career, and enjoys a wide acquaintance and personal popularity. He is a member of the Knights of Columbus, Buffalo Council, the Colonial Club, and other fraternal and social organizations.

CHARLES R. BORZILLERI, M. D.

Charles R. Borzilleri was born in Sicily, February 3, 1873. When twelve years old he came to Buffalo with his parents. After attending the public schools, he began the study of medicine, in 1891, at the University of Buffalo. He was graduated with high honors in 1895. He then opened an office in this city, and has acquired an extensive practice, largely among his own nationality. He is President of the Central Italian Republican League, and the Young Men's Italian Military Society, as well as being a prominent member of the Red Men, and other societies. He is also a member of the I. C. I., a college society. Among his professional colleagues, Dr. Borzilleri enjoys the highest reputation. In social as well as business life he is alike most popular.

THOMAS M. BUCKLEY.

Thomas M. Buckley, son of Michael and Mary Buckley, is a resident of Le Roy, N. Y., where he was born, May 19, 1874. He was educated in the public schools and at Rochester Business University, Rochester, N. Y. Mr. Buckley is a well-known and successful merchant, engaged in the furniture and undertaking business. He is a member of the Knights of Columbus, the C. M. B. A., and the A. O. H. He is a man of liberal and progressive ideas, popular in business and social circles, prominent and of high standing in the community.

JOHN CRONYN, M. D.

John Cronyn, M. D., Ph. D., LL. D., for many years a distinguished resident of Buffalo, N. Y., where he died, February 11, 1898, was the son of David and Mary Cronyn, and was born near the City of Cork, Ireland, in 1827. His early education was received from his father and at a monastery school at Cork. He came to Thornhill, Canada, in 1837. His collegiate study was pursued under private tutors at Knox College and the University of Toronto. He passed his medical examinations at the university in 1850, but on account of the Test Oath then required, did not take his degree, but was admitted to practice by the Provincial Licensing Board. A few years later, the restriction having been removed, he received the degree of M. D. from the University, and his thesis was awarded the Chancellor's Prize. Dr. Cronyn practiced his profession in Ft. Erie, Canada, until 1859, when he removed to Buffalo, and soon took rank as one of the ablest and foremost physicians in Western New York. He was for years on the medical staff of the Buffalo Hospital of the Sisters of Charity, was several times president of the Buffalo City and Erie County Medical Associations, and one of the founders and president of the New York State Medical Association, and for eight years Marine Surgeon of the Port of Buffalo. In 1883, he was largely instrumental in establishing the medical department of the Niagara University, became professor of the Principles and Practice of Medicine and president of the Faculty of the University, which, in 1888, conferred upon him the degree of Ph.D., and that

of LL. D. in 1893. Dr. Cronyn was a member and for several years president of the Board of Managers of the Buffalo State Hospital, an honorary member of the Ontario (Canada) Medical Association and various other organizations. He married Miss Elizabeth Willoughby, of Toronto, in 1859, who with two sons and four daughters survive him.

MAURICE J. COGAN, D.D. S.

Maurice J. Cogan, D.D.S., a well-known and successful dental practitioner of Buffalo, N. Y., is a native of St. Catharines, Ontario, Canada, the son of James and Mary Daley Cogan. He received his early education in the parochial schools, and in 1894 graduated from the Philadelphia Dental College, since which time he has been engaged in the active practice of his profession. Dr. Cogan is a member of the Knights of Columbus, Buffalo Council, the Catholic Mutual Benefit Association and other organizations, and is socially and professionally, well known and highly regarded.

TIMOTHY COCHRANE.

Timothy Cochrane, an esteemed and well-known citizen of Buffalo, N. Y., where he has resided since 1847, was born at Kinnity, Kings County, Ireland, September 20, 1820, the son of Timothy and Bridget Corcoran Cochrane. When nine years of age he came with his parents to America, the family locating in Cleveland, Ohio. He there learned the tailoring trade, and in 1847 engaged in business as a merchant tailor in Buffalo; was in 1877 elected justice of the peace, and has not since been in active business pursuits. In politics Mr. Cochrane is a staunch Democrat. The stirring political issues between the parties while he was a resident of Ohio, made a vivid impression on his mind and he has ever been a consistent advocate of the principles on which the party of his choice is founded. In municipal affairs he has taken an active and intelligent part, and for more than half a century has been connected with really all the charitable and provident organizations of the city, and has been a firm believer in the temperance cause and an active worker in its furtherance. Mr. Cochrane married Miss Bridget Downing in 1852. Their children are: Patrick H., Mary E., Thomas, Bridget, Margaret, John F. and Katherine. Mr. Cochrane is a devout churchman, and has always been a member of St. Joseph's Cathedral parish.

JANE W. CARROLL, M. D.

Jane W. Carroll, M. D., of Buffalo, N. Y., parents, Stephen H. and Emeline Butler Wall, was born at Paterson, New Jersey, February 20, 1848, and was educated at the school of Mount St. Vincent on the Hudson, and the University of Buffalo, Medical Department, graduating March 24, 1891, with the degree of M. D. Dr. Carroll then took a post graduate course at the New York Polyclinic, and in 1892 entered upon the practice of her profession at Buffalo. Dr. Carroll is a member of the Erie County Medical Society, the Erie County Medical Association, the Buffalo Academy of Medicine, the New York State Medical Association, the American Medical Association, the Physicians' League, the College Women's Club of New York, the Professional and Business Women's Club, and is Supreme Medical Examiner of the L. C. B. A. Dr. Carroll married May 13, 1867, Peter Vincent Carroll, Esq., who died April 20, 1896. Their children are Evangeline, Mary Alice, Mary Rose, William M., Augustus J., Vincent C., Adele I., Emeline M., Genevieve (deceased when eleven years of age), and Stephen W.

FRANK CIVILINSKI.

Frank Civilinski, son of Joseph and Mary Bonkourki Civilinski, was born in Poland, March 6, 1866, and received his education in the common schools. Mr. Civilinski has resided in Buffalo, N. Y., for many years and as a Democrat, taken active part and interest in municipal politics. He is resident of the fourteenth ward, which he creditably represented for two terms as a member of the Board of Aldermen. He is a member of the Catholic Mutual Benefit Association, Royal Arcanum, Polish Islands, Fourteenth Ward Democratic Club, and a Trustee of St. John Kanty Church. He married Miss Ida Szymandera, November 27, 1888. Their children living are: John, Francis, Agnes, Charles, Amelia, and Stanislauba. (deceased). Mr. Civilinski, for the past eleven years, has been collector for the Germania Brewing Company, and is highly regarded as a prosperous and progressive citizen.

HUGH J. COYLE.

Hugh J. Coyle, son of Peter and Katherine Coyle, was born at Scio, Allegany County, N. Y., June 9, 1857; was educated in the public schools and at Friendship Academy, Friendship, N. Y. He then taught school for a period of six years, afterwards engaging in mercantile pursuits in which he remained for eleven years. Mr. Coyle then entered the oil business, which is his present occupation. He is a man of energy, sound judgment and strict integrity, a resident of Wellsville, N. Y., and deservedly popular and respected by his fellow townsmen. He married Miss Mary E. Culbert, of Scio,

N. Y., January 15, 1885. Their children are, James P., Helen M., Joseph P., and Katherine T. Mr. Coyle is devoted to his family, successful in business, a consistent churchman and in the best sense of the term a prominent and representative citizen of Wellsville. He is a member of the C. M. B. A.

THOMAS F. CROWLEY.

Thomas F. Crowley, son of Timothy and Mary Long Crowley, was born in Buffalo, N. Y., September 24, 1861, and educated in the public schools. He is in the undertaking business, (145 Franklin Street) established over fifty years ago, and to which he succeeded upon his father's death. Mr. Crowley has taken active interest in municipal politics and filled the office of City Assessor for a number of years. He married Miss Catherine F. O'Brien, of Buffalo, in 1885, who died November 25, 1896, leaving two children. Mr. Crowley is widely known and popular.

MICHAEL L. COLEMAN.

Michael L. Coleman, of Warsaw, N. Y., son of Michael and Anne Coleman, was born at Hamlin, Monroe County, N. Y., February 9, 1868, and attended the common schools. In 1886 Mr. Coleman began to learn telegraphy and for seven years acted as telegrapher and train despatcher. During the last two and a half years of this period he read law, then resigned his railway position and entered the University of Michigan, Ann Arbor, as a student in the law school. He graduated in 1894 and was admitted to practice in the State of Michigan; he returned to New York State in 1894, entered the office of F. W. Brown, Esq., of Warsaw, and was admitted to practice in this State in June, 1895. The present firm of Brown & Coleman, attorneys and counsellors at law, was then formed. In politics Mr. Coleman is a staunch Democrat of high standing in the party by whom he was nominated for the office of District Attorney and received a vote largely in excess of the Democratic strength of the district. Mr. Coleman is a lawyer of recognized ability and success and his firm the leading one of the section. He married Miss Nora S. Flynn, of Warsaw, N. Y., August 2, 1897. Mrs. Coleman died April 10, 1903, leaving three children.

FRANCIS E. CONLEY.

Francis E. Conley, a well-known merchant of Middleport, N. Y., who died in that town February 25, 1897, was the son of Edward and Mary Conley. He was born at Medina, N. Y., February 14, 1861, and received his education in the public schools of that city and the University of Niagara. He was united in marriage with Miss Margaret J. Conley, who survives him, on November 24, 1896. Mr. Conley was a man of high character and ability, whose early demise cut short a career of prosperity and success that warranted the brightest hopes of its future usefulness and achievement. His death was a loss keenly felt and mourned by not only his family and associates, but his fellow townsmen in general. He was a member of the C. M. B. A.

JOHN C. CONWAY.

John C. Conway, of Buffalo, N. Y., is a native of that city, born February 19, 1856. He is an active, successful business man of high standing. Mr. Conway is a manufacturer of cut glass.

THOMAS J. CREIGHTON.

Thomas J. Creighton was born in Buffalo, N. Y., July 27, 1878; the son of James and Maria Creighton; received his education at St. Joseph's College, and has always resided in that city. Mr. Creighton is a young man of excellent business qualifications and habits, personally well known and popular. He is a member of the Catholic Mutual Benefit Association, the Foresters of America and other fraternal and social organizations. Mr. Creighton is engaged in the undertaking business, No. 204 Lafayette Avenue.

THOMAS J. CUMMINGS.

Thomas J. Cummings, son of Michael and Ellen Cummings, was born in Dunkirk, N. Y., July 14, 1871. He was educated in the public and St. Mary's parochial schools of that city, and is also a graduate of the State Normal School at Fredonia, N. Y. Mr. Cummings taught school for the year 1892-3, and in 1894 began the study of law in the office of Messrs. Stearns & Warner, of Dunkirk, and in 1898 graduated from Cornell University, Law School, with the degree of LL. B., and was admitted to the bar the same year. He immediately entered upon the active practice of his profession at Dunkirk by becoming a member of the firm of Stearns, Warner & Cummings, in which partnership he continued until January 1st, 1901, when he opened an office of his own, which he still continues to conduct. Mr. Cummings has served two terms as City Attorney of Dunkirk, and is now serving his third term as Supervisor of the town of Dunkirk, to which office he was re-elected in November, 1903. Mr. Cummings is a member of the Buffalo Council, Knights of Columbus, the Liberal Club, the Ancient Order of Hibernians, Division No. 2, Chautauqua County, St. Mary's Lyceum, the Young Men's Association and the Dunkirk Club. He is unmarried, an attorney of high standing in the profession, and an esteemed, popular and representative resident of his community.

LAWRENCE J. COLLINS.

Lawrence J. Collins, son of Daniel and Julia McDonald Collins, was born in Buffalo, N. Y., August 10, 1877; graduated from St. Bridget's parochial school, Buffalo, June 25, 1893; from the Academic Department of Canisius College, Buffalo, June 21, 1896, and from Canisius College, with the degree of A. B., June 20, 1900; entered the Buffalo Law School, and graduated from same with degree of LL. B., May 26, 1902. During course at Buffalo Law School read law in office of the Honorable John Cunneen, Attorney General of the State; was admitted to the bar July 8, 1902, and commenced the general practice of law at Buffalo in which he is still engaged. June 21, 1903, the degree of M. A. was conferred upon Mr. Collins by Canisius College.

CORNELIUS J. CARR, M. D.

Cornelius J. Carr, M. D., son of Francis and Teresa Carr, was born at Greenwood, N. Y., March 30, 1867. He attended the public schools, and subsequently entered the Niagara University, medical department, from which he graduated with the degree of M. D. in 1896. Dr. Carr served as surgeon on the staff of the Emergency Hospital, Buffalo, and Buffalo Hospital of the Sisters of Charity. He has been successfully engaged in the private practice of his profession in Buffalo since 1897, offices No. 1043 Genesee Street. He is a member of Buffalo Council, Knights of Columbus, the Catholic Mutual Benefit Association and various medical organizations. Dr. Carr is now physician of St. Mary's Infant Asylum and Maternity Hospital, and the German Roman Catholic Orphan Asylum of Buffalo. He has traveled extensively on this continent, has been a close student and observer of the beauties of nature, and in both professional and social circles is a man of high standing and reputation.

JAMES H. CARR, M. D.

James H. Carr, M. D., son of Francis and Teresa Carr, was born in Greenwood, N. Y., May 21, 1869 and began his education in the public schools. He subsequently entered the University of Buffalo, as a student in the medical department, and graduated from that institution with the degree of M. D., in 1900. Dr. Carr has since resided in Buffalo, N. Y., where he began the active practice of medicine the year in which he was graduated. He has since then been constantly engaged in his professional duties and is justly esteemed as a successful practitioner of high standing and reputation. His office is at No. 345 Eagle Street. Dr. Carr is a member of Buffalo Council, Knights of Columbus, the Catholic Relief and Beneficiary Association, and various other organizations. He is socially well known and popular among a wide circle of friends.

FRANCIS J. CARR, M. D.

Francis J. Carr, M. D., son of Francis and Teresa Carr, was born at Greenwood, N. Y., July, 22, 1864. He attended the public schools, subsequently became a student at Niagara University, medical department, from which he graduated with the degree of M. D. Dr. Carr began the practice of his profession in Buffalo, N. Y., May 10, 1896. He is a member of the Buffalo Council, Knights of Columbus, the Catholic Mutual Benefit Association, the Catholic Relief and Beneficiary Association, and various other professional and social organizations. Dr. Carr takes high rank for his professional attainments, enjoys a large and increasing practice, and is socially popular and esteemed by a large circle of warm personal friends. His office is at No. 345 Eagle Street. He married Miss Celine P. Scandlin, April 20, 1896. They have three children, Francis J., Joseph V. and Christopher A. Carr.

ALEXANDER CIVILINSKI.

Alexander Civilinski, son of Jacob and Catherine Civilinski, was born in Prussia, Germany, and educated in the common schools. He, in 1878, came to the United States, settled in Buffalo, N. Y., where he has since resided, for the past fourteen years in business as a contractor and builder. Much church work has been done by Mr. Civilinski, notably Corpus Christi Church, Buffalo, SS. Peter and Paul's Church at Depew, and the rectory of St. Columba's Church, Buffalo. Mr. Civilinski is a member of the Catholic Mutual Benefit Association, Branch 203, the Polish Catholic Union, Moniuszko Singing Society and Club, Jednota Polish Society, St. Joseph's, Corpus Christi and St. Adelbert's Societies, and the East Buffalo Business Men's Association. For twenty-two years Mr. Civilinski was a member of St. Stanislaus' parish. On the erection of Corpus Christi Church he became a member of that parish. In 1886 he married Miss Mary Anna Sadowski, born in Prussia, Germany, the daughter of Paul and Catherine Sadowski, in St. Stanislaus' Church, Buffalo. Their family consists of six children, Angelina, Anthony, Joseph, Mary, Amos and Sophia. Mrs. Civilinski is a devout churchwoman, a member of the Polish Ladies' Society, and socially well known and popular.

JAMES A. CAMPBELL.

James A. Campbell, one of the most prominent insurance men in Buffalo, N. Y., a resident of that city since childhood, educated in the city public schools and Bryant & Stratton's Business College, was born at Niagara Falls, Ontario, July 24, 1852, the son of James and Margaret Campbell. Since 1876 Mr. Campbell has conducted a general and extensive insurance business, located since 1892 in his present offices, No. 11 Niagara Street. He was president of the Prospect Hill Savings and Loan Association in 1871, chosen a director of the Erie Savings and Loan Association in 1884; president of the Irish-American Savings and Loan Association, 1884-1894; in 1888, second vice-president of the New York State League of Co-operative Savings and Building Loan Associations, and made its president the following year. He enlisted as a private 74th Regiment, N. G. S. N. Y., in May, 1864, and resigned in 1880, having attained the rank of captain in 1876. He married Miss Emeline A. Short, of Buffalo, September 17, 1888; they have one child, Emeline Josephine. Mr. Campbell is a member of the Knights of Columbus, Buffalo Council, the Union Club, the Buffalo Catholic Institute and other organizations, and is justly regarded as one of Buffalo's most prominent and representative citizens.

BERNARDINO CALABRESE, M. D.

Bernardino Calabrese, M. D., was born at Sanfele, Italy, March 8, 1838, and received his earlier education at a seminary, subsequently entering the medical college, University of Naples, from which institution in due course he was graduated with his medical degree. Dr. Calabrese has been a resident of Buffalo, N. Y., since 1889, constantly devoted to the general practice of the profession in which his career has been a long and useful one. Dr. Calabrese has an extensive practice among his countrymen in Buffalo. His offices are at No. 47 Scott Street.

WILLIAM CORNELIUS CALLANAN, M. D.

William Cornelius Callanan, M. D., son of Cornelius and Honoria M. Lonergan Callanan, was born in Buffalo, N. Y., January 7, 1860; was educated at St. Joseph's College, Buffalo, and the University of Buffalo, medical department from which he graduated with the degree of M. D. in 1884. His medical education was completed at the University of Berlin, Germany, and at Paris, France, in 1887. He married Miss Margaret O'Brien, sister of Rev. Daniel O'Brien, rector of the Church of the Visitation of Buffalo, February 13, 1895. Their children are: Cornelius, William M., and Matthew Lonergan. Dr. Callanan is President of the Society of St. Vincent De Paul, St. Joseph's Cathedral, is a member and medical examiner of the C. M. B. A. and of the C. B. L. and has served as librarian of the Medical Society of the County of Erie since 1893. Dr. Callanan is of high professional and social standing, and has been a life long member of St. Joseph's Cathedral parish.

J. THEODORE CHABOT.

J. Theodore Chabot, son of Daniel Theodore and Helen Chabot, is a native of Buffalo, N. Y., born August 17, 1867, and one of its well known and popular residents. He received his education in the parochial schools and at Canisius College, Buffalo; is an artist of talent, and a dealer in art goods and wall papers, 28 Genesee Street. He married Miss Mary Donovan, April 15, 1890; their children are Leon, Herbert, Mary and Helene. Mr. Chabot is a member of the Knights of Columbus, the Catholic Benevolent Legion, the Order of Elks, Canisius Alumni Association, the Buffalo Society of Artists, and the Art Students' League of Buffalo.

JOSEPH CAMERON.

Joseph Cameron, of Hornellsville, N. Y., son of John and Catherine Bannister Cameron, was born in County Wicklow, Ireland, November 7, 1848, and educated in the parochial and public schools. He married Miss Mary Curry, of Hornellsville, July 17, 1872. Their living children are: Anna J., Mary, Francis, Martin A., Joseph, William J., Charles H., John A., Catherine and Ignatius. Mr. Cameron was in the boot and shoe trade from 1872 until 1884, since which date he has been continuously engaged in the work of the Catholic Mutual Benefit Association; is a charter member (September, 1878) Hornellsville Branch No. 33, C. M. B. A.; was grand vice-president and president New York Grand Council C. M. B. A., 1880-1884, and grand secretary, 1884-1899, since which time he has been and is now Supreme Recorder of the Association. Mr. Cameron is a member of Hornellsville Council, Knights of Columbus, the Catholic Benevolent Legion and the Ancient Order of Hibernians; is president Promoters' League of the Sacred Heart, president of the Holy Name Society, and a trustee and secretary of St. James' Mercy Hospital of Hornellsville.

J. F. CROWLEY, M. D.

J. F. Crowley, M. D., son of James and Mary M. Crowley, was born at Le Roy, N. Y., November 8, 1859; was educated in the parochial and public schools, and graduated from the University of Buffalo, medical department, in 1885, with the degree of M. D. Dr. Crowley commenced the practice of medicine at Seneca Falls, N. Y., in 1885, and remained there until 1888, then removed to Rochester, N. Y., where he practiced until 1900; was city physician of Rochester 1889-1891; removed to Batavia, N. Y., (where he now resides) in 1900, and became town physician of Batavia in 1901, which office he now holds (1903). He is a member of the Genesee County Medical Association; is a member of the A. O. H., and formerly a prominent member of the C. M. B. A. and Young Men's Catholic Association of Rochester, N. Y. He is a prominent member of the Foresters of America. Dr. Crowley is a successful practitioner of high standing in the profession, popular and esteemed by a wide circle of friends.

MICHAEL CALLAHAN.

Michael Callahan, son of John and Ellen Callahan, was born in County Limerick, Ireland, in 1842, and came to the United States with his parents in 1848, settling in Hornellsville, N. Y. He was educated in the public schools; married Miss Bridget A. Clancy, of Elmira, N. Y., in 1867 (deceased), and Miss Mary E. Dolphin, of Niagara Falls, N. Y., in 1880. His family consisted of six children, three of whom are living. Mr. Callahan was for 25 years an engineer on the Erie Railroad. He took the first narrow gauge train on the Erie from Buffalo to Elmira; was the first engineer on the Falls Branch of the Erie (1870) and ran the first train over Suspension Bridge. He was three times elected alderman from the third ward of Buffalo, N. Y., and twice appointed acting mayor of the city during the mayoralty of Hon. Jonathan Scoville. He served as city assessor for a period of eight years. Mr. Callahan is a member of the Knights of Columbus, the C. M. B. A., the C. B. L., and the order of Elks. He is in the insurance business, and has had an honorable and successful career. Has taken active interest in all movements for the betterment of Ireland, and was for two years President of the Land League.

HON. JOHN CUNNEEN.

Hon. John Cunneen, attorney general of the State of New York, son of Daniel and Bridget Cunneen, was born in County Clare, Ireland, (five miles west of Ennis) May 18, 1848; was educated in a private school in Ireland and in district schools, Orleans County, N. Y., and Albion Academy, Albion, N. Y.; commenced the study of law in the office of John H. White, Esq., of Albion, N. Y., November 1, 1870; was admitted to practice as an attorney and counsellor at Rochester, N. Y., in January, 1874; married Miss Lizzie A. Bass, January 26, 1876, and has one child, Charlotte Elizabeth. He is a member of the Buffalo Club, the Ellicott Club, and the Catholic Institute of Buffalo, N. Y. Mr. Cunneen practiced law at Albion, Orleans County, N. Y., from 1874 until 1890; was made clerk of the board of supervisors of Orleans County in 1875, and served for seven consecutive years. Removed to Buffalo, N. Y., January 1, 1890; was Democratic nominee for office of attorney general of the State, and elected November, 1902. Mr. Cunneen had achieved a State reputation prior to his removal to Buffalo, and his judgment, learning, and breadth of view, have constantly added to his reputation as an able and distinguished lawyer. His administration as attorney general unquestionably ranks him among the ablest of the many able men who have filled this office with honor to themselves and profit to the State.

TIMOTHY P. DONOVAN.

Timothy P. Donovan, since 1888 secretary of Holy Cross Cemetery and clerk of St. Joseph's Cathedral, a well-known and popular resident of Buffalo, N. Y., where he was born, September 7, 1858, the son of Timothy and Mary Donovan, was educated in the city public schools and St. Joseph's College, and commenced his active business career in 1870. Mr. Donovan, during the dock strike in 1899, was the personal representative of the Rt. Rev. Bishop Quigley in that memorable struggle between the men and the contractors, and discharged his delicate and difficult duties in a manner highly creditable to himself and satisfactorily to the interests directly involved, amply justifying the confidence reposed in his ability, fidelity and discretion. Mr. Donovan is president of the Celtic Rowing Club and chancellor of Timon Council, Catholic Benevolent Legion, and Branch 20, Catholic Mutual Benefit Association. He married Miss Annie L. Lennon, December 28, 1881. Their living children are William J., Timothy F., Mary C., Stephen V., and Loretto.

JOHN DOWNING.

John Downing, for many years a well-known resident of Buffalo, N. Y., in which city he died, June 22, 1902, was the son of Thomas and Mary Murray Downing, and born in Ireland in 1830. He was educated in the parish schools. In early life he settled in Buffalo, and for more than fifty years was

successfully engaged in the express business. Mr. Downing married Miss Elizabeth McEvoy in 1863; their surviving children are Thomas, Harry, John, Patrick, James, Mary, Frank and Edward. Mr. Downing was a member of the Catholic Mutual Benefit Association, and one of the oldest pew-holders of St. Joseph's Cathedral parish. He was a man of integrity, industry and many admirable qualities.

MARTIN J. DOWNEY, M. D.

Martin J. Downey, M. D., son of Anthony and Johanna Galvin Downey, was born in Buffalo, N. Y., April 14, 1876; attended the parochial and city public schools, graduating from the high school in 1896. He subsequently was a student for two years in the medical department, Niagara University, and graduated from the University of Buffalo, medical department, with the degree of M. D., in 1899. Dr. Downey was then interne at the Buffalo Hospital of the Sisters of Charity for a year; then acted as house surgeon, Emergency Hospital, Buffalo, for eleven months, when he entered upon the general practice of his profession with offices at No. 852 Seneca Street. Dr. Downey is surgeon for the Erie Railroad Company in Buffalo, a member of the Knights of Columbus, Buffalo Council, the Catholic Mutual Benefit Association, Ancient Order of United Workmen, Legion of Select Knights, Independent Order of Red Men, and other organizations. He is a successful practitioner and socially well known and esteemed.

REV. E. J. DUFFY.

Rev. E. J. Duffy, rector of the church of the Most Holy Name of Mary, Ellicottville, N. Y., son of Thomas and Mary Duffy, was born at Buffalo, N. Y., May 8, 1852, and educated at St. Joseph's College of that city, and Niagara University. He was ordained October 6, 1880; served as curate Immaculate Conception Church, Fairbault, Minnesota, then for nine years as pastor of St. Patrick's Church, Invergrove, and later of St. Mary's church, Shakopee. He was then transferred to the diocese of Buffalo, where he served as pastor of St. Patrick's Church, Java Center, for four years, and for six years of St. Teresa's Church, Akron, being assigned to his present charge at Ellicottville in 1903. His assistant priest is the Rev. Wm. F. Krampf.

DANIEL C. DALEY.

Daniel C. Daley, son of John and Mary Daley, was born at Centerville, Pa., January 18, 1868; was educated in the public schools; married Miss Josephine R. O'Hern, of Dubois, Pa., September 30, 1896. Their children are: John William, Daniel Maurice and Marion Loretta. Mr. Daley has been in the railroad service for the past sixteen years and his promotion has been rapid. He was for ten years train despatcher at Buffalo, N. Y., and was recently appointed train master of the Pennsylvania Railroad at Olean, N. Y., his supervision covering the territory between Allegany and Rochester, N. Y. He is a man of fine executive ability and ably fills his present responsible position. He comes of a family, six of whose members are now in the priesthood; is a Knight of Columbus, Olean Council No. 338, and is widely known and esteemed.

JOHN DENGLE.

John Dengler, a popular and well-known resident of Dunkirk, N. Y.; a contractor in the machine department of the American Locomotive Works, is one of the prominent and widely known members of the Knights of St. John in this State. Since 1885 he has most efficiently served as Captain of Knights of St. John Commandery No. 90, of Dunkirk, and has held the office of Supreme Color Bearer of the Order. Captain Dengler is a successful business man, a consistent churchman, and personally enjoys the confidence and esteem of a wide circle of friends. He married Miss Amelia C. Miller, of Dunkirk, October 11, 1898. They have three children, Roman J., Edward M., and Gerald N.

JEREMIAH J. DONOVAN.

Jeremiah J. Donovan, son of Timothy and Mary Donovan, was born in Buffalo, N. Y., September 17, 1871; was educated at St. Joseph's College, Buffalo; married Miss Margaret V. McCormick, January 31, 1901. They have one child, Margaret. Mr. Donovan is engaged in the undertaking business in Buffalo (22 Court Street). He is a member of the Knights of Columbus, Benevolent Protective Order of Elks, Catholic Benevolent Legion, Ancient Order of Hibernians, Knights of Equity, Improved Order of Red Men, Celtic Rowing Club, Wolf Tone Club, the Haymakers, and other social and political clubs. He is president of St. Joseph's College Alumni Association; former president of Division No. 2, A. O. H., and Knights of Equity, and former Erie County secretary A. O. H.

CHARLES F. DOLL.

Charles F. Doll, son of Frederick and Mary A. Doll, was born in Buffalo, N. Y., November 18, 1842, and educated in the public schools. He married Miss Frances Fougerson, November 24, 1870. Mr. Doll has been a life long resident of Buffalo, and one of its best known business men. Since

1871 he has been engaged in business as a manufacturer and dealer in furniture, his name a synonym of integrity and fair dealing. His standing in both the social and commercial circles of the city is of the very highest. Mr. Doll is a member of the Buffalo Council, Knights of Columbus, the Catholic Mutual Benefit Association, the Buffalo Catholic Institute, and is president of the Board of Trustees St. Louis' Church, Buffalo.

JOHN STEPHEN DRUAR.

John Stephen Druar, son of Jacob and Mary Leichtnam Druar, old and well-known residents of the city, and closely connected with its early history, was born in Buffalo, N. Y., November 10, 1872. He attended the Buffalo public and high schools and then commenced the study of law in the office of Norton Brothers of that city. He was admitted to the bar at the General Term, Rochester, N. Y., in October, 1893, since which time he has been in active practice in Buffalo (93 Erie County Bank Building). Mr. Druar is a member of the Buffalo Council, Knights of Columbus, the Catholic Benevolent Legion, the North Buffalo Catholic Association and Library, and various other clubs, and is an attendant of St. Francis Xavier Church on East Street.

THOMAS H. DOWD.

Thomas H. Dowd, son of John and Ann Dowd, was born at Humphrey, Cattaraugus County, N. Y., August 20, 1859. He was educated in the common schools and at Ten Broeck Academy, Franklinville, N. Y. He began the study of the law at Franklinville in 1880. In July, 1883, he was appointed to office at Albany, N. Y., where he finished his studies in the office of Riley & Hamilton, and was admitted to the bar in November, 1883. In 1884 Mr. Dowd removed to Salamanca, N. Y., where he has since resided, actively engaged in practice. He is the senior member of the present firm of Dowd & Quigley. Mr. Dowd is an influential and prominent Democrat. In 1873 he was Supervisor of the town of Humphrey, N. Y.; served as Justice of the Peace in Salamanca for eight years; is now, and has been since 1896, a member of the Democratic State Committee. He is a member of Olean Council, Knights of Columbus and of the Catholic Mutual Benefit Association, and the Catholic Benevolent Legion. Mr. Dowd married Miss Agnes C. McCann, of Jamestown, N. Y., February 12, 1890. They have three children, Kathlyn L., John Donald and Margaret A. Mr. Dowd's standing professionally and socially is of the highest.

CASPER L. DRESCHER.

Casper L. Drescher, son of Valentine and Johanna Mahoney Drescher, was born in Buffalo, N. Y., February 13, 1851, and educated in St. Vincent's parochial school of that city. Mr. Drescher has been a life-long resident of Buffalo and began his active business career at an early age. He possesses a wide circle of friends, and is of high standing in the community. He is engaged in the fire insurance business with offices No. 208 Mutual Life Building. Mr. Drescher married Miss Margaret T. Mahoney, May 9, 1876. They have three living children, Edward V., Genevieve C. and Gertrude M., and one deceased, September 1, 1898, Joseph W. Mr. Drescher is a member of Buffalo Branch 11, C. M. B. A., and since 1865, of the congregation of St. Patrick's Church.

CHARLES J. DUFFY, M. D.

Charles J. Duffy, M. D., a prominent resident and manufacturer of Olean, N. Y., son of Col. James N. and Mary A. Birtch Duffy, was born at Newark, New Jersey, May 24, 1857, and received a private and collegiate education. He pursued his professional studies at the College of Physicians and Surgeons, of Columbia College, New York, from which institution he was graduated with the degree of M. D. For some thirteen years Dr. Duffy was engaged in the successful practice of his profession in Newark, which he relinquished on removing to Olean, for active business pursuits. He is now president and treasurer of the James N. Duffy Leather Manufacturing Company, whose extensive plant is at Eldred, McKean County, Pennsylvania, in close proximity to Olean. Dr. Duffy is a member of the Knights of Columbus, Olean Council No. 338, a consistent churchman, and a popular and representative citizen. He married Miss Lillian Pauline Hudner in 1886. Their children are, Mamie, Charles H., Bessie and Pauline.

JAMES H. DORMER.

James H. Dormer, for more than half a century a resident of Buffalo, N. Y., has been a prominent factor in the city's commercial and social life. Successful as a merchant, conservative in thought and action as a citizen, he has ever been in creed and practice a devout Catholic, believing and maintaining there can be no solution of the varied questions confronting society that does not embody the everlasting principles of Christianity. In all that tends to inculcate habits of thrift by means of beneficiary associations, Mr. Dormer is in full sympathy; while in the practical relief of the poor and needy

through organized charity, he has taken conspicuous and valuable part. He has elevated ideas as to the value and exercise of citizenship, has never been a politician, but always active in citizen's movements for the public good, and in the administration of public office and choice of public officials is a strong advocate of civil service regulations. Mr. Dormer is a man of collegiate education and fine literary tastes, and has at all times fulfilled his obligations as a Catholic and a citizen, with honor and credit. He is married and has a cultured and interesting family. Mr. Dormer is president of The Dormer Company, wholesale dealers in salt fish, Buffalo.

JOHN DAVITT.

John Davitt, a well-known resident of Bolivar, N. Y., is a native of Ireland, born February 2, 1848, the son of Thomas and Catherine Maher Davitt. Early in life he came to the United States; was educated in the common schools, then began his active career, and since 1866 has been successfully engaged in the oil business. Mr. Davitt, in 1869, married Miss Margaret Healy, of Cleveland, Ohio, their family consisting of two daughters, now living, and one son who died in infancy. Mrs. Davitt passed away at her home in Bolivar, June 29, 1903, a devoted wife and mother, sincerely mourned by her bereaved family and friends. Mr. Davitt, whose sterling qualities of head and heart fairly entitle him to the success he has achieved as a business man, is in all respects a popular and representative citizen of his community in the best sense of the term. He is a member of the Catholic Mutual Benefit Association, Bradford Branch No. 13.

GEORGE A. DIRNBERGER.

George A. Dirnberger, a life long resident of Buffalo, N. Y., well known in the city's commercial and social circles, was born August 4, 1852; the son of Joseph S. and Marie Anna Dirnberger. He was educated in the parochial and public schools, then entered on his active career, and is now the proprietor of the Dirnberger Pop Corn Company, manufacturers of pop corn specialties, a business established by him in 1872. Mr. Dirnberger is a member of the Knights of Columbus, Buffalo Council; the Catholic Mutual Benefit Association, and other organizations. He married Miss Elizabeth M. Steck, May 21, 1876. Their children are, Marie B., Charles J., George A., Clarence H., Grace C., Ruth M. and Mildred E. During the Pan-American Exposition in the management of the large business he conducted there as a concessionaire, Mr. Dirnberger was compelled to live at the Exposition. In order that church services might be held there he obtained the use of the chapel situated in the Philippine Village, and arranged with the Jesuit Fathers so that one of their order celebrated mass in that edifice on Sundays during the Exposition, the entire expense being defrayed by Mr. Dirnberger. He is a member of St. Michael's parish.

EDWARD THOMAS DOLAN.

Edward Thomas Dolan, a popular and well-known resident of Niagara Falls, N. Y., is a native of England, born April 10, 1865, the son of John and Catherine Conway Dolan. He received a collegiate education in England, at the Separate College, Hammersmith, London, and subsequently came to the United States, where his business career has been an active and successful one. Mr. Dolan married Miss Annie Feeley, April 30, 1889. Of this union there are two children living, Mary and Irene Agnes, and three deceased. Mr. Dolan enjoys an enviable reputation as a business man, and socially is esteemed by a wide circle of friends. He is Grand Knight, Niagara Falls Council No. 247, Knights of Columbus, a member of the Civic Club and other organizations, and the efficient manager of the Cataract Hair Cloth Company of Niagara Falls.

MARTIN DURKIN.

Martin Durkin, a life long resident of Buffalo, N. Y., who died in that city in 1900, was a native of Ireland, born November 10, 1843; the son of Timothy and Catherine Durkin. He came to the United States in early childhood and received his education in St. Joseph's College of Buffalo. Mr. Durkin had a long and successful business career, having been engaged in the grocery trade and the insurance business, and was well known and esteemed by a wide circle of friends. He was a member of the Catholic Mutual Benefit Association and other organizations. Mr. Durkin, in 1872, married Miss Mary Bradshaw. No children were born of this union.

THOMAS HENRY DANAHY.

Thomas Henry Danahy, son of Thomas and Ellen Danahy, was born at Batavia, N. Y., in June, 1852. He received his education in the public schools and at an early age began his active business career. He married Miss Mary A. Sullivan in 1881. Mr. Danahy is a well-known and popular resident of Akron, N. Y., and has for many years been engaged in the manufacture of cement. He is

a member of the Catholic Mutual Benefit Association, is a consistent churchman, and in all respects a representative citizen of the community in which he resides and with whose best interests he is identified.

DENNIS W. DALY.

Dennis W. Daly, a member of the firm of Lerch & Daly, clothiers, Lockport, N. Y., was born in that city June 7, 1872, the son of John and Jane Daly. He was educated in the Lockport parochial and public schools and has always resided there. Mr. Daly is highly regarded as a business man, and also takes an active part in political affairs, being a member of the Niagara County Board of Supervisors. He is a member of Lockport Council No. 319, Knights of Columbus, Lockport Division No. 4; Ancient Order of Hibernians, Elks, Lodge No. 41, and in social circles is well known and popular.

JOSEPH ENDRES.

Joseph Endres, son of John and Eva Endres, was born in Buffalo, N. Y., October 19, 1860, and educated at St. Ann's parochial school of that city. He married Miss Katherine Reimann, of Buffalo. Their children are: Joseph Stephen and Louise C. Mr. Endres has always resided in Buffalo, is a well-known and popular funeral director (No. 682 Broadway), and of high standing as a successful business man. He is a member of Buffalo Branch No. 24, Catholic Mutual Benefit Association; Buffalo Council No. 166, Catholic Benevolent Legion, and Buffalo Commandery No. 23, Knights of St. John.

JOSEPH HERMAN EILERS.

Joseph Herman Eilers, son of Bernard and Frances Eilers, was born at Rochester, N. Y., March 19, 1860, and educated in the parochial schools. He commenced in the business of the manufacture of wood pulp paper at Rochester in 1887, subsequently removed to Lockport and became superintendent of the Franklin Pulp Co. In 1890 he became superintendent of the Lockport Pulp Co. and also the Niagara Pulp Co. He is now superintendent of mills "B," "C," "D," and "E," of the United Box Board & Paper Co., at Lockport; is vice-president and a director of the Lockport Felt Co., and general manager of the Lockport Manufacturers' Association, and mechanical expert of the Lockport Hydraulic Co. He married Miss Emma Greble, a native of Brighton, N. Y., June 6, 1882. Their children are: Frank B., Aloysius J., Raymond J., Celia S., Joseph H., and Florence May. Mr. Eilers is a Knight of Columbus, Lockport Council No. 319, and a member of Lockport Branch No. 31, C. M. B. A. and has served as a trustee of St. Mary's Church, Lockport.

FRANCIS E. FRONCZAK, M. D.

Francis E. Fronczak, M. D., son of Adelbert and Victoria Fronczak, was born in Buffalo, N. Y., September 20, 1874, and has always resided in that city. He graduated from St. Stanislaus parochial school in 1887, then took the academic course at Canisius College from which he graduated in 1894, with the degree of A. B. He entered the medical department, University of Buffalo, graduating in 1897 with the degree of M. D., being the first Polish graduate from that institution. In the meantime he took a post graduate course at Canisius College and received the degree of A. M., in 1895. In 1896 the honors of Laureate of Polish Literature were conferred on him by the Polish League of Chicago. In 1898-1899 he studied law in the law department of the University of Buffalo. Dr. Fronczak was long connected with the local press as a special writer, and was a contributor to several foreign magazines and newspapers. He is a member of the Erie County Medical Society, Academy of Medicine, American Medical Association, Medical Society of Central New York, Polish Physicians and Scientists' Association in Europe, Buffalo Academy of Natural Sciences, the Historical Society, Independent Club, and others. Is attending physician to the Felician Sisters' Hospital, the Polish Orphan Asylum, and the Home for Old and Disabled at Cheektowaga. Is Grand Medical Examiner of the Polish Union of North America, examiner Polish Roman Catholic Union of America, Polish National Alliance, and other Polish organizations. He was a member of the Civil Service Commission of Buffalo, 1897-1902, and head physician Erie County Penitentiary, 1899-1900. Dr. Fronczak married Miss Lucy Rose Tucholka, April 25, 1900. They have one child.

P. J. FERMOILE.

P. J. Fermoile, of Middleport, N. Y., son of Michael and Bridget Fermoile, was born in Somerset, Niagara County, N. Y., June 15, 1858, and educated in the public schools. He married Miss Mary A. Lahey, of Middleport, January 15, 1890, and has two children, Francis Patrick and Leo Emmett. Mr. Fermoile is successfully engaged in the general merchandise business, and is a man of sound and conservative judgment, high character, popular and justly esteemed by his fellow townsmen. He is devoted to his family, a consistent churchman, a member of the Knights of Columbus and the C. M. B. A.

E. LEO FAY.

E. Leo Fay, son of John and Margaret Fay, was born in Le Roy, N. Y., June 13, 1879, and has always resided in that town. He attended the Le Roy public and high schools, and received his professional education at the Columbia Law School, New York. Mr. Fay is a lawyer of ability, successful in the practice of his profession, of high character and personally popular and esteemed by a wide circle of friends. He is a Democrat in politics, active and influential in party matters. He is a member of the Knights of Columbus.

JOHN M. FORNES.

John M. Fornes, son of Michael A. and Blondina Steffan Fornes, was born in Buffalo, N. Y., August 15, 1875. He was educated at St. Louis' parochial school, Buffalo, and St. Jerome's College. Mr. Fornes has always resided in Buffalo, and is a member of the firm of John M. Fornes & Co., leather and findings (72 Exchange and 377 William streets). He is a member of the Buffalo Council, Knights of Columbus, member and business manager of the St. Louis Dramatic Circle, the Squaw Island Yacht Club, and was financial secretary of the Buffalo Catholic Institute, 1897-1899, and has been a member of its board of managers since 1900, serving on the Real Estate Committee and Library Committee. Mr. Fornes married Miss Marie Hatter, September 7, 1897.

M. G. FITZPATRICK.

M. G. Fitzpatrick, son of Daniel M. and Mary A. Fitzpatrick, a well-known business man and resident of Olean, N. Y., was born at Lawrenceville, Pennsylvania, August, 20, 1868, and educated in the public and parochial schools and at Mansfield College. Mr. Fitzpatrick has had an active and successful business career; is extensively interested in the oil business in both Ohio and Indiana, and is also a member of the J. R. Droney Lumber Company of Olean. In political affairs Mr. Fitzpatrick has taken considerable interest and part. He served as chairman of the Republican Executive Committee of Olean during the last Presidential campaign, and is now (1903) a member of the Olean Board of Education. He is a member of the Catholic Mutual Benefit Association and of Olean Council No. 338, Knights of Columbus, having served in this council as grand knight, deputy grand knight, chancellor, recording secretary, and lecturer. He is now a trustee of the council and chairman of the Fourth Degree Assembly. Mr. Fitzpatrick married Miss Mary J. Hoover, of Philadelphia, Pa., May 27, 1890. Their children are: Francis Stuart, Joseph Marion, Edwin Boyd, Mildred and Mary.

PETER C. FOLEY.

Peter C. Foley, mayor of Olean, N. Y., prominent as a successful business man and representative and popular citizen, was born in Boonville, N. Y., October 8, 1862; the son of Patrick and Catherine Foley. Until the age of twelve he attended the public schools, and then began to learn the marble and stone cutting trade. After three years spent in this pursuit he obtained a position in the State Capitol at Albany, where as a granite carver he remained for six years. In 1866 Mr. Foley permanently located in Olean and established the extensive monumental business carried on by him since, as managing proprietor, under the firm name of Foley Brothers. He was elected to the mayoralty by a most handsome majority and enjoyed the unique distinction of carrying every ward in Olean. Mr. Foley for six years has served as building commissioner, and in the administration of office displays the same sterling qualifications that mark his business management. He is a member of Olean Council No. 338, Knights of Columbus, and various other organizations. From early childhood Mayor Foley has made a study of music; is a clarinet player of more than ordinary ability and formerly devoted much of his leisure time to this charming pursuit.

E. W. FITZGERALD.

E. W. Fitzgerald, a resident of Olean, N. Y., esteemed and popular in the city's commercial and social life, was born at Arcade, N. Y., February 27, 1870; the son of Edward and Catherine Fitzgerald. His education was obtained in the public schools, and later at Creighton College, Omaha, Nebraska. Mr. Fitzgerald married Miss Helen M. York, of Olean, September 1, 1897. Their children are: Marcella M., Dorothy M., and George F. Mr. Fitzgerald is a member of, and Past Grand Knight, Olean Council No. 338, Knights of Columbus, and other organizations. He is general manager of the J. W. Coast & Son, clothing house of Olean and a business man of strict integrity, experience and ability.

THOMAS T. FEELEY.

Thomas T. Feeley was born in Lockport, N. Y., where he has always resided. He attended the public and Lockport high schools. He then entered the employ of the Lockport Journal as reporter under the late Willard A. Cobb. He served an apprenticeship in printing from press room devil to

type setter, and after spending the required time to learn the trade, he took the local editor's chair at the Lockport *Daily Union* where he served for about a year, then going to the Lockport *Sun* to become city editor. When the two papers were consolidated, becoming the *Union-Sun*, he took the local man's chair in the Lockport *Daily Review*, later supplanting Dr. E. G. Gantt as managing editor and one year later becoming business manager of the Review Printing & Publishing Company, which office he now fills. Mr. Feeley has served one term on the Lockport Board of Health; was elected a member of the Board of Education three years ago, and served the first term and was re-elected without opposition. He is the only Roman Catholic on the board. Mr. Feeley is Deputy Grand Knight of Lockport Council, Knights of Columbus, and is also a member of Division 4, Ancient Order of Hibernians. He is a communicant of St. John's Church. Unmarried.

THOMAS A. FLYNN.

Thomas A. Flynn, a leading citizen of Allegany, N. Y., son of Thomas and Margaret Flynn, was born at Manchester, Wayne County, Pa., March 20, 1852. He was educated in the public schools; married Miss Catherine Lawler, of Manchester, Pa., June 13, 1876 (Mrs. Flynn died February 24, 1901). Their children are: Matthew E., Anna M., William A., Mary L., Agnes C., and Margaret. Mr. Flynn occupies the responsible position of general superintendent for the United States Leather Company; is a director of the First National Bank, Allegany, N. Y., and a successful business man of the highest standing, ability and character.

WILLIAM A. FLYNN.

William A. Flynn, superintendent of the Cattaraugus Tannery, Allegany, N. Y., is a native of Pennsylvania, born at Manchester, Wayne County, August 8, 1882, the son of Thomas A. and Catherine Flynn, and was educated in the public schools. Mr. Flynn is a director of the First National Bank of Allegany, a co-partner in the firm of R. R. Flynn & Co., of Bath, N. Y. He is a member of Olean Council No. 338, Knights of Columbus, and a young man of the highest business and social standing, character and ability.

EDWARD T. FLOOD.

Edward T. Flood, manager and treasurer of the People's Steam Laundry Company, Hornellsville, N. Y., is a native of that city, born January 8, 1872, the son of Patrick F. and Catherine Flood, and educated in the city public and parochial schools. Mr. Flood is a member of Hornellsville Council No. 243, Knights of Columbus, serving as Grand Knight during the year 1903, and has been for ten years president of Emerald Hose Company No. 2, Hornellsville Volunteer Fire Department. For the past five years Mr. Flood has acted as secretary to the Hon. F. D. Sherwood, representing the 41st Senatorial District, and takes an active part in political affairs. He is socially widely known and popular and of high standing as a business man. Mr. Flood married Miss Nellie O'Neil, of Hornellsville, April 11, 1899.

FREDERICK FOX.

Frederick Fox, in his lifetime a prominent citizen of Springville, N. Y., whose sound judgment and ability rendered him an important factor in the business progress and development of the town, and whose demise there December 6, 1890, was a loss mourned and regretted not only by his family and immediate friends, but by his fellow townsmen in general, was a native of the Grand Duchy of Baden, Germany, born October 30, 1830, and was educated in the parochial schools. In 1860 he came to the United States, locating in Springville in 1865. Mr. Fox married Miss Mary A. Utrich, of Springville, June 5, 1865, who survives him. Their children are Frank G. and Frederick W. Fox, Mrs. Mamie L. Watson and Mrs. Clara L. Shay. Mr. Fox was a charter member of Branch No. 9, Catholic Mutual Benefit Association and a devout Catholic, always eminently generous in his substantial and hearty support of the church. He was for many years engaged in the hotel business and was widely known and esteemed.

JAMES L. GALLAGHER, M. D.

James L. Gallagher, M. D., of Buffalo, N. Y., is a native of that State, born at Sangerfield, September 17, 1877; the son of M. M. and Mary A. McHugo Gallagher. His education was received at Brookfield Academy, Brookfield, N. Y., Loyola College, Baltimore, Md., and the University of Syracuse. He pursued his medical studies at the Baltimore Medical College of Baltimore, Md. For three years he served as student interne at the Maryland General Hospital and the Maryland Lying-in Hospital at Baltimore, and on his removal to Buffalo in 1902, became resident physician and house surgeon at the Emergency Hospital, which position he relinquished in September, 1903, to enter upon the private practice of his profession in St. Ann's parish, to which he has since continuously devoted himself. He is a member of the Buffalo Council, Knights of Columbus, the Catholic Mutual Benefit Association; is medical examiner for the Fraternal Mystic Circle, Foresters of America, and the Union Label League, and a member of other professional and social organizations.

JOSEPH EDWARD GAVIN.

Joseph Edward Gavin, son of Michael and Rosana Flannigan Gavin, was born in Buffalo, N. Y., November 14, 1855. He attended the public schools and St. Joseph's College of Buffalo; then entered St. Michael's College of Toronto, from which institution he graduated with honors in 1877. He then engaged in the coal and wood business of his father, to which he succeeded on the latter's death. Mr. Gavin is a prominent factor in the financial, commercial and political life of Buffalo, and socially honored and esteemed by a large circle of warm, personal friends. He is president of the J. E. Gavin Coal Company, and also widely and favorably known as a dealer in Government, State, and Municipal Bonds. He served as deputy collector of customs at Buffalo, under President Cleveland, 1885-1889, and in 1891 was elected Comptroller of the City of Buffalo, his able administration of the office giving him an enviable reputation as a financier and organizer. On retiring from this office he received a vote of thanks from a Republican Board of Alderman for his efficient services. In 1894 he received the Democratic Congressional nomination, and although receiving a remarkable support was unable to overcome the adverse conditions the Democratic party encountered during that campaign. Mr. Gavin married Miss Sarah E. Candee, October 31, 1881, (deceased, 1901) and has one son, Dean M. J. Gavin. Mr. Gavin is a member of the following organizations: Buffalo Club, Ellicott Club, Union Club, Ancient Order of Hibernians, Knights of Columbus, Catholic Club, and Democratic Club of New York City, Friendly Sons of St. Patrick of New York City, St. Joseph's College Alumni Association of Buffalo, Catholic Mutual Benevolent Association, Catholic Benevolent Legion, Fraternal Mystic Circle, Royal Arcanum, Independent Order of Foresters, Benevolent Protective Order of Elks, Buffalo Orpheus.

JACOB GONTER.

Jacob Gonter, son of Mathias and Wilhelmina Gonter, was born at Lancaster, N. Y., in 1859, was educated in the public schools; worked on a farm until twenty-one years of age, then went into the oil business in which he remained until his removal to Wellsville, N. Y., where he has been engaged in the hotel business for the past fifteen years. He married Miss Nora O'Brien, of Wellsville, N. Y., in 1886. Their children are Leo J., Walter M., and Catherine A. Mr. Gonter is a member of the C. B. L., a consistent churchman and one of Wellsville's substantial and respected residents.

REV. EDMUND F. GIBBONS.

Rev. Edmund F. Gibbons, son of James and Hannah Gibbons, was born at White Plains, N. Y., September 16, 1868. His education was obtained at Niagara University and the American College at Rome. He was ordained by His Eminence Cardinal Parocchi, in the Lateran Basilica, May 27, 1893. He acted as secretary to the late Rt. Rev. Bishop Ryan until April, 1896, and then as assistant priest at St. Mary's Church, Niagara Falls, N. Y., until 1898. He was in September, 1900, appointed superintendent of parochial schools by the Rt. Rev. Bishop Quigley, in which office he still continues. He was appointed the first rector of St. Mary's parish, Silver Springs, N. Y., in October, 1902.

WILLIAM T. GRIFFIN, M. D.

William T. Griffin, M. D., son of Thomas W. and Sarah J. Griffin, was born in Buffalo, N. Y., July 25, 1875, and educated in St. Patrick's parochial school, the public schools and high school, graduating from the latter in 1895. He then entered the medical department, Niagara University, from which institution he graduated with the degree of M. D. in 1898. Dr. Griffin was then interne at the Buffalo Hospital, Sisters of Charity, for eighteen months, connected with the Emergency Hospital for six months, since which he has been engaged in private practice in Buffalo at No. 232 Van Rensselaer Street. Dr. Griffin is a member of the Catholic Mutual Benefit Association, the Omega Epsilon Phi, is medical examiner Branch No. 15, Ladies' Catholic Benevolent Association, medical examiner Seneca Court No. 114, Foresters of America, and a member of various other professional and social organizations.

MARTIN W. GRIFFIN.

Martin W. Griffin, a prominent resident of Lockport, N. Y., who died in that city, April 18, 1903, was born in County Mayo, Ireland, June 1, 1846. His life was passed in Lockport, where he was universally respected and esteemed. For thirty-eight years he was the trusted manager of the Lockport office of the Western Union Telegraph Company, and was the organizer and manager of the first telephone exchange in that city. Mr. Griffin was an ardent Catholic, a trustee of the church of St. John the Baptist, and president for some time of the Catholic Literary Society. He was a man of scholarly attainments, a member of the C. M. B. A. and C. B. L., in both of which organizations his brilliancy as a speaker and debater was fully recognized. His untiring devotion to business was one

of the principal causes of his early demise. He was of a retiring disposition, and possessed of such sterling worth, fortitude and rare qualities of mind and heart, that his loss will long be mourned and felt. He was survived by four sons, three brothers, his mother and sister.

CHARLES A. GORMAN.

Charles A. Gorman, son of John C. and Margaret Gorman, was born at Great Bend, Susquehanna County, Pennsylvania, in 1853. He was educated in the public schools and at St. Joseph's College, Buffalo, N. Y. He married Miss Margaret Keaney, who died June 27, 1893, and has four children, Charles L., Margaret A., Francis and Raymond. Mr. Gorman is a resident of Medina, N. Y., and has been for years prominently and actively identified with the Medina stone business. He is a successful business man, popular, and widely and favorably known in both trade and social circles. He is a member of the C. M. B. A. and of Medina Council, Knights of Columbus, and in all respects a representative citizen of his community.

JOHN J. GRIFFIN.

John J. Griffin, son of John and Catherine Griffin, is a native of Canada, born at Toronto, Province of Ontario, December 4, 1854. He has been a resident of Buffalo, N. Y., since his early years and was educated in the public schools and St. Joseph's College of that city. Mr. Griffin is a man of marked business ability, untiring energy, well versed in municipal and political affairs, popular and influential. He was connected with the city treasurer's office during 1871-72, and was clerk of the Surrogate's Court of Erie County for a period of twelve years, 1884-1896. He is a member of the C. M. B. A. and Royal Arcanum.

CHARLES D. GRANEY, M. D.

Charles D. Graney, M. D., son of William and Catherine Graney, was born at Caledonia, N. Y., October 29, 1873. He attended the Caledonia public and high schools; was a teacher in the public schools of Monroe County, N. Y., during 1893-1897, and graduated from the University of Buffalo, medical department, in April, 1901, with the degree of M. D. In September, 1901, Dr. Graney located in Le Roy, N. Y., where he has since remained in active and successful practice. He is a member of the Knights of Columbus, Rochester Council, and of the Catholic Mutual Benefit Association, enjoys high professional and social standing, and is a popular and representative resident of Le Roy.

JOHN F. GALVIN, D. D. S.

John F. Galvin, D. D. S., son of John and Margaret Leary Galvin, is a native of Buffalo, N. Y., and has always been a resident of that city. He attended the public schools and subsequently became a student at Canisius College, Buffalo. He then entered the Pennsylvania College of Dental Surgery, at Philadelphia, from which institution he was graduated in 1891, with the degree of D. D. S. On his return to Buffalo he entered upon the successful practice of his profession with offices at Nos. 727-729 Seneca Street, and No. 58 Clifford Street. Dr. Galvin married Miss Margaret G. Donahue. He is a member of the Catholic Mutual Benefit Association, Ancient Order of Hibernians, Knights of Columbus, Buffalo Chapter, Woodmen of the World, Psi Omega, and other professional and social organizations and enjoys a wide circle of warm, personal friends.

KASHIN GANIM.

Kashin Ganim, a prominent representative of his race in Buffalo, N. Y., where he has resided since 1892, is a native of Syria, born near the City of Beirut. Mr. Ganim is a trustee of the Church of St. John Maron, on Seneca Street, and closely identified with the interests of the parish. He is an active worker in looking after the welfare of his fellow countrymen in this locality, and is himself engaged in the wholesale dry goods and notion business. Mr. Ganim married in 1892, Miss L. Mrid, of Beirut. Three children have been born of this union.

JAMES A. HUGHES.

James A. Hughes, son of David and Mary Hughes, was born at Dunkirk, N. Y., December 12, 1853, and was educated in the public schools. He married Miss Mary Harrington, of Ackley, Pa., October 14, 1891. Their children are Marie Lilian, Daniel C., and James A. Mr. Hughes has been a resident of Falconer, N. Y., since 1884, and has been the proprietor of the Tavern, the leading hotel of the town, since 1897. He was engaged in the railway service for many years, leaving it in 1892. He is a man of genial personality, successful in business and enjoys a wide acquaintance and popularity. Mr. Hughes is an ardent and consistent Democrat, active and influential in party matters, and for years has served as chairman of the Democratic County Committee. He is devoted to his family, is a staunch churchman, and a prominent, progressive citizen. Mr. Hughes is a member of the C. M. B. A.

WILLIAM J. HOLMES.

William J. Holmes is a well-known resident of Buffalo, N. Y., where he was born in 1866, and educated in the public schools, the Central High School and the Bryant & Stratton Business College. Mr. Holmes began his active business career early in life and in 1892 started in business on his own account in the grocery trade at No. 820 Elk Street, where he has since remained and prospered. He is a man liked and esteemed by a large circle of friends, is well posted in municipal affairs, and was elected alderman from the fifth ward in 1899, and honored with a re-election in 1901. He is a member of the C. M. B. A., Buffalo Branch No. 98, and of the Improved Order of Red Men, Cazenovia Tribe, No. 330.

ANDREW HOLZ.

Andrew Holz, son of Andrew and Magdalena Holz, was born in Heilsberg, Germany, October 26, 1858, and was educated in the parochial schools. He married Miss Helen M. Neukirchero, May 25, 1887. They have three children, Catherine, Philomena and Loretta. Mr. Holz is engaged in the undertaking business in Buffalo, N. Y., (No. 279 Broadway). He is a member of the Catholic Mutual Benefit Association, the Catholic Benevolent Legion, the Knights of St. John, the Catholic Young Men's Association of St. Mary's Church, and is a life member of the Buffalo Catholic Institute.

JEREMIAH J. HURLEY.

Jeremiah J. Hurley, son of Bartholomew and Hannah Hurley, was born at Dunkirk, N. Y., April 6, 1868. He attended the district schools of Chautauqua County and graduated from the Forestville Free Academy, of Forestville, N. Y., in 1887. He taught school for three years, commencing the study of law in 1890; graduated from Cornell University, school of law, in 1893, and in June of that year was admitted to the bar of the State of New York. Mr. Hurley removed to Buffalo, N. Y., in September, 1893, since which time he has been actively engaged in the practice of law. Mr. Hurley is a member of the law firm of Randall, Hurley & Porter, 514 Mooney Building, Buffalo. He is a Knight of Columbus, Buffalo Council No. 184, Branch No. 7, C. M. B. A., of the Union Club, and is one of the managers of the Buffalo Catholic Institute. Mr. Hurley takes active part and interest in Buffalo Catholic social, and charitable affairs.

FELIX HUGHES.

Felix Hughes, a widely known and highly esteemed resident of Buffalo, N. Y., who died in that city, deeply mourned by his family and a wide circle of friends, on May 23, 1901, was born at Armagh, Ireland, in February, 1834, the son of John and Catherine McGuirk Hughes. He was educated in the parish schools, and early in life came to the United States. For over forty-five years Mr. Hughes was an efficient and trusted employe of the Anchor Line, acceptably filling the responsible position of chief steward. He was a man of strict integrity, close application to duty and thoroughly versed in all the requirements of his business. He possessed marked ability, was broad-minded and liberal in his views, sound and conservative in his opinions and conclusions, loved by his family and esteemed by his friends and neighbors. Mr. Hughes married Miss Jane L. Wright, June 13, 1859, and their family numbered ten children. He was an honored member of the Young Men's Catholic Association, the Catholic Benevolent Legion and the Land League.

DANIEL J. HANLEY.

Daniel J. Hanley, son of Thomas and Catherine Hehir Hanley, was born in Buffalo, N. Y., October 29, 1875. He attended the city parochial and public schools, and graduated from the high school in 1893. He studied law in the office of the Hon. Daniel J. Kenefick, and was a student in the Buffalo Law School, University of Buffalo, from which he was graduated in June, 1897, having been admitted to the bar in January of that year. Mr. Hanley was in the general practice of his profession in Buffalo for a year and a half and became an assistant district attorney under District Attorney Penney, serving as such for two years. In 1903 Mr. Hanley became connected with the Corporation Counsel's office as Assistant Corporation Counsel under Mr. Chas. L. Feldman, which position he still retains. Mr. Hanley is a member of the Knights of Columbus, Buffalo Council, the Knights of Equity, Union Club and various other organizations. He has efficiently and creditably performed his official duties, is highly regarded by the profession, and is socially well known and popular.

PATRICK H. HOURIGAN, M. D.

Patrick H. Hourigan, M. D., son of Captain Daniel and Bridget Meagher Hourigan, was born at Oswego, N. Y., October 1, 1870. He attended the city public and high schools, from which he graduated in 1887. In 1890 he entered the Niagara University, Medical Department, and graduated in 1893 with the degree of M. D. During his senior year he was president of his class and house

physician at the Erie County Penitentiary. During 1894 Dr. Hourigan was resident physician at the Buffalo Hospital of the Sisters of Charity, and since then has been in general practice in Buffalo, with offices at No. 739 Seneca Street. He is a Knight of Columbus, Buffalo Council, and medical examiner Buffalo Branch No. 11, Catholic Mutual Benefit Association, the Ancient Order of Hibernians, Improved Order of Red Men, Independent Order of Foresters, Knights of the Maccabees, Protective Home Circle, National Union Ladies' Catholic Benevolent Association, and Germania Life Insurance Company. Is a member of the Buffalo Academy of Medicine, Erie County Medical Association, New York State Medical Association, and other organizations. Dr. Hourigan married Miss Helen G. McEncroe, May 10, 1899. They have two children, Helen M., and Katherine P. Hourigan.

GEORGE M. HANNIFAN.

George M. Hannifan, son of Maurice and Johanna Hannifan, a well-known and popular resident of North Olean, N. Y., is a native of Canada, born at Petrolia, Ontario, July 11, 1874. He was educated in the schools of the Franciscan Sisters and subsequently at St. Bonaventure College, Allegany, N. Y. Mr. Hannifan then entered the railway service and is now the efficient chief clerk of the Erie Railroad Company at North Olean. He is actively interested in town matters, is a member of the Board of Education and also town clerk. He is a member of Olean Council No. 338, Knights of Columbus, as well as other organizations. Mr. Hannifan married Miss Jenny McElligott, of Olean, April 23, 1902. They have one child, Raymond Aloysius.

PATRICK HEENEY.

Patrick Heeney, the popular and efficient president of the village of North Olean, N. Y., was born at Hunter, Green County, N. Y., February, 21 1852, the son of John and Catherine Heeney, and educated in the public schools. Mr. Heeney is serving (1903) his second term as village president, besides having served out the unexpired term of President Mock in 1901. He also for three years served as president and clerk of the village school board, and has always been actively identified with North Olean's progress and growth. He has for more than a quarter of a century been connected with the Standard Oil Company, and is highly esteemed by them. President Heeney is a member of the Catholic Mutual Benefit Association, the Knights of Columbus, Olean Council No. 338, the Knights of the Maccabees, and other orders. He married Miss Maria Dunlavey, of Hinsdale, N. Y., April 9, 1877. Their children are, Patrick Henry, Florence Maria, and Hattie Margaret.

JOHN J. HYNES.

John J. Hynes, a well-known member of the legal fraternity and a life long resident of Buffalo, N. Y., was born May 25, 1855, the son of Michael and Catherine Feeney Hynes. He was educated in the city public and parochial schools, and subsequently attended Bryant & Stratton's Business College. His legal studies were pursued in the office of O. F. Barton, Esq., and the Hon. Chas. F. Tabor, of Buffalo, and he was admitted to the bar in October, 1883, since which time he has been an active and successful practitioner of his profession. As a Republican Mr. Hynes has taken considerable interest and part in political affairs. He served as assistant Corporation Counsel in 1887-1891; was for two terms supervisor of the first ward, and has recently been appointed a member of the board of school examiners. Mr. Hynes has long been prominently identified with the Catholic Mutual Benefit Association, of which order he is the Supreme National President. He married Miss Anna M. McCarthy, January 8, 1879. They have two children, Gertrude M., and John J. Hynes, Jr.

EDWARD HANLON.

Edward Hanlon, a representative and highly esteemed resident and business man of Medina, N. Y., who died there, December 19, 1903, the son of John and Mary McQuillan Hanlon, was born at Lockport, N. Y., March 6, 1845, but had been a life long resident of Medina. He was educated in the public schools and at an early age entered the hardware store of Oscar Wheedon, where he worked until 1876, when he formed a partnership with his brother, James A., and the firm of Hanlon Bros., hardware dealers, has since been one of the best known in Western New York. Mr. Hanlon was universally known as a man upright, honest and straightforward in his dealings and exemplary in his habits. He probably enjoyed a larger acquaintance than any other man in Orleans County. Always a stanch Democrat he would never accept political office or preferment. Amiable in disposition, cheerful in manner, charitable in thought and action, many were his good deeds and benefactions to those in need, and his demise was a sad loss not only to his loving family, but to the community, whose regard and esteem he so well merited.

JOHN W. HOUGHTON.

John W. Houghton, of Olean, N. Y., was born at Northumberland, Pa., August 25, 1859; the son of John M. and Mary Houghton. His education was obtained in the public schools and at an early age he began his active career. Mr. Houghton has efficiently served in the United States postal service continuously since 1888. He is a charter member of Olean Council No. 338, Knights of Columbus, and has acted as its financial secretary from its organization. He is recording secretary of Olean Branch No. 53, Catholic Mutual Benefit Association. Mr. Houghton married Miss Ella Kelly, of Tioga, Pa., June 26, 1884. Their children are, Joseph Valentine, Mary Elizabeth, Gertrude Lucy, Eleanor Margarite, Loretto Anna, and John William. Mr. Houghton enjoys the esteem of a wide circle of personal friends.

JOSEPH JANKOWSKI.

Joseph Jankowski, since childhood a resident of Buffalo, N. Y., and educated in St. Stanislaus parochial school of that city, was born in Prussian Poland, Germany, November 1, 1861, the son of Albert and Catherine Jankowski. In 1884, Mr. Jankowski married Miss Hattie Slivinski, of Buffalo, eight children having been born of this union, Cecelia, Joseph, Anna, Edmund, Leo, Harry, Hedwig and Florence. Mr. Jankowski is a member of the Catholic Mutual Benefit Association, Branch 203, as well as Polish Branch 208, Zied R. K. A. of that order, and for the past four years has been the treasurer of both branches. He is a member of the Moniuszko Singing Society and Club, the East Buffalo Business Men's Association, of which he was treasurer the first year of its organization, and the St. Stanislaus Society, of which church he is a member. Mr. Jankowski is engaged in business as a cigar manufacturer and stands high commercially, and is well known and popular socially.

JOHN HANAVAN.

John Hanavan, in his lifetime a widely known and respected resident of Buffalo, N. Y., in which city he died, May 18, 1902, was a native of Ireland, born at Cremoyle, Monaghan, October 26, 1826, and received his education in the parish schools. In early life Mr. Hanavan came to the United States, and his career was in the best sense of the term an honorable and very successful one. He was for years engaged in the flour and feed business in Buffalo, and always took an active and influential part in municipal affairs, for a period of eight years having been a member of the Board of Aldermen from the first ward, and also filled the important office of City Treasurer. Mr. Hanavan married Miss Joanna O'Brien, July 4, 1865. Eight children were born of this union. Mr. Hanavan was a charter member of Buffalo Branch No. 8, Catholic Mutual Benefit Association.

JAMES ARDELL HANLON.

James Ardell Hanlon, son of John and Mary McQuillan Hanlon, a prominent and popular resident of Medina, N. Y., and a member of the well-known firm of Hanlon Brothers, hardware dealers, was born at Lockport, N. Y., November 16, 1841, and educated in the district schools and at Medina Academy. He entered the employ of Wheedon & Allen, of Medina, hardware merchants, and subsequently became a partner in the concern under the style of Wheedon & Co., from which he withdrew in 1876, and formed the present firm of Hanlon Brothers. In 1874 he married Miss Sarah E. Dawson, of Toledo, Ohio; they have nine children, three of whom are living. In addition to a successful business career Mr. Hanlon as a Democrat, has taken active and conspicuous part in political affairs; has served as village trustee, collector of canal tolls, and in 1886 as collector of internal revenue for the 28th district, which includes fourteen counties. He has also served in various other positions of party trust, in conventions and on committees, and enjoyed the friendship and esteem of such well known party leaders as former President Cleveland, Hon. S. J. Tilden, Hon. Daniel S. Lamont, Daniel Magone, Benjamin Field and many others. Mr. Hanlon is a representative citizen of Medina, universally honored and esteemed.

MARTIN S. JUDGE.

Martin S. Judge, of Lockport, N. Y., justly esteemed for his sterling qualities and integrity as a business man, socially widely known and popular, is a native of Ireland, born in County Sligo, November 11, 1857, the son of Matthew and Mary Judge. He came to the United States in childhood and obtained his education in the parochial and public schools. He then taught school for a period of three years, relinquishing this calling to enter the railway service in which his career has been an honorable and successful one. For eighteen years Mr. Judge was depot ticket agent of the New York Central and Hudson River Railroad Company at Lockport, being then promoted to his present responsible position of city passenger agent. Mr. Judge is a member of Lockport Council, Knights of Columbus, the Catholic Mutual Benefit Association, the Ancient Order of Hibernians, and is a trustee of St. John the Baptists Church, of Lockport. He married Miss Margaret McClary, of Middleport, N. Y., November 11, 1886.

MARTIN J. HENNESSY.

Martin J. Hennessy, a popular and well known young business man of Olean, N. Y., is a native of New York State, born at Limestone, Cattaraugus County, February 18, 1867; the son of Dennis and Marcella Hennessy. He was educated in the public schools, being a graduate of the Olean High School. Mr. Hennessy is chancellor of Olean Council No. 338, Knights of Columbus, and a member of the Ancient Order of Hibernians. He is connected with the plumbing concern of Mr. W. H. Simpson. Mr. Hennessy married Miss Theresa Fitzgerald, of Olean, April 23, 1902.

MATTHEW JORDAN.

Matthew Jordan, who became a resident of Buffalo, N. Y., in 1841, for many years connected with the New York Central Railroad there, was a native of Ireland, born at Portland, County Waterford, October 18, 1818, the son of David and Catherine Powers Jordan. He was educated in the common schools and at the age of seventeen came to the United States. He married Miss Bridget Butler, August 13, 1846, and fourteen children were born of this union. As an active worker and a trustee, Mr. Jordan was for twenty three-years a member of St. Bridget's parish, joining the newly organized parish of St. Stephen in 1875. He passed away at his home in Buffalo, September 6, 1883. At Mr. Jordan's funeral mass, the late Father McDermott in the course of his sermon said of him: "His devotion to the faith of his fathers was chivalric in its nature, never wavering, but rather growing stronger in the midst of stern affliction. This brilliancy of faith was ever observable in his life and actions—in all truth may it be said, another of the landmarks of the Catholic Church of Buffalo has passed away."

WILLIAM JANSEN.

William Jansen, son of Peter and Mary Bork Jansen, was born in Buffalo, N. Y., February 6, 1876. He attended St. Mary's parochial school and Canisius College of Buffalo, graduating from the latter institution with class honors in 1897. He attended the Law School of the University of Buffalo, and read law in the office of W. W. Browne, Esq., and George M. Browne, Esq., former corporation Counsel of the City of Buffalo. Mr. Jansen was admitted to the bar in February, 1900, and has since been in active and successful practice of his profession in Buffalo. He is a member of the law firm of Frank & Jansen, with offices at No. 248 Broadway, corner of Pine Street. The senior member of the firm, Edward J. Frank, Esq., is a graduate of St. Joseph's College and the University of Buffalo Law School, and read law in the office of Hon. Harvey W. Putnam, of Buffalo. Mr. Jansen is president of St. Mary's Catholic Young Men's Association.

HON. DANIEL J. KENEFICK.

Hon. Daniel J. Kenefick, one of the justices of the Supreme Court of the State of New York, eighth judicial district, was born in Buffalo, N. Y., October 15, 1863. He attended the city public schools, graduating from the high school in 1881. He pursued his professional studies in the offices of Messrs. Crowley & Movius, of Buffalo, and their successors, Crowley, Movius & Wilcox, and was admitted to the bar in October, 1884. He practiced his profession for a little over a year when he was appointed to a clerkship in the City Law Department, where he remained during 1886, and then resigned to become second assistant district attorney under Geo. T. Quinby, Esq. On January 1, 1893, he was appointed first assistant district attorney and upon the resignation of Mr. Quinby, in November, 1894, was appointed by Governor Flower, district attorney for the unexpired term. He received the Republican nomination for the office of district attorney in 1894, and was elected to the office by a vote of nearly two to one. His first legal partnership was formed with Mr. John V. Seaver, then with Messrs. Cuddeback and Ouchie, and afterwards with Mr. W. H. Love. December 31st, 1898, Judge Kenefick was appointed to the Supreme Court to fill a vacancy and in the fall of 1899 was elected to his present position for the full term of fourteen years. Judge Kenefick is a member of the Buffalo Club, Buffalo Council, Knights of Columbus, and the Catholic Mutual Benefit Association. He married Miss Maysie Germain, June 30, 1891. They have two children, Daniel G. and Theodore.

JAMES T. KINSLER, M. D.

James T. Kinsler, M. D., for some years a resident of Buffalo, N. Y., was born at Lockport in that State, November 12, 1842. He received his medical degree at Bellevue Hospital College, New York City, from which institution he graduated in 1867. He, in June, 1862, enlisted in the 164th N. Y. Vol. Infantry as a private, was made hospital steward, in 1862, and in November, 1864, assistant surgeon, and was mustered out of service in July, 1865. Since graduation Dr. Kinsler has had an active and successful professional career. He was for eight years surgeon of the Buffalo, Rochester & Pittsburg Railway Company, has been Supreme Medical Examiner of the Catholic Mutual Benefit Association

continuously since 1881, and in 1900, and again in 1904, took post graduate courses at the Bellevue Hospital College of New York City. He is a member of the Knights of Columbus, Buffalo Council, Ancient Order of United Workmen, Military Order of the Loyal Legion of the United States, and various medical associations. Dr. Kinsler married Miss Mary J. Callan. Their children are, James C., Mary Angela (deceased September 9, 1903), Albert V. and Blanche M. Dr. Kinsler's practice is now limited to catarrh and other diseases of the ear, nose, throat and chest, with offices at Nos. 855-857 Ellicott Square.

JOHN S. KENNEDY.

John S. Kennedy, prominent, popular and esteemed in the business, political and social circles of Corning, N. Y., was born in that city, November 11, 1867, the son of Thomas and Mary Kennedy. On December 20, 1898, Mr. Kennedy was appointed by the late President McKinley, postmaster at Corning and re-appointed to the office by President Roosevelt in 1902. He is chairman, and has been for the past twelve years, of the Republican City Committee, and a member of the Executive Committee of the Steuben County Republican Committee. He has served as City Clerk and also as a member of the Board of Aldermen of Corning, and is a recognized leader in city and county political affairs. He is a Knight of Columbus, Corning Council No. 281, and a member of Corning Division No. 1, A. O. H.; served for five years as president of the division, for two years as County President, and also as State Auditor. He married Miss Elizabeth Stanton, September 14, 1898. They have one child, Catherine. Mr. Kennedy is a member of the firm of Q. W. Farr & Co., of Corning, extensive dealers in coal and building materials.

JOHN KEENAN.

John Keenan, son of John and Mary Keenan, was born in County Limerick, Ireland, in 1837. He came to the United States and became a resident of Buffalo, N. Y., in 1850. Young Keenan was educated in the city public schools, and then in the employ of Mr. John Wilkinson thoroughly learned the mason and bricklayer's trade. In 1860, Mr. Keenan went into business as a contractor on his own account and had an active and eminently successful career in that line. Among the many structures erected by him were the Buffalo State Hospital, the residence of the late Bishop Ryan on Franklin Street, Trinity Chapel and the famous Fargo Mansion. In 1879 Mr. Keenan withdrew largely from active business in order to devote his time to the demands of his large real estate interests. In 1859 he married Miss Mary Donovan; they had nine children, John H., George W., Frank C., T. Joseph., Mrs. Richard McDonough, Sarah A., Helen T., Agnes G. and Lillian J. Mrs. Keenan died in January, 1900. Mr. Keenan has been a life long Democrat, but never sought or aspired to political office.

MICHAEL J. KANE.

Michael J. Kane, son of Daniel and Anna Kane, was born in Buffalo, N. Y., and educated in St. Joseph's College of that city, from which he graduated in 1880. He then entered the railway service, in which his zeal and efficiency gained him rapid promotion, being chief clerk, east-bound freight department of the Erie Road, when he resigned to accept the responsible position of supreme secretary of the Knights of St. John, which he still retains. In 1893 Mr. Kane became connected with the Third National Bank of Buffalo, resigning in 1896 to become editor of the monthly organ of the Knights of St. John and still continues as such. He has always been a consistent Democrat and was a member of the General Assembly in 1899, the only Democrat ever elected from the 6th district, which is overwhelmingly Republican. Mr. Kane is a member of the Order of Elks and the Improved Order of Red Men. He married Miss Mamie A. Parker, September 25, 1895. He is popular in both business and social circles, and is the senior member of the firm of Kane & Parker, undertakers, No. 43 Church Street, Buffalo.

H. M. KAISER.

Elected by a majority of 382 to the office of Sheriff of Erie County in November last, Harry M. Kaiser was born in New York, January 21, 1861, and has resided in Buffalo since he was two years old. He was educated at Public School No. 10, and St. Joseph's Academy. For some time a clerk with the Atlantic & Pacific Tea Company, Mr. Kaiser joined the Police Department in 1883 as a patrolman. He was made sergeant at the age of 31, and a captain May 1, 1891. He resigned November 14, 1894. Mr. Kaiser was criminal officer under Sheriff Kilgallon. He was there three years and then employed as house detective of the Iroquois Hotel for two years during the Pan-American Exposition. Mr. Kaiser has been an active Democrat all his life and has been a hard worker. He is a member of Branch No. 20, C. M. B. A. He married Miss Ida Dolson, of Buffalo, and has one daughter.

JOHN KINNEY.

John Kinney, a prominent resident of North Evans, Erie County, N. Y., was born in Ireland, May 11, 1824, and died at North Evans, May 22, 1897. He came to the United States in his early years, was educated in the public schools, and learned the blacksmith and carriage trade which he successfully conducted for many years. He married Miss Julia Killeen, June 18, 1848, and seven of their children are now living. For twenty years Mr. Kinney was a trusted member of the Board of Supervisors, and during all that time his record was unimpeachable, his name being a synonym for honesty and integrity. He was an ardent Catholic, a devoted father, and left to his family the proud heritage of a blameless and honorable career. Mass was said for the first time in North Evans in 1849, at the house of Mr. Kinney, who served as trustee of St. Vincent's Church until his decease.

WILLIAM A. KING.

William A. King was born at Waterloo, N. Y., January 24, 1857. He was educated primarily by the Sisters of St. Joseph, and spent four years at Niagara University, where he maintained himself by working at the printing business in the office of the college paper, the *Niagara Index*. He left Niagara in 1875, to take a position in the typographical department of the *Catholic Union and Times*, presently becoming foreman in the composing room. In 1893 he purchased the Akron, N. Y. *Breeze* which he conducted for two years. A vacancy occurring in the business management of the Buffalo Catholic Publication Company (publishers of the *Catholic Union and Times*), in the fall of 1885, Mr. King was selected from some fifteen applicants, and has since filled that position.

JOHN J. KENNEDY.

John J. Kennedy, son of Patrick and Mary Keating Kennedy, was born in Buffalo, N. Y., July 26, 1856, and educated in the public schools and St. Joseph's College of that city. He married Miss Otilia Schupp, August 20, 1881. They have two children, Mary J. and William H. In 1884 Mr. Kennedy, a Democrat, was elected a member of the Board of Aldermen from what is now known as the 19th ward of Buffalo, and has served in that capacity for twenty consecutive years with integrity, fidelity and ability, in 1898-'99 being chosen by unanimous vote, president of the board. Since 1896 Mr. Kennedy has served as a member of the Democratic State Committee, and for years has been an influential member of its Executive Committee. He is a recognized leader in State and municipal politics, enjoying the friendship and esteem of the prominent Democrats of the State. He is a member of the Catholic Mutual Benefit Association, Catholic Benevolent Legion, Ancient Order of Hibernians, Knights of Equity, Benevolent Order of Elks, Fraternal Order of Eagles, Silver Star Social Club, Manhattan Athletic Club, Ardell Social Club and Twilight Social Club. He is a devout Catholic, generous in his charities, devoted to his family, stanch in his friendships, strict in his integrity and personally widely known and popular. Mr. Kennedy is a member of Immaculate Conception parish.

THOMAS J. KAVANY.

Thomas J. Kavany, a resident of Buffalo, N. Y., born in that city January 26, 1860, the son of Michael and Mary Manning Kavany, received his education in the city public schools and then learned the plumbing trade. Mr. Kavany has been in successful business on his own account, in practical plumbing, gas and steam fitting for more than eighteen years, and is now located at No. 347 Niagara Street. He is a member of the Buffalo Council, Knights of Columbus, the Catholic Mutual Benevolent Association and other organizations, and is well and favorably known in commercial and social circles. Mr. Kavany married Miss Mary Kelly, of Buffalo, May 15, 1884.

PATRICK KELLEY.

Patrick Kelley, a prominent and well-known resident of Middleport, N. Y., the son of Michael and Mary Norton Kelley, is a native of Ireland, where he was born in the County of Athlone. Mr. Kelley was educated in the common schools. He married Miss Mary Harrington, September 28, 1861, who departed this life February 24, 1902, deeply mourned by her loving husband and family—a model wife, mother and christian. He has six children, George H., John W., Robert Emmett, Sarah, Mary and Lena. For over forty-eight years Mr. Kelley has been an efficient and trusted employe of the N. Y. C. & H. R. R. Company. He is a man of independent means, an influential and highly esteemed citizen of Middleport, and a stanch churchman. His historical research and reading has been wide and varied and he is possessed of a remarkable memory; his fund of information is extraordinary. Mr. Kelley is a member of the Catholic Mutual Benefit Association and the Knights of the Maccabees.

JOSEPH KRUMHOLZ.

Joseph Krumholz, son of Ferdinand and Anna M. Krumholz, who removed from Baden, Germany, to the United States in 1832, was born in Buffalo, March 17, 1839, and has been a life long resident of the city; he was educated in the parochial and public schools. Mr. Krumholz married Miss Caroline R. Egether, October 8, 1861; their children are, Caroline M., Mary C., Josephine M., Joseph Ferdinand, Anna Louisa, Amelia R., Eva M., Charles A., Helen R. and Charlotte M. Mrs. Caroline R. Krumholz died March 22, 1888. Mr. Krumholz's second wife was Mrs. Anna M. Chretien, nee Lautz. May 14, 1852, Mr. Krumholz, then thirteen years old, began as errand boy, and subsequently rose to the important position of secretary and manager of the Buffalo Gas Light Co., which on June 1, 1899, was merged into the Gaslight Consolidation Co., thereby terminating his services. Mr. Krumholz is a member of the C. M. B. A., and was one of the founders of the Buffalo Catholic Institute. He is a member of the Buffalo Historical Society, the Buffalo Charity Organization Society and of the Buffalo Orpheus. He has had a successful and honorable career and is a citizen of high standing.

JOSEPH E. KEAN.

Joseph E. Kean, son of Mark and Mary Crafton Kean, was born at Cambria, Niagara County, N. Y., May 29, 1869. He was educated in the public schools and Lockport High School, Lockport, N. Y. Mr. Kean commenced the study of law in the office of the Hon. Daniel E. Brong of Lockport, after graduating from the high school, and was admitted to the bar in March, 1893. He then practiced in Lockport for a short time, and on February 1, 1894, removed to Buffalo, N. Y., where he has since remained in the active practice of his profession. His offices are in the D. S. Morgan Building. Mr. Kean married Miss Anna B. Fosbinder, July 17, 1900. They have one child, Mary Gladys Kean. Mr. Kean is a member of the Buffalo Bar Association, the Lawyers Club of Buffalo, and other organizations.

JOHN F. KANE, M. D.

John F. Kane, M. D., a successful and popular practitioner of Olean, N. Y., was born in that city, September 11, 1877, the son of John H. and Elizabeth T. Kane. He attended the city parochial and public schools, subsequently entered the University of Buffalo, Medical Department, from which he was graduated with the degree of M. D., in April, 1901. Dr. Kane served as interne in the Erie County Hospital, Buffalo, during 1901-1902, and then went to Elk County, Pennsylvania, subsequently removing to Olean and engaging in the general practice of his profession. Dr. Kane is a member of Olean Council No. 338, Knights of Columbus, and other professional and fraternal organizations.

THOMAS A. KIRBY.

Thomas A. Kirby, a prominent attorney of Albion, N. Y., where he was born, March 22, 1868, the son of John and Catherine Moynihan Kirby, was educated in the public schools, then studied law, and was in due course admitted to the bar. Mr. Kirby was for four successive terms justice of the peace of the village of Albion, served as deputy clerk of the New York State Assembly, session of 1896, and was District Attorney of Orleans County, 1899-1902. He is a member of the Medina Council, Knights of Columbus, the Catholic Mutual Benefit Association and the Independent Order of Foresters, of which order he was chosen High Counsellor for the State of New York at the High Court held in 1899. He married Miss Emma M. Griffin, of Fredonia, N. Y. They have one child, Albert Griffin. Mr. Kirby is a leader of the bar of Orleans County, enjoys the esteem of a wide circle of friends, and is one of Albion's respected and foremost citizens.

REV. HENRY J. LAUDENBACH.

Rev. Henry J. Laudenbach, rector of St. Nicholas' Church, North Java, N. Y., is a native of Buffalo, born January 8, 1876, and attended Seven Dolors parochial school in that city. He was a student at Canisius College, Buffalo, 1889-1895, and then entered the University of Innsbruck, Germany, completing his course at that institution in 1899. He served as an assistant priest at St. Louis' Church, Buffalo from 1899 until 1902, and on August 1st of the latter year, was assigned to his present pastorate at North Java.

WILLIAM H. LOVE.

William H. Love, son of David and Anna Connor Love, is a native and life long resident of Buffalo, N. Y., educated in the public schools, graduating from the high school in 1881. From 1881 until 1892 Mr. Love, as superintendent of various public schools, and in the latter year as superintendent of education, attained marked distinction as a teacher and school administrator. Having read law with the Hon. Daniel J. Kenefick and Wm. H. Cuddeback, Esq., he was admitted to the bar in March, 1893. In April following, the firm of Kenefick & Love was formed for the general practice of the

law, succeeded by that of Kenefick, Love & Quackenbush, and later by the present one of Love & Quackenbush, with offices at No. 464 Ellicott Square. Mr. Love is a Democrat in politics, prominent in the councils of his party, and active in campaigns as a public speaker. He is a member of Buffalo Council, Knights of Columbus, the Royal Arcanum, Buffalo Yacht Club and various other organizations. He enjoys an enviable reputation as a lawyer, as a citizen is influential and widely known, and socially popular and esteemed. Mr. Love married Miss Helen A. Niendorf, of Buffalo, June 18, 1896. They have two children, Helen Elizabeth, and James.

JOHN MITCHELL LARKIN.

John Mitchell Larkin, son of Matthew and Margaret Larkin, of Olean, N. Y., was educated in the public schools. He is a Democrat and has taken an active interest and part in political matters. Served as a member of the Olean Board of Aldermen for two years and was chairman of the Committee on Finance. Mr. Larkin is Grand Knight (1903) Olean Council No. 338, Knights of Columbus. He is engaged in the fire insurance business and is well known and highly regarded.

GEO. A. LARKIN.

Geo. A. Larkin, son of Matthew and Margaret Larkin, was born in Olean, N. Y. December 10, 1878, and educated in the parochial and public schools. He graduated from Cornell University in 1900 with the degree of Bachelor of Arts. Mr. Larkin studied law in the office of Carey, Rumsey & Hastings, of Olean, and was admitted to practice in July, 1903. He is a Knight of Columbus, Olean Council No. 338.

HON. GEORGE ASHLEY LEWIS.

Hon. George Ashley Lewis, since 1875 a prominent and esteemed resident of Buffalo, N. Y., the son of Elias A. and Elizabeth Lewis, was born in Batavia, N. Y., April 9, 1855, and educated at private schools and Leipsig, Germany. Judge Lewis began the study of law in the office of Messrs. Wakeman & Watson, well-known attorneys of Batavia, N. Y., in 1874, and was admitted to the bar in October, 1876. He was one of the judges who organized the municipal court of Buffalo in 1880, and over which he ably presided for two terms. He has been engaged in the active practice of the law, as senior member of the firm of Lewis & Montgomery, offices 31 Erie County Bank Building, since November, 1896. Judge Lewis is president of the Le Couteulx Institute for the Improved Instruction of Deaf Mutes, and Official visitor at the State Hospital for the Insane at Buffalo. He married Miss Mary Bryan October 5, 1876. They have three children, Ruth, Joseph and Elizabeth. Judge Lewis is a member of St. Joseph's Cathedral parish.

MARTIN S. LYNCH.

Martin S. Lynch, of Owego, N. Y., son of Michael and Mary Lynch, was born in that town, April, 25, 1857, and has always resided there. He was educated in the parochial and public schools, and Niagara University. He studied law with D. O. Hancock, Esq., of Owego, and was admitted to the bar in September, 1884, since which time he has been actively engaged in the practice of his profession. Mr. Lynch has had an eminently successful legal career and easily ranks as the leading trial lawyer of his section. He has served as chairman of the Democratic Committee of Tioga County for eight years, is a Knight of Columbus, Waverly Council, the senior member of the law firm of Lynch & Davis, and one of Owego's influential, popular and representative citizens. Mr. Lynch married Miss Kate Campion, of Owego.

JOHN C. LUTZ.

John C. Lutz, senior member of the well-known firm of Jno. C. Lutz & Bro., dealers in wall papers, &c., 483-487 Washington Street, Buffalo, N. Y., is the son of John and Eve Lutz, was born in Buffalo, December 6, 1852, and has continuously resided there. Mr. Lutz was educated in St. Louis' parochial school, and at an early age began his active business career which has been an eminently successful and honorable one in every way. He married Miss Mary C. Schwartz, April 6, 1875. Their children are: Gertrude, Edmund, Flora, Clara and Marie. Mr. Lutz is a member of the Knights of Columbus, Buffalo Council, the Buffalo Orpheus and various other organizations. He is widely and favorably known as a merchant of high character and standing and as one of Buffalo's prominent and representative citizens.

WILLIAM LENIHAN.

William Lenihan, a popular resident of Middleport, N. Y., where he has always resided, is a native of that place, born January 19, 1869, the son of Daniel and Bridget Lenihan, and was educated in the public schools and at Yates Academy. Mr. Lenihan successfully carries on the wheelwright and blacksmith trade, enjoys the confidence and esteem of a wide circle of friends, is devoted to his family and stands high as a business man and citizen. He is a member of the Knights of Columbus and the Catholic Mutual Benefit Association. He married Miss Nora Kerwin, January 25, 1893.

They have two children, Helena Agnes, and Mary Frances. Mrs. Lenihan is a lady of culture and refinement, active in church and social circles.

JOHN M. LYNCH.

Captain John M. Lynch, a well-known, efficient and popular officer of the Police Department of Buffalo, N. Y., was born in that city, September 11, 1856, and educated in the public schools and at St. Joseph's College. He has a long and honorable service record, is an officer thoroughly equipped for the responsible position he holds, and is widely known and esteemed.

OLIVER G. LA REAU.

Oliver G. La Reau, son of Oliver G. and Eugenia Laplant La Reau, was born in Buffalo, N. Y., December 20, 1861, and educated in the public schools. He has had a long and successful business career in Buffalo. He held a responsible position for five years with the firm of Barnes, Bancroft & Co., and with the Adam, Meldrum & Anderson Co. for eleven years. Mr. La Reau then started in the dry goods business on his own account in a modest way in 1890 at his present location, in a store 18 by 20. His present establishment (corner West Ferry and Grant Streets) embraces 6,000 square feet of floor space, carrying a large stock of dry goods, clothing and boots and shoes. He married Miss Agnes C. Stall, daughter of Mr. Frank Stall, an old resident of Black Rock, August 5, 1884. They had five children, four of whom are living. Mrs. La Reau, died August 21, 1898. Mr. La Reau is a member of Buffalo Branch 103, C. M. B. A. and Court Pride of the Rock No. 33, Foresters of America. He is a man of high standing, character and ability.

FREDERICK C. M. LAUTZ.

Frederick C. M. Lautz, prominent manufacturer and public spirited citizen of Buffalo, N. Y. was born in Reinhorn, Hesse-Darmstadt, Germany, March 5, 1846, and came to Buffalo with his parents when seven years old. He was educated in the public schools and then entered the employ of his father, who was a manufacturer of soap. From this concern grew the immense soap manufacturing house of Lautz Bros. & Co., with its world wide business. Mr. Lautz was one of the founders of the Niagara Starch Works; is interested in the Lautz Marble & Onyx Works, the Niagara Machine & Tool Works, the Ellicott Square Company, and is a member of the Ellicott Club, the Buffalo Club, the Buffalo Orpheus, the Buffalo Saengerbund, the Buffalo Catholic Institute, the Buffalo Public Library, the Buffalo Historical Society, Buffalo Fine Arts Academy, Buffalo Merchants' Exchange, and a trustee of the Buffalo Homœopathic Hospital. He was president of the North American Saengerbund Saengerfest held in Buffalo in 1901; has served as a member of the Buffalo Park Commission, and was an active member of the Board of Directors of the Pan-American Exposition Company, and chairman of the Committee on Music. Mr. Lautz is a veteran of the civil war and in all respects one of Buffalo's most prominent and honored citizen.

JOSEPH LAPP.

Joseph Lapp, son of Charles and Mary Lapp, was born in Le Roy, N. Y., October 17, 1864, and educated in the public schools. Mr. Lapp has had an active and successful business career, and is the owner of the Le Roy Planing Mill, Le Roy, N. Y., and a dealer in rough and dressed pine and hemlock lumber. He is a man of untiring energy and pays strict attention to business. Interested in all that aids the welfare and advancement of the town, successful in his business, progressive and liberal in his ideas and methods, he enjoys a wide circle of friends.

FRANCIS J. MONTGOMERY LEE, D. D. S.

Francis J. Montgomery Lee, D. D. S., son of Peter and Bridget Lee, was born in Rexville, N. Y., April 2, 1873. Was educated in the parochial and public schools and Canisteo Academy, Canisteo, N. Y., and graduated from the University of Buffalo, Department of Dentistry, in April, 1899, with the degree of D. D. S. Dr. Lee has been in the successful practice of his profession in Buffalo, N. Y., since graduation, is well known and popular socially. He is a member of the Knights of Columbus, Buffalo Chapter, the Catholic Mutual Benefit Association and other professional and social organizations. His offices are at No. 316 Elk Street.

JOHN McMANUS.

John McManus, son of Charles McManus and Margaret O'Rourke, born in Buffalo, N. Y., November 28, 1832. Named John Lynch after his maternal grand-uncle, he was baptized December 11, 1832, by the Rev. John N. Mertz, first resident priest of Buffalo, and pastor of the church of the Lamb of God, having as sponsors James O'Neil and Rachel Lynch. Instructed by the Rev. John

B. Hespelein, C. S. S. R. he received his first holy communion in St. Mary's Church, Buffalo, N. Y., in the year 1846, and was confirmed in 1848, by the Rt. Rev. John Timon, D. D., first bishop of the diocese of Buffalo. Such education as the resources of his parents permitted him in youth was acquired in the parochial and common schools of his native city and of the neighboring town of Eden, where in boyhood he resided for about two years. Apprenticed from 1848 to 1853, to James P. and Samuel A. Provoost, sailmakers. he pursued that vocation until 1856, when he was appointed by James G. Dickie, Esq., to a clerkship in the Buffalo post-office, which position he retained until the accession to power of the Republican party in 1861, when he promptly resigned and resumed his business of sailmaking. In the autumn of the year 1861, was nominated by the Democratic party and elected to the office of Overseer of the Poor for the term of two years, 1862 and 1863, and through all the passing years memory records for him no sweeter or more cherished greeting than the fervent and tender "God bless you," of the aged, infirm and worthy poor whom he was thus privileged to serve. Upon the completion of his term as Overseer he was thrice elected by the people to the office of City Assessor, which position he filled for nine consecutive years from 1863 to 1872. In the centennial year 1876, thanks to the zeal and energy of Mr. John Elliott, he was elected Clerk of the Board of Supervisors of Erie County, and in the years 1878 and 1879, mainly through the personal friendship of Lient. Governor Dorsheimer, a friendship dating from boyhood, he was appointed by the Canal Board, Collector of the Port of Buffalo. Enlisted as a private in Company E., (Emmet Guard) 74th Regiment, N. G. S. N. Y., and rose through the intermediate grades to the rank of first lieutenant and acting captain of the company and was ultimately advanced to the rank of Lieutenant Colonel of the regiment, resigning in 1863. Was engaged in the Catholic book trade in 1873 and part of 1874, and in the real estate business from 1874 to 1881, when he relinquished the latter business to his son, to accept the secretary and treasurership of the Citizens' Gas Company, which employment he retained until July, 1885. In the autumn of the year 1885, through the thoughtful kindness of his esteemed friend, Mr. Daniel O'Day, he became the secretary and treasurer of the Buffalo Natural Gas Fuel Co., which position he still retains. He was united in marriage with Anne, only child of John Garvin and Honora Wall, September 25, 1854, the marriage being solemnized and the nuptial mass celebrated by the Very Rev. Peter Bede, Vicar General of the Diocese, and pastor of the pro-cathedral church of St. Patrick, Buffalo, N. Y. Of this union thirteen children were born, of whom four survive.

EDWARD P. MURPHY.

Edward P. Murphy, the efficient and popular assistant chief of the Department of Fire, Buffalo, N. Y., son of Frank M. and Mary Murphy, is a native of that city, born February 2, 1858, and educated in its public schools and at St. Joseph's College. He became a member of the city fire department, April 1, 1876; was appointed captain of Hook and Ladder Company No. 2, April 1, 1879; became first battalion chief, May 1, 1883 and assistant chief of the department, June 1, 1890. As an officer and fireman he has earned a distinguished record for competency, executive ability and bravery, while socially he is esteemed by a wide circle of warm personal friends. Chief Murphy is a member of the Catholic Mutual Benefit Association, the Knights of Columbus, Buffalo Council, Benevolent Order of Elks, Exempt Firemen's Association, Firemen's Benevolent Association, and is president of the Buffalo Fire Department Beneficiary Association. He married Miss Mary Hanley, April 4th, 1883. They have three children, Frank H., Edward H., and Grace K. Murphy.

MICHAEL MURRAY

Michael Murray, son of Timothy and Mary Finnerty Murray, was a native of Ireland, born at Murray Hill, Rockland, Roscommon County, February 9, 1813, and educated by private tutors and at Limerick College. In 1836 he came to the United States, and became professor of Latin, Greek, and Hebrew, at a college in the eastern portion of New York State, and subsequently conducted a classical school there. In 1838, he removed to Buffalo, intending to enter the legal profession, but instead engaged in the dry goods business. In 1844 he married Miss Margaret Skillington, who died in 1853, without issue. In 1855, Judge Murray, a Democrat, was elected a justice of the peace of Buffalo, served as such for eight years, and on retirement from office received a vote of thanks from both the Board of Aldermen, and the Board of Supervisors, for his upright and able judicial administration. He had received a most liberal education in early life, at one time intending to prepare for the priesthood. He was noted for his high principles, extraordinary keenness of intellect, courtly manners, and eccentric personalities. Judge Murray died in Buffalo in 1872.

JOHN P. McPHERSON.

John P. McPherson, long a well-known and greatly esteemed resident of Buffalo, N. Y., the son of James and Agnes McPherson, was born at Linlithgo, Scotland, March 22, 1820. At an early age he began his active and long business career by thoroughly learning the dry goods trade in all its branches. He married Miss Mary Johnston, September 21, 1847; their family consisted of eight boys and three girls. In 1854, Mr. McPherson left Scotland for Canada, where he remained until the fall of 1857, when he removed to Buffalo, where he has ever since resided. For thirty-three years Mr. McPherson was a valued employee of the firm of Flint & Kent, and is now enjoying a well-deserved respite from active pursuits. Mr. McPherson is a man loved by his family, esteemed by his neighbors and a wide circle of friends. He is a devout Catholic, and since 1865, has been a member of Holy Angels' parish.

THOMAS MURPHY.

Thomas Murphy, elected Police Justice for Buffalo in 1899, has filled that office since January 1, 1900, previous to which he had been engaged in general practice here from 1884, when he was called to the bar. He was attorney for the United States Electric Light Company, and the Thompson-Houston Electric Light Company, and was associated with them for some time after their consolidation. An active Republican, he acted for the State Comptroller in examining corporations, and was candidate for Assembly for the First District. For nearly three years, from 1897, he was Morning Justice, and was largely instrumental in securing the enactment of the Probation bill, establishing the Juvenile Court in this city for the separate trial of children, and he opened that court in the Mortuary Building on the Terrace, July 1, 1901. A native of Palmyra, N. Y., Judge Murphy came to Buffalo when he was fourteen years old, was educated in this city and studied law here with Henry H. Seymour and with Ford & Seymour.

JOHN T. McPHERSON.

John T. McPherson, a member of the firm of Higgins Bros. & McPherson, dry goods merchants, of Wellsville, N. Y., is the son of John P. and Mary Johnston McPherson, and was born in Buffalo, N. Y., September 4, 1865. He was educated in the parochial schools of that city and at an early age began his business career, which has in all respects proved an honorable and eminently successful one. Mr. McPherson was in the employ of the Adam, Meldrum & Anderson Company of Buffalo for a period of twenty-one years, for sixteen years as one of their leading and trusted traveling salesmen. He married Miss Mary E. Dissett, of Buffalo, July 19, 1892. They have two children. Mr. McPherson is an able business man, popular and of the highest character and standing.

JOHN V. MALONEY.

John V. Maloney, son of John J. and Mary A. Maloney (nee McIntyre), was born in Buffalo, N. Y., July 30, 1880, and has always been a resident of that city. He attended the Immaculate Conception parochial school (1894), Canisius College, 1895-1896, and graduated from the Central High School in 1898, and from the University of Buffalo, Law Department, in 1901. Was employed as a bookkeeper, 1898-1899, which position he resigned in order to attend law school. Mr. Maloney started as law clerk in the office of Gen. Samuel M. Welch, Jr., then became managing clerk for the Hon. Rowland B. Mahaney, and later for the firm of McGee & Rosenau. He was admitted to the bar at Rochester, N. Y., May 13, 1902, and has since been actively engaged in the general practice of his profession. He is a member of Branch 22, Catholic Mutual Benefit Association, Buffalo Council, Knights of Columbus, Division No. 14, Ancient Order of Hibernians, Canisius Alumni Sodality, the Union Club of Buffalo and the Catholic Young Men's Association of Rochester, N. Y. Mr. Maloney is an attorney of ability, successful in practice, personally well known and popular. His offices are at No. 705 D. S. Morgan Building.

J. P. MORAN.

J. P. Moran, son of Patrick and Bridget Moran, was born in Lockport, February 3, 1873; educated in the parochial and public schools; He married Miss Katherine Lester, of Lockport, June 28, 1899, and has one child, Mildred C. Mr. Moran is Past Grand Knight of Lockport Council No. 319, Knights of Columbus, and a member of Branch No. 31, C. M. B. A. Is a trustee of St. Patrick's Church of Lockport, and since 1893 a member of the firm of P. Moran & Son, hardware merchants of that city.

JOHN R. MAHANEY.

John R. Mahaney was born in Lockport, November 3, 1865; educated in the parochial and public schools; married Miss Nellie Sheehan, of Lockport, June 6, 1888; has one son, Robert H. Is a charter member and Grand Knight of Lockport Council, No. 319, Knights of Columbus,

president of Division No. 4, A. O. H., and also county president. Is financial secretary Lockport Branch No. 27, C. M. B. A., having held office in the order for the past fifteen years. Is a charter member, and served as treasurer, of the Volunteer Exempt Fire Association since its organization in 1903. Has served for eighteen years as a member of the Volunteer Fire Department. Was for three terms foreman of Active Hose Co. No. 5, and for one term first assistant chief of the Volunteer Fire Department of Lockport. Is a charter member of Branch No. 473 of the National Association of Letter Carriers of Lockport. Has served as president, and is now secretary of the Branch. Mr. Mahaney has been in the United States postal service continuously since 1891.

PROF. ALEXIS V. MULLER, Ph. B.

Prof. Alexis V. Muller, Ph. B., son of Antoine and Marie Muller, was born in Bettviller, Lorraine, Germany, November 18, 1867. Educated in the public schools, Pro-gymnasium, Gymnasium and University of Strassburg. Served one year in German army; came to United States and entered Crawfis College, Putnam County, Ohio, to study English; became a tutor there and in a year was elected Superintendent of Schools at Jennings, Ohio. Was subsequently appointed an instructor in Ohio Normal University, Ada, Ohio; in meantime had pursued certain lines of study and in 1891, the degree of Bachelor of Philosophy was conferred upon him. Has since 1892, been instructor in modern languages, Lockport High School. Is chairman of the Committee on Modern Languages, appointed by the associate academic principals of the State of New York to prepare the Regents Syllabus on Modern Languages for 1905-10. Is Past Grand Knight, Lockport Council No. 319, Knights of Columbus.

JAMES MOONEY.

James Mooney, a prominent resident of Buffalo, N. Y., was born at Ardetegal, Queens County, Ireland. Came with his parents, when a child, to Dundas, Canada, thence to Buffalo, where he was educated in the public schools. He read law in the office of Chas. D. Norton, Esq., but gave up his studies to engage in the real estate and insurance business, in which he still continues. Mr. Mooney has been a prominent factor in the development of Buffalo. Is a large owner of real estate, and among other holdings, is half owner of the Mooney-Brisbane Building, one of the city's largest business structures. He is a member of the Catholic Mutual Benefit Association, the Catholic Benevolent Legion, a director of the Catholic Protectory at West Seneca, a member of the Buffalo Club, the Buffalo Chamber of Commerce, and in 1883, served as national president of the Irish Land League in America. Mr. Mooney has always been an active and influential Democrat. He served for two terms as a member of the Board of Public Works, one as chairman, and several times as chairman and treasurer of the Democratic County Committee. In 1873, Mr. Mooney married Miss Eleanor L. McRoden, of Rochester, N. Y. Nine children, of whom five sons and three daughters are living, were born of this Union.

A. W. MURRAY.

A. W. Murray, son of James M. and Mary O. Murray, was born at Cleveland, Ohio, October 10, 1885. Was educated in the public schools. Married Miss Amy Bulbrick, December 27, 1877. Mr. Murray is a resident of Jamestown, N. Y., engaged in the wholesale liquor business. He is a man of integrity, capacity and character, well known and respected in the community. He is a member of the C. M. B. A., a consistent churchman, and a trustee of the church of SS. Peter and Paul, of Jamestown.

JOHN J. MAHONEY, M. D.

John J. Mahoney, M. D., of Jamestown, N. Y., son of Thomas and Margaret Mahoney, was born in that city June 28, 1869. Graduated from the Jamestown High School in 1887, and from the Niagara University with the degree of M. D., in 1896; also studied pharmacy and became a licensed pharmacist under the New York State laws. Was interne Buffalo Hospital of the Sisters of Charity, 1896-97, and was attached to the hospital staff for a year after graduating as interne. In July, 1897, commenced practice in Jamestown. Is a member of the Jamestown Medical Society, the Chautauqua County Medical Association, the New York State Medical Association, and the American Medical Association. Is consulting non-resident physician to Buffalo Hospital of the Sisters of Charity. Is a member Corry, Pa., Council No. 425, Knights of Columbus. Dr. Mahoney married Miss Mary Shaughnessy, of Elmira, N. Y., November 27, 1902.

T. J. McCANN.

T. J. McCann, son of Michael and Anna McDermott McCann, was born at Newcastle, Pennsylvania, February 2d, 1858. Was educated in the parochial and public schools and at Curry Institute and Business College, of Pittsburg, Pa. Married Miss Cora M. Baker, of Colden, N. Y., July 16, 1902. Mr. McCann is engaged in the general merchandise business at Castile, N. Y. He is a successful merchant and a man deservedly popular and esteemed in his home town and section.

FRANK J. McCORMICK.

Frank J. McCormick, son of Andrew and Rose McCormick, and a brother of the late Charles O. McCormick, city clerk of Jamestown, N. Y., was born in that city, October 3, 1879. He was educated in the parochial schools. Conducts on his own account a flourishing business as a news dealer, in which line he has always been engaged. Mr. McCormick is a member of the C. M. B. A., a trustee of the parochial school, and treasurer of the Marian Lyceum of SS. Peter and Paul's Church. He is a young man of untiring energy and application, successful, popular and highly regarded.

MICHAEL McINTYRE.

Michael McIntyre, son of Peter and Bridget McIntyre, was born at Bellair, Maryland, April 29, 1858. He was educated in the public schools. Married Miss Minnie Parkinson, of Collins, N. Y., December 26, 1892. They have one child, Veronica. Mr. McIntyre is a resident of Gowanda, N. Y. He has always been engaged in the oil and gas business in which he has been eminently successful, and is now the president and general manager of the Boro Oil and Gas Company. Mr. McIntyre is keen and alert in business matters, of sound judgment and long and varied experience. He is a consistent Catholic and a trustee of the Church of St. Paul of the Cross, of Gowanda. In manner he is genial and kindly, and one of Gowanda's popular and representative citizens.

JAMES P. MULHALL.

James P. Mulhall, son of John and Margaret Mulhall, was born at Matawan, New Jersey, March 2, 1874. Was educated in the public and parochial schools. When seventeen years of age Mr. Mulhall entered the service of the Metropolitan Life Insurance Company of New York, and has remained with them ever since. He is now located at Jamestown, N. Y., as superintendent of the Jamestown district, a territory which embraces the cities of Jamestown and Olean, N. Y., and Bradford and Warren, in Pennsylvania. Mr. Mulhall married Miss Mary A. O'Connor, of Keyport, New Jersey, April 27, 1898. He is necessarily a man of thorough training and wide experience in his profession, and possessed of marked energy and executive ability. He is courteous in manner, direct in method, and successful in his business.

TONY MARONEY.

Tony Maroney, son of Thomas and Bridget Maroney, was born at Salamanca, N. Y., November 9, 1870. Was educated in the public schools. Married Miss Margaret Maney, of Salamanca, N. Y., April 10, 1894. Their children are: Margaret Esther, and Ruth Genevieve. Mr. Maroney, after remaining for nine years in the employ of one firm, and for three years with another, established himself in the clothing business on his own account at Salamanca and has met with marked success. He is (1903) serving as village treasurer, and is a popular and representative citizen.

JAMES W. MULCAY.

James W. Mulcay, son of Patrick and Hanora Mulcay, was born at Niagara Falls, N. Y., February 16, 1857. Was educated in the public schools. Married Miss Mary O'Brien, of Cuba, N. Y., July 13, 1879. Their children are: Walter B., Margaret C., James W., and Nellie. Mr. Mulcay has had a long and successful business career, and for years has been a wholesale dealer in tobacco, cigars, etc., in Salamanca, N. Y. He is a man of strict business integrity, a member of the C. M. B. A., and C. B. L., and known and esteemed by a wide circle of friends.

MAHER BROTHERS.

Maher Brothers, of Medina, N. Y., manufacturers of parlor furniture and lounges, one of the best known and most prosperous concerns of the town, is composed of John, Francis, Joseph and Robert E., sons of John and Mary Kimmett Maher. The brothers are natives of Hamilton, Ontario, Canada; received common school educations, and early in life began their business careers. John was born August 13, 1855; Francis, November 13, 1863; Joseph, March 22, 1865, and Robert E., October 13, 1868. Francis Maher is married and has two children. The brothers are Knights of Columbus, Medina Council No. 651, of which Robert E. Maher is Grand Knight (1903). They are progressive, successful business men of high standing, in all respects representative of Medina's best citizenship.

TIMOTHY MCCARTHY.

Timothy McCarthy, of Holley, N. Y., son of John and Nora McCarthy, was born in Albion, N. Y., December 16, 1862. Was educated in the parochial schools. He married Miss Angeline Brazil, and has two children, May and Evangeline. Mr. McCarthy is one of Holley's best known merchants. He is a man of strict integrity, close application to business, conservative in his views, and commands the respect and esteem of his fellow townsmen. Mr. McCarthy is a member of the order of Modern Woodmen of America.

WILLIAM JOSEPH McCARTHY.

William Joseph McCarthy, a popular young business man and resident of Holley, N. Y., is the son of John and Nora McCarthy. He was born in Albion, N. Y., December 9, 1872, where he attended the parochial schools. On December 28, 1886, Mr. McCarthy married Miss Nellie Quinran and has a family of two children, Veronica and William Harold. Mr. McCarthy is in the meat business; he is a man of progressive methods, public spirited in all town matters, successful in his business, popular and respected. He is a member of the Knights of Columbus, the Foresters of America, National Protective Legion, and the Modern Woodmen of America.

S. MASSE.

Mr. S. Masse, actively and closely identified with the business and financial affairs of Batavia, N. Y., is the son of Ambrose and Margaret Tetrot Masse, and was born at Bourcheville, Province of Quebec, Canada, October 12, 1829, and was educated in the parochial and common schools. He married Miss Josephine Robert, of Buffalo, N. Y., May 21, 1861. Their children numbered eleven, five of whom are living. Mr. Masse was engaged upon a large scale in the manufacture and sale of clothing, from 1859 until 1878, at Batavia. He then served as president of the Genesee County National Bank until 1886, since which time he has been engaged in the real estate and insurance business. He has been a prominent factor in the commercial life and growth of Batavia, his name ever a synonym of integrity and confidence. His career has been a long and successful one, and he is a worthy representative of the best citizenship of the community.

JOHN Q. McDONNELL.

John Q. McDonnell, of the firm of McDonnell & Sons, Buffalo, N. Y., (executive office 858-860 Main Street), was born in Quincy, Mass, September 11, 1850, and was educated in the famous schools of his native town. After finishing his high school course, he entered the employ of his father, who was engaged in the granite business, and thoroughly mastered every branch of that industry. Attaining his majority he became a partner of his father and brother, the firm becoming McDonnell & Sons. In 1884, Mr. McDonnell removed to Buffalo, N. Y. and opened the Buffalo office, and under his able management the firm became one of the largest in their line in the United States. McDonnell & Sons own and operate quarries and manufacturing plants at Quincey, Mass. and Barre, Vt., and from central points their travelling men cover the entire territory north of the Ohio River. Some of the most notable public and private memorials in the country are products of their plants. At his death, which occurred in 1894, Mr. McDonnell was vice-president of the Union Bank, Buffalo, N. Y., a director of the Lake View Brewing Co., of Buffalo, president of Buffalo Branch No. 22, C. M. B. A.; one of the Building Committee of the Buffalo Catholic Institute, and a member of various other associations.

WILLIAM MACKEY.

William Mackey, son of James and Ann Smith Mackey, is a native of Medina, N. Y., born March 22, 1873, and educated in the parochial schools. Mr. Mackey is engaged in the meat business in Medina, and is one of the successful, popular and respected younger merchants of the town. He began his active career at an early age, and by conscientious attention to business, good habits and ability, has progressed and prospered. Mr. Mackey is a member of the Medina Council, Knights of Columbus and of the C. B. L.

PATRICK MALONEY.

Patrick Maloney, long a well-known, popular and respected resident of Albion, N. Y., was a native of Ireland, where he was born in the County of Clare, March 17, 1844, the son of Patrick and Susan Moran Maloney. Was educated in the common schools and became a resident of the United States when eleven years of age. Mr. Maloney was for years a successful merchant engaged in the grocery trade at Albion, where he died February 25, 1902, deeply mourned by his family and friends. He married Miss Julia Coffey, November 22, 1866. They had seven children, George Thomas (deceased), Francis Patrick, John Michael (deceased), Susan Elizabeth, Helen Catherine, Gertrude Julia, and Mary Louise. Mrs. Maloney and family are well known and of high standing in both church and social circles in Albion.

C. E. McDONALD.

C. E. McDonald, son of Hugh and Jane McDonald, was born in Buffalo, N. Y., November 14, 1872. Was educated at St. Joseph's College, Buffalo. Married Miss Anna McDonald, June 4, 1895. They have two children, Charles and Marion. Mr. McDonald is engaged in the undertaking business in Buffalo, (No. 128 Niagara Street), and is also engaged in the coach and livery business, being the senior member of the firm of McDonald & Mooney (No. 601 Prospect Avenue). He is a

member of the Knights of Columbus, the Catholic Mutual Benefit Association, Catholic Relief and Benefit Association, Independent Order of Foresters, Foresters of America and Improved Order of Red Men.

JOHN MADIGAN.

John Madigan, a widely-known and prominent citizen of Dunkirk, N. Y., was a native of Ireland, where he was born at Rathkeale, County of Limerick, June 24, 1830. He received a collegiate education. Mr. Madigan married Miss Margaret Meirs, and their family consisted of nine children, five of whom are now living. For over forty years Mr. Madigan was successfully engaged in the lumber business in Dunkirk and commanded the respect and esteem of his fellow citizens as a man of strict integrity, sound judgment, and activity in all that pertained to the material interests of the town. He took intelligent interest and part in municipal affairs, was a member of nearly all city boards, and at different times was the honored incumbent of about all city and town offices. He was a consistent churchman, a member of the C. M. B. A., St. Mary's Lyceum and St. Mary's Church. Mr. Madigan died at Dunkirk, February 24, 1902, sincerely mourned by his family, and the community of which he had long been a conspicuous and honored member.

JOHN F. McGEE.

John F. McGee, of Buffalo, N. Y., was born in that city, December 28, 1862. Mr. McGee is senior member of the firm of McGee & Rosenau, attorneys and counsellors at law, with offices in the D. S. Morgan Building, Buffalo.

JOHN A. MURPHY.

John A. Murphy, son of Cornelius and Mary Archdeacon Murphy, was born in County Cork, Ireland, December 25, 1866. He attended the National Schools, St. Coleman's College, Fermoy, and the Royal University of Ireland, from which institution he graduated in 1885. Mr. Murphy came to the United States and settled in Buffalo in 1887. The following year he became actively engaged in the insurance business and is now the senior member of the well-known firm of John A. Murphy & Co., general fire insurance agents, and district managers of the New Amsterdam Casualty Company of New York, for Buffalo and Western New York, with offices at Nos. 301-302 Marine National Bank Building. Mr. Murphy married Miss Jeanne B. Tuttle, June 4, 1895. They have two children living, Corliss W. and Esmond D. In both business and social circles Mr. Murphy is a man of high standing and character. He is a member of numerous fraternal and social organizations.

MARTIN F. MALIN.

Martin F. Malin, son of Martin and Theresa B. Malin, was born at Lancaster, N. Y., December 20, 1854. He was educated in both the parochial and public schools. Mr. Malin began his active business career in the railway service which he subsequently left and for the past twenty-five years has been a resident of Buffalo, N. Y., successfully engaged on his own account in the general moving, carting and express business, with offices at No. 228 Pearl Street. He married Miss Mary J. Jacobi, May 30, 1882. They have two children, Celina M. and Martin J., Jr. Mr. Malin is a member of the Buffalo Catholic Institute, the Married Men's Club and other organizations, enjoys high standing as a business man, and is socially well known and popular.

JOHN F. MALONE.

John F. Malone, a prominent resident of Buffalo, N. Y., where he was born and has always lived, is an active factor in the city's financial and political affairs, and socially popular and esteemed. He takes more than ordinary interest in all that pertains to the city's growth and development and the efficient administration of its government. A consistent Democrat in politics, always a faithful worker and liberal contributor, but never a seeker after office, he justly ranks as a leader and has for years served as treasurer of Democratic committees and in advisory capacities. For six years, 1897-1903, Mr. Malone served with marked ability as chairman of the Board of Fire Commissioners, his administration receiving the cordial approval and endorsement of the entire press of the City of Buffalo on his retirement from office. He is a warm advocate of the adoption of the two platoon system in the fire department, and was the only commissioner here or elsewhere, who took that stand on this important question. In his business career Mr. Malone has met with marked success. He is extensively engaged in the business of investments and securities, and also as a manufacturer, being president of the Buffalo Fire Proof Lath Company. His offices are at No. 602 Fidelity Trust Building. Mr. Malone was educated in St. Joseph's College, Buffalo, and by profession is a mechanical engineer. In 1887, he married Miss Lucia Virginia Martin, of Baltimore, Md., and has a family of three children.

GEORGE McNALLY.

George McNally, son of Michael and Mary McCarthy McNally, was born in County Cork, Ireland, July 16, 1845. Came to the United States when a boy and became a resident of Cleveland, Ohio, where he attended the public schools. Learned the machinist's trade and after some years removed from Cleveland to Bradford, Pa. Established a machine shop at East Bradford, which he successfully conducted until his removal to Limestone, Cattaraugus County, N. Y., where he engaged in the hotel business until his death, March 3, 1899. Married Miss Margaret McNamara, of Salamanca, N. Y., in 1878. Their children are; Anna and George. Mr. McNally was a successful business man, a kind husband and father, and enjoyed the confidence and esteem of a large circle of friends.

SIMON J. McMAHON.

Simon J. McMahon, chief of police of North Olean, N. Y., was born at Olean, May 24, 1864, son of Simon and Margaret McMahon. He received his education in the public schools and at an early age took up the battle of life on his own account. As a citizen Mr. McMahon is widely respected for his sterling qualities and devotion to his family, while as an official he has an enviable and most creditable record. Chief McMahon is a member of Olean Council No. 338, Knights of Columbus; the Ancient Order of Hibernians and other organizations. His acquaintance is a wide one, and he is justly esteemed by a wide circle of personal friends.

DANIEL MAHANEY.

Daniel Mahaney, for sixty years a resident of Buffalo, N. Y., widely known and respected as a successful merchant and sterling citizen, was a native of Ireland, born in County Cork, in 1836, and whose death took place in Buffalo, May 11, 1901. With his parents he came to the United States in 1837, and early in life began his long and honorable business career. In 1869 Mr. Mahaney engaged with C. F. Warner in the tea and coffee business, four years later associated himself with C. F. Bishop, and two years after established himself as a wholesale grocer on his own account. In 1888 he took his son John F. into partnership and at the latter's death, four years subsequently, his sons, George E. and Frank J., were taken into the firm and carried on the business under the firm name of Daniel Mahaney & Sons, this association continuing until his demise. Mr. Mahaney married Miss Bridget Finnegan in 1854. Their children were Daniel, John F., George E., Alice William, Francis J., James, Mary and Eleanor. Mr. Mahaney was a member of the Catholic Mutual Benefit Association, and known and esteemed by a wide circle of personal friends.

MARTIN B. MOORE.

Martin B. Moore, for many years a popular resident of Bolivar, N. Y., successfully engaged in the oil business as a producer and contractor, is a native of this State, born at Manchester, Ontario County, September 26, 1855, the son of Andrew and Bridget Moore, and educated in the public schools. He married Miss Sarah E. Gavin, of Manchester, April 9, 1882. Their family consists of two children, Raymond B. and Loretta May. Possessed of business qualifications of a high order, of a kindly and genial disposition, stanch in his friendships, and fair in his dealings, Mr. Moore justly enjoys the esteem and respect of a wide circle of friends and acquaintances. He is a member of the Knights of Columbus, Olean Council No. 338 and is one of the representative citizens of Bolivar.

RAYMOND B. MOORE.

Raymond B. Moore, of Bolivar, N. Y., was born in that town, June 14, 1883, the son of Martin B. and Sarah E. Moore, well-known residents there. His education was received in the public schools, supplemented by a course at the Westbrook Business College of Olean. He has been for some time actively engaged in the oil business, associated with his father, and is a young man of high character, well known and esteemed in social and commercial circles for his many admirable qualities. Mr. Moore is a member of the Knights of Columbus, Olean Council No. 338, and various other organizations.

RICHARD MONAN.

Richard Monan, for many years a resident of Buffalo, N. Y., is a native of Ireland, born at Portaferry, County Down, February 21, 1842. His education was received in the parochial schools and at an early age he began his active business career. Mr. Monan is engaged in the grocery business (No. 221 Alabama Street), with which trade he has been identified for a period of more than a quarter of a century, and is a well known member of St. Bridget's Church of which he has been a member for the past thirty years. He married Miss Elizabeth Crangle, October 10, 1870, and a family of twelve children have been born to them. Mr. Monan is a man of strict business integrity, a consistent churchman, and is known and esteemed by a wide circle of friends.

C. F. McCARTHEY, M. D.

C. F. McCarthy, M. D., a well-known resident of Batavia, N. Y., enjoys a high reputation as a physician and is socially popular and esteemed by a wide circle of friends. Dr. McCarthy is prominently identified with various fraternal orders and a member of many medical organizations. His career as a practitioner has been an eminently successful one, and taking active and intelligent interest in current affairs, he is, in the best sense of the term, one of Batavia's representative citizens.

THOMAS MURRAY.

Thomas Murray, son of Timothy and Mary Finnerty Murray, well known among the older generation of the residents of Buffalo, N. Y., was born at Murray Hill, Rockland, Roscommon County, Ireland, November 3, 1823. His education was received from private tutors and a course of systematic reading continued throughout his life. He, in 1845, settled in Buffalo, where he engaged in the wholesale grocery and liquor business, from which he retired in 1880. He married Miss Catherine Saunders McCarthy in 1848. Their children were, Thomas, (died in infancy), Anne, Mary J., (Mrs. R. J. Roche), Helena E., Catherine T., (Mrs. Wm. C. Farel), Hubert C., Martha J. and Gertrude H. now Sister M. Evangelista of the Order of the Grey Nuns, Ottawa, Canada. Mr. Murray was one of the founders and a life long member of the Immaculate Conception Church, Buffalo. He was a successful merchant, a conspicuous figure in Irish societies and affairs, served as treasurer of the Fenian Organization of Buffalo, was a member of the old Spalding Guards, and in politics a consistent and influential Democrat. Mr. Murray died in Buffalo, June 20, 1899.

PATRICK G. McGAVISK.

Patrick G. McGavisk, son of Patrick and Elizabeth McGavisk, was born at Sartwell, McKean County, Pennsylvania, February 27, 1853, educated in the public schools, and early in life began his active business career. For many years Mr. McGavisk has been a resident of Olean, N. Y. Is engaged in the railroad transfer business; and is well known and respected as a successful business man of strict integrity, energy and ability. Mr. McGavisk married Miss Mary Norton, of Olean, September 3, 1879. They have one son, Robert, married, and also residing in Olean. In all the relations of life, both as a churchman and a citizen, Mr. McGavisk is known and esteemed for his fidelity to obligations and conscientious performance of duties. He is a member of Olean Council No. 338, Knights of Columbus.

JOSEPH OLIVER MOFFETT.

Joseph Oliver Moffett, superintendent of the Pierce Leather Company at Olean, N. Y., is a native of Canada, born in Quebec, November 5, 1858, and for many years a resident of the United States. Mr. Moffett married Miss Marie Eugenie Gendron, of Quebec, February 17, 1887. They have two children, Louis Phillip and Antonio Eliséé. Mr. Moffett is a member of Olean Council No. 338, Knights of Columbus, and both in social and business circles is well known and highly respected by a wide circle of friends.

WILLIAM J. MADDEN.

William J. Madden, business manager of the Western Union Telegraph Company at Lockport, N. Y., was born in Canada, at Orillia, Ontario, May 2, 1875, and was educated in the parochial schools there. Mr. Madden married Miss Anna E. Conroy, of Lockport, October 10, 1900. They have one child, Joseph William. Mr. Madden is a charter member of Lockport Council No. 319, Knights of Columbus, and filled the office of grand knight during the year 1903. He is also a member of Lockport Branch No. 31, Catholic Mutual Benefit Association. Socially and in business circles, Mr. Madden is popular and highly regarded.

WILLIAM H. MURRAY.

William H. Murray, a member of the general insurance firm of Murray & Jones, Hornellsville, N. Y., was born in that city, July 26, 1854, the son of John and Julia Murray, and received his education in the city public schools. Mr. Murray is a man of great personal popularity, high business standing, and influential in the political affairs of his party. He served as deputy sheriff, 1883-1889, in the latter year receiving the nomination for sheriff. He was chief of police from March 1, 1899 to March 1, 1894, and in October of that year appointed postmaster at Hornellsville by President Cleveland, and ably administered the office. Mr. Murray is a charter member of Hornellsville Council, No. 243, Knights of Columbus, and a member of the Catholic Mutual Benefit Association, Branch No. 33, and other fraternal and social organizations.

JOHN D. MÜLLER.

John D. Müller, long a prominent resident of Le Roy, N. Y., was born near the City of Treves, Rhenish Prussia, the son of Mathias and Susana Hilgert Müller, February 9, 1824. He received an academic education, served in the Prussian army, 1844-1848, and came to the United States in 1852. He first settled in Batavia, N. Y., and removed to Le Roy in 1858. He married Miss Elizabeth Macsparron, of Batavia, in 1856, who died in 1878. They had one child, a son, who died in infancy. Mr. Müller was engaged in the grocery and liquor trade, and was one of Le Roy's most successful and respected merchants. He was an ardent Catholic, ever a generous and willing benefactor of the church, and one of the principal supporters of St. Peter's parish, to whom in a large measure is due its present beautiful church and property. He was a man of education and refined tastes, an accomplished musician, loved by his family, and honored by his fellow townsmen for his high character and ability.

JOHN J. NEWMAN.

John J. Newman, son of Michael and Margaret Newman, was born in Waukesha County, Wisconsin, September 28, 1855. Was educated in the public schools. Married Miss Theresa Bennon, of Waukesha County, Wis., January 18, 1887. Is a Knight of Columbus, Olean Council, No. 338. Occupies the responsible position of superintendent of the Tanner's Shoe Stock Company, Olean, N. Y., and is a well known and popular resident of that city.

MICHAEL NELLANEY.

Michael Nellaney, a widely known and esteemed resident of Buffalo, N. Y., is a native of Ireland, where he was born in County Sligo, May 13, 1839. He came to Buffalo in 1848 and received his education in the public and private schools. Mr. Nellaney's business career has been a long and eminently successful one. He first entered the railway service, later that of the American Express Company, and then was engaged on his own account for some twenty-five years in the dry goods and notion business in Buffalo, from which he retired in 1887. Mr. Nellaney then became interested in the manufacturing and real estate business, but is now fully occupied in looking after his various personal interests and properties. He married Miss Maria Grogan, April 26, 1866, their family consisting of Mrs. Wm. F. Sheehan, of New York, Charles V. and Vincent Nellaney, also of that city, and Miss Clara R. Nellaney, of Buffalo. Mr. Nellaney is a man of the highest business and social standing and for many years was a prominent factor in the progress and development of Buffalo.

MICHAEL J. NOONAN.

Michael J. Noonan, an able and active member of the legal fraternity and resident of Lockport, N. Y., is a native of Lockport Junction, born August 5, 1874, the son of Thomas and Margaret Noonan. His education was obtained in the parochial and public schools, and later having chosen the law as a profession he pursued his studies with the Hon. John E. and Cuthbert W. Pound, Esq., well-known attorneys of Lockport. He was admitted to the bar in due course, February 6, 1896, and as a practitioner has since met with the deserved and recognized success that industry and application, coupled with ability, are bound to achieve. Mr. Noonan is a member of Lockport Council, Knights of Columbus; the Catholic Mutual Benefit Association, and Ancient Order of Hibernians. Mr. Noonan married Miss Teresa M. Neihous, of Lockport, September 24, 1892.

SIMON NASH.

Simon Nash, for years a well-known and respected resident of Buffalo, N. Y., is a native of Ireland, born in 1839, the son of Richard and Hannah Finn Nash. He was educated in the national schools, in 1860 came to the United States, and settled in Buffalo in 1862. He married Miss Catherine Mahany, January 3, 1864. They have two children living, Reverend John J., Doctor Simon A. and a daughter Mary C., deceased. Mr. Nash is a member of the Catholic Mutual Benefit Association, has been for over thirty years the secretary of St. Bridget's Benefit Society, and a constant attendant of St. Bridget's Church for the past forty years. Mr. Nash is engaged in the coal and wood business at No. 503 Elk Street.

HENRY P. NEVINS.

Henry P. Nevins, son of John and Julia Fisher Nevins, was born at Ellicottville, N. Y., March 4, 1873. Was educated in the public schools, the Ten Broeck Academy at Franklinville, N. Y., and graduated from the high school, Salamanca, N. Y., in 1895. Began the study of law with the Honorable W. G. Laidlaw, of Ellicottville, N. Y., and was admitted to practice in March, 1899. Married Miss Caroline S. Brown, of Buffalo, N. Y., September 25, 1900, and has one child, Margaret Mary. Mr. Nevins is a stanch Republican in politics, and at present (1903) city attorney of Salamanca. Is a member of the C. M. B. A., an attorney of high standing and ability, and a progressive and popular citizen.

MRS. WILLIAM NISELL.

Mrs. William Nisell, a woman of sterling character and attainments, residing in Buffalo, N. Y., since 1847, when but three Catholic churches were within its borders, St. Mary's on Broadway, St. Patrick's on Ellicott, and St. Louis' on Main Street, is a native of Ireland, born in County Westmeath, March 1, 1819, and educated in Castle Pollard, at a private church school. On February 28, 1847, she became the wife of Mr. William Nissell, of Buffalo, who died in 1858, survived by Mrs. Nissell and their children, namely: Katherine A., Ellen, Mary F., Julia, Elizabeth, Thomas, and John, (deceased). A devoted mother and devout Catholic, Mrs. Nisell, who for more than half a century has been a member of Holy Angels' Church, living beneath the shadow of its spire, ever faithful to duties and obligations, has indeed seen a mighty tree grow from a tiny mustard seed.

M. J. O'CONNELL, M. D.

M. J. O'Connell, M. D., a well-known physician of Buffalo, N. Y., is a native of that State, born at Trumansburg, Tompkins County, May 19, 1862, the son of Richard and Mary O'Connell, where he attended the union school. Dr. O'Connell received his medical education at Niagara University, the University of Vermont, and subsequently in the hospitals, Dublin, Ireland. He was for five years connected with the medical staff of the Willard State Hospital, at Willard, N. Y.; for a year and a half resident physician, Providence Retreat, Buffalo, and is examining physician of Branch No. 386, Ladies' Catholic Benevolent Association. Dr. O'Connell is a member of Buffalo Council, Knights of Columbus, the Catholic Mutual Benefit Association, the Erie County Medical Society and various other organizations. He married Miss Margaret L. Sheridan, June 25, 1896.

THOMAS P. O'CONNOR.

Thomas P. O'Connor, a well-known and popular resident of Hornellsville, N. Y., and for more than sixteen years connected with the Pittsburg, Shawmut & Northern Railroad Company, is a native of New York State, born at Wellsville, June 26, 1864, and educated in the parochial schools. January 17, 1888, Mr. O'Connor married Miss Fanny Cunningham, of Hornellsville, and their family consists of five children, John P., Mary F., Henry G. and Evelyn R. and Gertrude. Mr. O'Connor is a charter member of Hornellsville Council, No. 238, Knights of Columbus, Branch No. 33, Catholic Mutual Benefit Association, and enjoys a wide circle of warm personal friends throughout the section in which he resides.

THOMAS O'REILLY.

Thomas O'Reilly, United States Immigrant Inspector-in-Charge, Buffalo, N. Y., was born in the City of Edinburgh, the capital of Scotland, of Irish parents, on December 5, 1854. He came to the United States in 1882 and entered the service of the Western Union Telegraph Company in New York as an expert operator. In the following year he was elected national president of the Telegraphers' Brotherhood, which position he held for four years in succession. Since then he has been identified with State and Government service. When General Hastings was elected governor of Pennsylvania, he appointed Mr. O'Reilly assistant State librarian, which post he held from 1895 to 1899. He was then selected as confidential clerk in the Bureau of Information at Washington, D. C., and remained there during the incumbency of the Hon. T. V. Powderly as commissioner general. In July last he was promoted to the position of immigrant inspector-in-charge at Buffalo, N. Y. Mr. O'Reilly is a member of the Cathedral parish.

PATRICK J. O'LEARY.

Patrick J. O'Leary, a successful and well-known merchant of Perry, N. Y., was born at Mount Morris, N. Y., the son of Cornelius and Catherine O'Leary. He received his education in the public schools and then began a business career in which his industry, integrity and ability have brought him deserved success. Mr. O'Leary is a wholesale and retail tobacconist and manufacturer of cigars at Perry, progressive and up-to-date in his methods, and personally popular among a wide circle of friends. He is a member of the Ancient Order of Hibernians and other organizations. Mr. O'Leary married Miss Catherine Nolan, of Dansville, N. Y., December 29, 1898. They have two children, Francis and Edward O'Leary.

STEPHEN V. O'GORMAN.

Stephen V. O'Gorman, son of John and Honora Golden O'Gorman, is a native of Buffalo, N. Y., born December 27, 1875, and educated in the parochial and public schools and Canisius college of that city. He read law in the office of James G. Smith, Esq., of Buffalo; was admitted to the bar November 22, 1898, and began active practice of his profession in 1900. Mr. O'Gorman has closely applied himself to the increasing demands of his steadily increasing practice, and as a practitioner, met with deserved success. He is a member of the firm of Hennig & O'Gorman, offices No. 302 D. S. Morgan Building. Mr. O'Gorman is a member of the Catholic Mutual Benefit Association, Ancient

Order of Hibernians, the Sheridan Club, the Col. Emerson H. Liscum Command, National Army, Spanish War Veterans, and is secretary of the Buffalo Catholic Institute.

EDWARD R. O'MALLEY.

Edward R. O'Malley, son of Michael and Catherine O'Malley, was born at Medina, Orleans County, N. Y., March 13, 1863. He was educated in the Medina public schools and at Cornell University, and admitted to the bar in June, 1892. For four years Mr. O'Malley served in the office of the Corporation Counsel (Buffalo) as second assistant city attorney. Was a member of assembly, from the second district of Erie County, 1901-1902, and the nominee of the Republican party for the office of district attorney, Erie County, in 1902, and is now the senior member of the firm of O'Malley, Smith & O'Malley, attorneys and counsellors at law, of Buffalo. Mr. O'Malley is a member of the Colonial Club and the Independent Club of Buffalo, the Buffalo Council, Knights of Columbus, the Catholic Mutual Benefit Association, the Delta Chi, Legal Fraternity, the Independent Order of Foresters, the Order of the Iroquois, and the Buffalo Merchants' Exchange. He married Miss Eilcen Redmond, June 28, 1898, who died March 10, 1900, and has one child.

OLEAN COUNCIL No. 338, KNIGHTS OF COLUMBUS.

Olean Council No. 338, Knights of Columbus, instituted May 8, 1898, by State Deputy John J. Delaney, of New York City, with forty-five charter members, now (1903) numbers over 200 members, among whom are the leading business and professional men of Olean, and in the order ranks as one of the most progressive councils in the State of New York. Its good influence is universally recognized by both churchmen and non-churchmen. It is in a very flourishing condition and promises to become one of the strongest councils in the order.

MICHAEL J. O'DONNELL.

Michael J. O'Donnell, son of Timothy and Deborah O'Donnell, was born in the parish of Ratoo, County Kerry, Ireland, February 12, 1846, and came with his parents to the United States in 1850, the family locating in Buffalo, N. Y. He was educated in the parochial school of St. Joseph's (Cathedral) in that city. Mr. O'Donnell is the senior member of the firm of M. J. O'Donnell & Co., manufacturers of sash, doors, blinds, etc., of Dunkirk, N. Y., of which city he became a resident in 1867. He is a member of St. Mary's Lyceum, Dunkirk, of which he has served as president, vice-president, financial secretary, recording secretary, and trustee. Mr. O'Donnell is a successful business man, one of Dunkirk's esteemed and prominent citizens, and a consistent churchman.

TIMOTHY O'BRIEN.

Timothy O'Brien, a prominent resident of Holley, N. Y., where he died, November 27, 1887, was the son of William and Margaret Smith O'Brien, and born at Nenagh, County of Tipperary, Ireland, August, 1825. Was educated in the national schools; came to the United States in 1849; settled at Medina, N. Y., subsequently removing to Holley. Married Miss Mary Leahy, of Medina, November 13, 1853; they had seven children, six of whom survived Mr. O'Brien. Mrs. O'Brien passed away February 1, 1901, survived by five children, William, Richard and Anna S. O'Brien, of Holley, Mrs. M. Ryan, of Medina, and Sister Mary, of the Grey Nuns. Mr. O'Brien was a Medina sand stone dealer and quarry owner; he knew every branch of the quarrying business from the very bottom to owner and manager of the largest quarries in the State, and was eminently successful in his business career. He was a devoted churchman, the first to respond to the call of church or charity, deeply interested in the work of Catholic schools; was never known to miss mass on Sundays or holiday of obligation; was beloved by his family, esteemed by his neighbors, and in every sense an honored and representative citizen of his section of the State.

WILLIAM I. O'BRIEN.

William I. O'Brien, for some years a merchant at Medina, N. Y., engaged in the meat business, is the son of Patrick and Julia Connor O'Brien. He is a native of Plattsburgh, N. Y., where he was born in 1865. He was educated in the public schools and at Plattsburgh academy. He married Miss Nellie Bonvia, of Malone, N. Y. Mr. O'Brien has been engaged in his present business since his early years. Prior to his locating in Medina he was a member of the firm of O'Brien Brothers, as well-known and prosperous a concern as any in their line in Northern New York. Mr. O'Brien is a member of Medina Council, Knights of Columbus, and a prosperous and respected citizen,

FRANCIS M. O'GORMAN, M. D.

Francis M. O'Gorman, M. D., son of John and Honora Golden O'Gorman, was born in Buffalo, N. Y., December 27, 1877, and continuously resided in that city. He attended St. Nicholas' parochial school; was a student at Canisius College for six years; the Niagara University, medical department, for two years; the University of Buffalo, medical department, for one year, receiving from this institution the degree of M. D. in 1899, at the age of twenty-one years. Dr. O'Gorman has been in active practice in Buffalo since June, 1899 (No. 1298 Jefferson Street). He is a member of the Buffalo Academy of Medicine, the New York State Medical Association, the American Medical Association, Buffalo Orpheus, Aesculapian Club, Improved Order of Red Men, Independent Order of Foresters, Woodmen of the World, and Ancient Order of Hibernians. Dr. O'Gorman married Miss Gertrude E. Hart, June 10, 1902; they have one child, Geraldine Honora.

JOHN MARTIN O'GORMAN.

John Martin O'Gorman, son of John and Honora Golden O'Gorman, was born in Buffalo, N. Y., March 22, 1874. His education was received in St. Nicholas' parochial school, public school No. 8, the Buffalo High School, and Bryant & Stratton's Business College. He has had a varied and active business career, has been bookkeeper, office clerk, in the insurance business, and is now well established and successfully conducting a business on his own account as an undertaker and embalmer (No. 164 East Ferry Street). Mr. O'Gorman is one of the most popular of the younger business men of the city. He has served in the 65th Regiment National Guard of the State of New York, enlisting as a private, and has been for over two years captain of Company "H," having acceptably filled all intermediate grades. He is a member of Col. Emerson H. Liscum Command, National Army, Spanish War Veterans, and Buffalo Catholic Benevolent Legion, Father Clemen's Council, No. 189.

DENNIS O'KEEFE.

Dennis O'Keefe, a prominent and well-known resident, and proprietor of the Eagle Hotel at Addison, N. Y., son of Michael and Margaret Calahan O'Keefe, was born in County Cork, Ireland, May 25, 1842, and at an early age came to the United States. His education was received in the public schools. He married Miss Bridget Carey, of Bradford, Pa., June 11, 1867; their children are, Margaret (Mrs. T. J. Grange), Dennis J. and John M. Mr. O'Keefe is a member of Addison Branch, No. 123, of the C. M. B. A., of which he has served as president and filled all the intermediate offices. He is a member of the A. O. H., Hornellsville Division No. 1. For several years Mr. O'Keefe served as a trustee of St. Catherine's Church, and as commissioner of highways for the town of Addison. He is a veteran of the civil war, having enlisted in Company "K," of which he was a corporal, 29th Michigan Volunteers, September 3, 1863, and was honorably discharged, September 6, 1865. He participated in battles of Decatur, Lookout Mountain, Knoxville, Stone River, Franklin, Murphreesboro, and various other minor engagements.

ANTONIO PELLIGRINI.

Antonio Pelligrini, son of Dominico and Lucrezia Pelligrini, was born at Tereglio, Toscana, Italy, September 7, 1828, and educated in the church schools and seminary. Mr. Pelligrini came to the United States in 1851, and to Buffalo, N. Y., in 1855, in which city he has since resided, engaged in the manufacture of statuary works. His place of business is at No. 328 Pine Street. He married Miss Louisa Cagnacci, of Lucca, Italy (deceased) December 25, 1853, and for his second wife, Miss Mary O'Neil, of Buffalo, August 25, 1879; they have two living children, Jeremiah and Albert. Mr. Pelligrini was largely instrumental in the organization of the parish of St. Anthony of Padua, Buffalo, in 1881; has been a member of the parish since that time and for several years one of its trustees. He is a member of the Society of the Holy Ghost, and Volto Santo Societies.

JOSEPH PRAEMASSING.

Joseph Praemassing, for more than thirty years a well-known resident of Albion, N. Y., was born at Milwaukee, Wisconsin, and received his education in the parochial and common schools. He married Miss Mary Shelvey; they have two children living, Oliva and Margarete, and one deceased, Henry. Mr. Praemassing is engaged in the furniture business; is a man of strict integrity and close application to business, devoted to his family, a conscientious churchman, and a popular and respected citizen in his community.

JOHN PATRZYKOWSKI.

John Patrzykowski, since 1890 a resident of Buffalo, N. Y., was born in Trzemeszno, Poland, December 27, 1846; the son of Thomas and Antionette Skora Patrzykowski, and educated in the Trzemeszno Gymnasium. A stanch patriot and organizer in the cause of Poland, he, when but eighteen

years of age, suffered six months' imprisonment in a Russian dungeon for his love of country. In 1870 Mr. Patrzykowski came to the United States and while living in New York organized the largest Republican Polish Club ever formed in that city. He is engaged in the wholesale liquor business, is an active member of the East Buffalo Business Men's Association and as a parishioner of St. John Kanty Church, closely identified with its affairs. Mr. Patrzykowski married Miss Leokadya Klep-iszewska. They have a family of four children, Julia, Frances, Casimir and Alexander.

BERNARD J. PITASS.

Bernard J. Pitass, since childhood a resident of Buffalo, N. Y., and educated in St. Stanislaus' parochial school of that city, was born in Europe, July 18, 1869; the son of Gregory and Frances Pitass. He has been closely identified with the business and political affairs of his section of the city; is a prosperous merchant, engaged in the wholesale liquor trade; for years has been a member of St. Stanislaus Church and as a citizen is well known, popular and respected. Mr. Pitass is a member of the Polish-American Business Men's Association, of which organization he has been president; is president of the well-known Moniuszko Singing Society and Club, and a member of various other organizations. Mr. Pitass, November 14, 1893, married Miss Mary E. Lasiewicz, of Buffalo.

JAMES P. QUIGLEY.

James P. Quigley, son of Michael and Mary Griffin Quigley, was born in Salamanca, N. Y., October 23, 1877, and attended the Salamanca public and high schools. In the fall of 1896, he entered Cornell University, arts course, and after two years entered the law school of the university. Was awarded the Boardman Senior Law Prize in June, 1900, and graduated in 1901, with the degree of LL. B. Mr. Quigley was admitted to the bar in June, 1901; entered the office of Hon. Thomas H. Dowd, of Salamanca, N. Y., and April 1, 1902, the present firm of Dowd & Quigley was formed. He is a young man of high character and ability, well known and popular.

ALEXANDER ROACH.

Alexander Roach, son of Thomas and Maria Roach, was born at Penn Yan, N. Y., March 1, 1855, and educated in the public schools. He married Miss Jennie Reath, of Detroit, Michigan, December 1, 1888; they have one child, Helen Marie. Mr. Roach has for years been engaged in the hotel business at Hornellsville, N. Y. He has had a long and active business career, and is well known and popular with the traveling public.

E. LE ROY RICE.

E. Le Roy Rice was born at Independence, Allegany County, N. Y., in 1855. Was educated in the common schools. When eighteen years of age removed to Wellsville, N. Y. and served an apprenticeship in the harness trade. After seven years work he purchased the harness business of James Thornton, and is now president of the E. L. Rice Company, wholesale manufacturers of fine harness and jobbers of saddlery hardware, of Wellsville, N. Y. He married Miss Juanna Dwier, of Wellsville, N. Y., May 7, 1878. Their children are Mrs. Gertrude Kane, of Buffalo, N. Y., and Miss Nelly Rice, of Wellsville, N. Y. Mr. Rice is energetic, broad-minded and progressive, not only in the conduct of his business, but in all pertaining to Wellsville's prosperity, and his administration of the office when mayor marked an era in the city's progress and development. Mr. Rice is a Knight of Columbus.

NICHOLAS RAUBER.

Nicholas Rauber, son of Jacob and Elizabeth Rauber, was born in Winterbach, Prussia, June 29, 1842. Was educated in the parochial schools. Came to the United States in 1852; commenced to learn the trade of cabinet maker at Wellsville, N. Y., in 1856. Entered the Union Army in the fall of 1861, and served until the close of the Rebellion and was honorably discharged. In 1887 engaged in the furniture and undertaking business on his own account at Wellsville, N. Y., and has continued to conduct same. He married Miss Mary Hartman, of Buffalo, N. Y., April 6, 1869; their children are, Elizabeth, Mary, Theresa, Agnes, Jacob, Nicholas, Katherine F., Stephen V. and Olivia. Mr. Rauber is one of Wellsville's best known merchants and a universally esteemed and respected resident.

PETER RINK.

Peter Rink, son of Ignace and Theresea Rink, was born in Wurtemberg, Germany, July 11, 1836. Was an attendant of the parochial schools for eight years. He came to the United States in 1853, and became a resident of Gowanda, N. Y., in 1859. Mr. Rink has been in the shoe business in Gowanda since 1874. He is a successful merchant, a man of the strictest integrity, and takes intelligent interest in the town's progress and growth. Has served as school trustee and as village trustee. He is an ardent Catholic, a trustee of the church of St. Paul of the Cross, Gowanda, since formation

of the parish, and a member of the C. M. B. A. He married Miss Mary Ann Schmidt, of Langford, N. Y., February 7, 1871. Their children are, Franklin P., Mary Louisa, Elizabeth, Joseph C., Julia Regina, Albert W., Caroline F. and Mary C. Mr. Rink possesses inventive faculties of the highest order and in 1891 was made corresponding honorary member of the Parisian Inventors' Academy, of Paris, France.

WILLIAM H. ROACH.

William H. Roach, son of John and Anne Roach, was born at Portsmouth, Ontario, Canada, October 30, 1873. He was educated in the parochial schools and at an early age began his active business career. He is now a resident of Cuba, N. Y., where for the past six years he has been engaged in business as a furniture dealer and funeral director. Mr. Roach is a successful business man, personally popular and respected by his fellow townsmen.

VINCENT H. RIORDAN.

Vincent H. Riordan, son of Thomas and Anna McCarthy Riordan, was born in Buffalo, N. Y., November 19, 1874, and has been a life long resident of that city. He was educated in the public schools and at Cornell University. Mr. Riordan was admitted to the bar in 1896, and has since been actively and successfully engaged in the general practice of his profession. He is a Democrat in politics and for the past six years has been associated with the Hon. John Cunneen, Attorney General of the State of New York. Mr. Riordan is a member of the Ancient Order of Hibernians, the Delta Chi Fraternity, and other organizations. His offices are at No. 85 West Eagle Street.

MATHIAS ROHR.

Mathias Rohr was born at Zenner, near Treves, Rhenish Prussia, in 1840, educated in the Normal school at Bruehl, near the City of Cologne, and came to Buffalo, N. Y., where he has since resided, in June, 1868, directly from Germany. One day after his arrival in this city he assumed the editorship of the *Central Zeitung*, and three years later became the editor of the *Buffalo Daily Volksfreund*. Mr. Rohr, in 1883, became the manager of the Germania Life Insurance Company in Buffalo and Western New York, in which responsible position he has since remained. In September, 1869, Mr. Rohr married Miss Sophia C. Richert. They had a family of eleven children, three of whom are deceased. Of the latter, Leo M. Rohr, recognized as a promising lawyer, as well as an orator, poet and singer of marked ability, was drowned in the Severn River, Canada, in September, 1897, when but twenty-five years of age, his loss universally mourned and regretted. Another son, William M., died in 1882, at the age of twelve, and a daughter, Miss Cecelia Rohr, passed away in the summer of 1903, at the age of twenty-two. The living children are: Francis J., a lawyer; Paul M., a student; Helen, Marie, three daughters, members of the order of the Sisters of St. Francis, and a married daughter, wife of Mr. Edward D. Hogan, a partner of Mr. Rohr in the management of the Germania Life Insurance Company business. Mr. Rohr is a member of the Buffalo Council, Knights of Columbus, the Elliott Club and several singing societies. Is president of the Buffalo Eye and Ear Infirmary, and a trustee of the Buffalo Public Library. Among the Germans of the United States, Mr. Rohr is well known and popular as a writer of both fiction and poetry. He is a man of high standing in social, commercial and church circles, and in 1874 was chosen as its representative by the Buffalo Catholic Union, in the First American Pilgrimage to Rome, and elected by the pilgrims as one of their directors, in which capacity he acted during their journey to the shrine of Our Lady of Lourdes in France, and to the Holy City.

MRS. MARY ROCHE.

Mrs. Roche, widow of the late David William Roche, of Perry, N. Y., who died October 1, 1895, was born in the County of West Meath, Ireland, her parents being Matthew Fay and Julia McCormick Fay. She came to the United States in 1860, and July 30, 1865, was married at Perry, N. Y., to her late husband. Their children were, Garrett David, William George, Mary Elizabeth and Marcella Margaret. Mrs. Roche is a devout Catholic, a member of St. Joseph's parish, Perry, N. Y., since its organization, and in all the relations of life has proved herself a model wife and mother.

WILLIAM G. ROCHE.

William G. Roche, son of David and Mary Fay Roche, was born at Perry, N. Y., October 12, 1868, and educated in the common schools and Perry Academy. He has been a life long resident of the town, and for the past twenty years engaged in the grocery business, being now a member of the firm of Hatch & Roche, grocers. He is a member of the C. M. B. A., and A. O. H., and a consistent churchman. He married Miss Ella J. Smith, of Camden, N. Y., January 21, 1903, and has one child, Bernard David, born October 21, 1903. Mr. Roche is a man of attractive and genial personality, a stanch friend, progressive business man, and highly esteemed and respected.

THOMAS V. RAY.

Thomas V. Ray, son of Thomas and Ann Ray, was born in Buffalo, N. Y., October 2, 1872. Was educated in St. Joseph's parochial school and St. Joseph's College, Buffalo, in which city he has always resided. He married Miss Sarah Smith, of Buffalo, October 17, 1900. Mr. Ray is in the undertaking business (94 Niagara Street), is a business man of integrity and high standing, and socially well known and popular.

L. G. RODGERS.

L. G. Rodgers, son of James L. and Mary Rodgers, was born at Buffalo, N. Y., April 8, 1868. Was educated at St. Joseph's College, Buffalo. Married Miss Mary Dotterweich, of Olean, N. Y., September 24, 1890, and has one child, Dorothea. He served for four years as a member of the Olean Board of Aldermen, and as president of the board in 1903. Has taken an active part and interest in politics as a Democrat, and served as a delegate to many conventions. Is exalted ruler Olean Lodge Benevolent and Protective Order of Elks, a member of the C. M. B. A., and a Knight of Columbus, Olean Council, No. 338, and senior member of the firm of L. G. Rodgers & Co., plumbers, gas and steam fitters.

CAPTAIN JAMES J. REID.

Captain James J. Reid was born and educated in Scotland. After some time spent in foreign travel he came to the United States, resumed his travels and after a mercantile venture accepted a position as assistant secretary of a savings bank. He served three years in the civil war, entering the service as a private and returning with the rank of captain. He then became assistant secretary of an insurance company, and later, 1878-1894, was special and general agent of the London Assurance Corporation. He then opened an office as an adjuster in New York City, subsequently removing to Buffalo, N. Y., where he has resided since. Capt. Reid is a member of the Underwriters' Association of New York, and of the Ellicott Club and Merchants' Exchange of Buffalo.

PATRICK ROGERS.

Patrick Rogers, of Medina, N. Y., son of Patrick and Susan Rogers, is a native of Ireland, where he was born, in County Downe. He was educated in the common schools. In 1874 Mr. Rogers came to the United States, and in 1882 became a permanent resident of Medina. He married Miss Ellen Gribbin, a member of one of the oldest Catholic families in that section of the State. Mr. Rogers has for years been engaged in the meat business. He is a man of close application to business, of strict integrity, successful and of high standing as a business man and citizen. He is a member of the C. M. B. A., and Medina Council, Knights of Columbus. Mr. Rogers is a representative, popular and respected citizen of Medina.

EDWARD RUSSELL.

Edward Russell, son of John and Mary O'Brien Russell, was born in Wyoming County, N. Y., January 1, 1854. He received his education in the public schools and at the Oswego Normal School, Oswego, N. Y. He married Miss Catherine Kenny, of Batavia, N. Y., August 28, 1876; they have six children, all living, four boys and two girls. For more than a quarter of a century Mr. Russell has been a resident of Batavia, and during all this period engaged in the grocery business. He is now the senior member of the firm of Russell & Sons, grocers. Mr. Russell is a successful merchant of high character and standing, and one of Batavia's most respected residents.

RAYMOND O. RIESTER.

Raymond O. Riester, proprietor of the Buffalo Stained Glass Works, No. 29 Pearl Street, Buffalo, N. Y., is a native of that city, where he was educated at St. Joseph's College and then began his active and successful business career. Mr. Riester is a member of the Buffalo Club, and the Catholic Mutual Benefit Association. He applies himself closely to his business, is a man of high standing in commercial circles, and socially is popular and esteemed by a wide circle of friends.

JOHN T. RYAN.

John T. Ryan, cousin of the late Rt. Rev. Bishop Ryan, with whom he resided when he came to Buffalo, N. Y., in 1892, was born in Brookline, Mass., February 19, 1873, educated in the public schools, studied law in the office of the Hon. F. C. Laughlin, of Buffalo, and admitted to the bar in 1896. In '96-'98, Mr. Ryan was secretary to congressman R. B. Mahaney, resigning in July, '98, to enlist as a private in Company "A," 202d N. Y. Vol. Infantry; was made duty sergeant Company "A," then regimental color sergeant, and later 1st sergeant Company "G." Served four months with regiment in Cuba, and was mustered out with grade of 1st sergeant in '99, at Savannah, Ga. On first call for volunteers for services in Philippines he applied for and was commissioned second lieutenant, U. S. Vol. Army, assigned to 26th U. S. Vol. Infantry, Plattsburgh Barracks, New York;

reported for duty July 20, '99, and commanded and organized Company "M." Was appointed and served as battalion quartermaster from August 31 to December 14, '99; arrived at Iloilo, Panay, P. I., in November, '99; participated with his regiment in their first engagements, La Paz and Balangtang (November 18-19) and several others. In November commanded supply train with guard of hospital convalescents, enroute to Polotay, thirty miles through hostile country, and successfully performed the hazardous service without loss. Then served as assistant depot quartermaster at Iloilo until May 4, 1900, when he was appointed on staff of Brig.-Gen. R. P. Hughes and placed in charge of land transportation, department of Visayas. Resigned at his own request to return with his regiment to the United States, where he was mustered out May 15, 1901. Recommended for a captain's commission and mentioned in report of Capt. A. A. Barker, commanding 3rd Battalion, 26th Infantry as follows: "At the battle of Balangtang, under my personal observation, he performed his duties with diligence and bravery." Was recommended by Col. Edward Rice, of the 26th Infantry, for a captain's commission in the following endorsement: "Respectfully forwarded to the Adjutant General, department of the Visayas, approved and recommended: Lt. Ryan's efficiency, zeal and ability are excellent, and he has been indefatigable in his work." Mr. Ryan organized the R. P. Hughes Command, S. W. V., which is composed solely of veterans who have actually been under fire; he is judge advocate for the department of New York, of the Spanish War Veterans. He is engaged in the active practice of the law, with offices Nos. 10-11 Erie County Bank Building, Buffalo.

GEORGE F. ROGAN, M. D.

George F. Rogan, M. D., engaged in the general and successful practice of his profession at Medina, N. Y., is a native of this state, born at Seneca Falls, February 8, 1870, the son of John and Elizabeth Rogan. His early education completed, he became a student at the Albany Medical College, from which institution he was in due course graduated with the degree of M. D., April 26, 1893. In July of that year Dr. Rogan began the practice of his profession as a member of the medical staff of the Willard State Hospital, Willard, N. Y., subsequently removing to Medina where he permanently located. Dr. Rogan is highly regarded as a practitioner and is socially well liked and popular. He is a member of the Medina Council, Knights of Columbus, and other organizations, social and professional.

HONORABLE WILLIAM H. RYAN.

Honorable William H. Ryan, of Buffalo, N. Y., Democratic representative in the 58th Congress of the United States, of the 35th Congressional District of the State, is a native of Massachusetts, born at Hopkinton, Middlesex County, May 10, 1860; the son of Patrick and Jane Ryan. His education was received in the Buffalo public and high schools, after which he learned the trade of boot and shoe making, at which he worked for twelve years. He is now engaged in the insurance and bonding business. In 1894 Mr. Ryan was elected to represent the second ward of Buffalo on the Board of Supervisors of Erie County, re-elected in 1897, and in 1898 was chairman of the board. He was elected to the 56th Congress in 1898, to represent the 32d district of New York which comprised the first to the fourteenth (inclusive), and the nineteenth and twentieth wards of Buffalo, and re-elected to the 57th Congress in 1900. There being a re-apportionment of districts, he was re-elected to the 58th Congress in 1902 to represent the 35th district, which comprises the first to the sixteenth (inclusive), and eighteenth wards of Buffalo, by a majority of 5,169 votes. Mr. Ryan has served while in Congress on the committees on Interstate and Foreign Commerce, Labor and Census. He is a member of the Knights of Columbus, Buffalo Council, the Catholic Mutual Benefit Association, Ancient Order of Hibernians, and many other organizations. Mr. Ryan married Miss Ellen T. Cosgrove, September 19, 1897. He is a consistent churchman and has been a member of St. Bridget's parish since 1866.

WILLIAM G. RYAN.

William G. Ryan, one of the popular and well-known young business men of Olean, N. Y., successfully engaged in the clothing trade in that city; is a native of Canada, born in Hastings County, Ontario, April 12, 1875, and educated in the parochial and public schools. Mr. Ryan married Miss Mary King, of Chipmonk, N. Y., August 17, 1898. He is a member of Olean Council No. 338, Knights of Columbus, and socially is justly popular and well-known.

WILLIAM JAMES ROCHE, D. D. S.

William James Roche, D. D. S., son of James and Margaret Roche, well known among the profession in Buffalo, was born at Wellsville, N. Y. He attended the public schools of that town, later St. Bonaventure College at Allegany, N. Y., and then became a student at the University of Buffalo, Department of Dentistry, from which institution he was graduated with the degree of D. D. S., in

1899. Dr. Roche has been in active and successful practice since that time, with offices at No. 945 Main Street. He is a member of the Knights of Columbus, Buffalo Council, the Buffalo Dental Society, and other organizations, and is both professionally and socially, well known and popular.

NICHOLAS RASSELL.

Nicholas Russell, prominent among the substantial business men of Springville, N. Y., where he has resided since 1876, an active factor in the commercial life and progress of the town, is a native of Luxembourg, Germany, born July 29, 1837, and educated in the parochial schools. He came to the United States in 1856, remained in Buffalo, N. Y., until 1857, when he removed to Minnesota. In 1859 he left Minnesota for St. Louis, Mo., going thence to Morgan County, Illinois, where he resided until his enlistment in Company "I," 11th Missouri U. S. Volunteer Infantry, in which he served during three years of the civil war and was honorably discharged. Returned to Buffalo and in 1869 visited Europe. Mr. Russell is a member of Branch No. 4, Catholic Mutual Benefit Association, and represented it four times in the Grand Council. He was several years a trustee of St. Aloysius Church, and for two terms a village trustee. Is a member of Crary Post No. 87, Grand Army of the Republic; has served as commander of the post and in various other offices. In May, 1871, Mr. Russell married Miss Catherine Winter, who died in March, 1872. He espoused Miss Susan Hein, October 16, 1873. The children of this union are Barbara, John Peter and Alice Coletta. Mr. Russell is a man of wide experience and travel, sterling integrity and ability.

JOHN J. SULLIVAN.

John J. Sullivan, son of Cornelius and Maria Sullivan, was born in Buffalo, N. Y., July 6, 1876. He attended the public schools and graduated from School No. 5 in 1892. Mr. Sullivan entered the University of Buffalo as a student in the law department, from which he was graduated in 1898. He read law in the office of Messrs. Strebel & Corey, of Buffalo, and was admitted to the bar in June, 1898. From April, 1900, to April, 1901, Mr. Sullivan was a member of the firm of Strebel & Corey, since which time he has with success engaged in the general practice of his profession in Buffalo, with offices at No. 701 D. S. Morgan Building. He is a member of the Knights of Columbus, Buffalo Council, the Catholic Mutual Benefit Association, Ancient Order of Hibernians, the Order of Elks, and Knights of Equity. He enjoys a high professional and social standing.

MRS. M. A. STROGEN.

Mrs. M. A. Strogen, of Holly, N. Y., nee Gormley, was born in Longford, Ireland, has resided in this country since her early childhood, and received a thorough education in St. Joseph's Convent of the Sisters of Mercy, at Batavia, N. Y. She became the wife of Mr. John Strogen, in May, 1879, and has two sons, Anthony J. and Charles C. Stroggn. Mrs. Strogen is a teacher of music by profession, her natural gifts enhanced by a thorough course of study and practice. She is a member of the Lockport Branch of the Ladies' Catholic Benevolent Association.

MAURICE C. SPRATT.

Maurice C. Spratt, of the well-known legal firm of Pooley & Spratt, Buffalo, N. Y., is a native of that State, born at Rossie, April 4, 1865. He was educated in the public schools and Ogdensburg Academy, from which institution he was graduated in June, 1884. He became subsequently a student at the Georgetown University, graduating from the law school in June, 1888. In September, 1890, he was admitted to the bar of New York State. Mr. Spratt is a member of the Buffalo Club, the University Club and Liberal Club, of Buffalo, the Transportation Club, of New York City, the New York State Bar Association, the Buffalo Council, Knights of Columbus, and both professionally and socially is esteemed and popular.

HENRY SMITH.

Henry Smith, son of Charles and Rosa Smith, was born in Baden, Germany, March 5, 1844, and educated in the parochial schools. He married Miss Sophia Sander, of Buffalo, N. Y., November 10, 1874. Their children are, Henry, George F., Olive, Ernest and Emelia. Mr. Smith is a prominent resident of Dunkirk, N. Y., and has always taken active and intelligent part in the business, financial and political affairs of the municipality. He is a Democrat of influence and standing, and was for some time a member of the Dunkirk Board of Trustees. He organized, and since 1887 has served as vice-president and a director of, the Dunkirk Savings and Loan Association. He organized, and for ten years served as president of, Dunkirk Branch No. 21 of, the C. M. B. A., and for several years acted as a trustee of St. Mary's Church of Dunkirk. He is a member of St. Joseph's Society and of the Knights of St. John. Mr. Smith is proprietary owner and manufacturer of Smith's Horehound Rock and Rye, Kidney Bitters, Peerless Lung and Throat Cure, and a wholesale dealer in

wines and liquors. He is a man of sound financial judgment, strict integrity, and one of Dunkirk's representative citizens.

WILLIAM SIMON.

William Simon, proprietor of the Wm. Simon Brewing Co., of Buffalo, N. Y., was born in Benchen, Baden, Germany, May 22, 1853, and received a public school education. As a boy he was employed in his father's brewery. He came to the United States when eighteen years of age, remained a short time in Morrisania, N. Y., and then removed to Williamsville, Erie County, N. Y., where he was connected with different breweries during six years. He then became foreman of the Conrad Decher brewery at East Boston, Mass., where he remained one year, then returned to Buffalo, N. Y., where he has since resided. He was braumeister for George Rochevot, afterwards for George Roos, then for eight years braumeister and superintendent for Gerhard Lang. In 1888 he formed a partnership with Mrs. Susan Schusler, widow of John Schusler, and took charge of the John Schusler Brewing Co., a business established in 1853. In 1894 Mr. Simon became sole proprietor of the business, now known as the Wm. Simon Brewery. He married Miss Theresa Broustetter, of Germany, in 1873. They have two sons and three daughters. Mr. Simon is a successful business man of rare sagacity and enterprise, occupies prominent place in Democratic political affairs, and is a highly esteemed citizen, deeply interested in all that pertains to Buffalo's welfare and prosperity.

REV. FRANCIS SULLIVAN.

Rev. Francis Sullivan, pastor of St. Joseph's Church, Albion, N. Y., since 1897, was born in Niagara County, N. Y., December 13, 1857; the son of Timothy and Mary Maher Sullivan. He was educated at Niagara University, from which institution he received his Bachelor's degree in 1879, and the degree of Master of Arts in 1881. He was ordained May 19, 1883. He was pastor of St. Joseph's Church at Perry, N. Y., prior to his present charge. Father Sullivan takes great interest in educational matters and is a member of the Albion Board of Education. His church and rectory are among the finest of the diocese.

JOHN T. SMITH.

John T. Smith, son of Thomas and Mary Smith, was born in County Wexford, Ireland, March 12, 1825, and died in Lockport, N. Y., June 18, 1901. He came to the United States in 1850, settled in Lockport, and after studying medicine and attaining a thorough knowledge of pharmacy, became a member of the firm of La Roche & Smith. For twenty-five years prior to his death he was in business on his own account. He married Miss Mary Carroll, of Lockport, who died September 8, 1899; their children surviving are Julia M., Helen L., Martha G. and George T. Mrs. J. A. Kinsella, of Joliet, Ill., died in August, 1902. Mr. Smith was an ardent Catholic, a man of the highest character and universally esteemed and popular. He was a member of the C. M. B. A., and for many years a trustee of the church of St. John the Baptist, of Lockport.

WILLIAM SPALDING.

William Spalding was born April 9, 1846, educated in the common schools, and from 1872, until his decease, February 24, 1900, was engaged in the hardware business in Lockport, N. Y. He married Miss Catherine Morgan, of Cambria, N. Y., their children being, Dr. Thos. E. Spalding, John W. Spalding, Charlotte E., Blanche, Mary A., Margaret and Catherine Spalding. Mr. Spalding took an intelligent and active interest in municipal affairs. He served on the Board of Aldermen from the fourth ward, and was Mayor of the city for two terms (1885-88). For several terms he served as chief-engineer of the Lockport Volunteer Fire Department, and Spalding Hose Company No. 3 is named after him. He was a member of Lockport Branch No. 31, C. M. B. A., and for several terms its treasurer. He was also a member of the C. B. L. He was a successful merchant, and a citizen of the highest character and integrity.

JOHN W. SPALDING.

John W. Spalding, son of William and Catherine Spalding, was born at Lockport, N. Y., July 25, 1881, and received his education in the parochial schools. Is manager of the estate of his father, the late William Spalding, Esq., and is a young business man of high character and ability.

JOHN J. SKEA.

John J. Skea, son of John and Katherine Kelley Skea, was born at Pike, Wyoming County, N. Y., September 13, 1858, and educated in the common schools. Mr. Skea is a resident of Perry, N. Y. He has had an active business career in various lines and is now connected with the Silver Springs Railroad as conductor. He is a man of untiring energy, pleasing personality, popular and esteemed by a large circle of friends. He is a member of the C. M. B. A. and a consistent churchman.

FRANK E. SHEARMAN.

Frank E. Shearman, son of Rufus P. and Sophronia M. Shearman, is a native of Jamestown, N. Y., where he was born December 12, 1857, and has since continuously resided. He was educated in the public schools. He married Miss Catherine L. Derry, of Jamestown, June 20, 1883; their children are, Lulu C., Frank E., Jr., Florence M., John C., William R., Catherine S. and Richard. Mr. Shearman is a member of the firm of Shearman Brothers of Jamestown, N. Y., manufacturers of upholstery, lounges and couches, in which line of business he has been engaged for the past twenty-three years. He is a man of high social and business standing, identified with, and a representative of, the best interests of his city and section.

ANTHONY SCHREIBER.

Anthony Schreiber, prominent in the business and social life of Buffalo, N. Y., of which city he has been a resident for the past five years, is a native of Polish Germany, born January 12, 1864, and educated in the public and high schools of his native place. For the past twenty-two years Mr. Schreiber has been actively and successfully engaged in business in the United States, for over sixteen years of that time connected with one of the foremost concerns engaged in the manufacture of glycerine in New York City. January 30, 1899, Mr. Schreiber organized the A. Schreiber Brewing Company, of Buffalo, of which he was chosen president and general manager, and has since successfully conducted the prosperous and increasing business of the corporation. Possessed of a high order of ability, a wide knowledge of men and affairs, energetic in methods, sound and conservative in judgment, Mr. Schreiber has enjoyed an eminently successful business career, and his genial disposition and courteous manners, ensure him a wide personal popularity. He was married September 2, 1888, his family consisting of two daughters, Telesfora and Cornelia, now receiving their education at Mt. St. Joseph's Academy, Buffalo. Mr. Schreiber is a member of St. Stanislaus' parish, takes an active interest in and is connected with, several charitable institutions to which his support is generously given.

MICHAEL C. SHEEHAN.

Michael C. Sheehan, who as an architect and builder, left his impress throughout this diocese, many of the stately churches, religious and educational structures that adorn it being the creations of his genius, became a resident of Buffalo, N. Y., in 1851, and died there, October 2, 1895, his loss sincerely mourned and regretted. He was born at Pallas Kenny, County Limerick, Ireland, August 25, 1828, studied his profession with an uncle at Nenagh, then secured a lucrative position in Limerick, and in 1849, came to the United States, locating in Buffalo two years later. He married Miss Mary Hill, of Dunkirk, N. Y., in March, 1862. Their son, the Rev. John J. Sheehan, died in June, 1900; their daughter, Mary C., now Mrs. Peter P. Valentine, of Buffalo, survives. The stately church of the Immaculate Conception, at Wellsville, and the beautiful Memorial Chapel, at Limestone Hill, Buffalo, were among the last products of Mr. Sheehan's professional skill and study, fit monuments to his name. Mr. Sheehan was a charter member of Buffalo Branch No. 20, Catholic Mutual Benefit Association.

JOHN E. SCHINTZIUS.

John E. Schintzius, a well-known wholesale commission merchant, of Buffalo, N. Y., is a native of that city, born March 21, 1864, the son of Michael and Carolina Theabauld Schintzius, and received his education in the public schools of the city and at St. Josephs' College. He married Miss Mary A. Triepal, December 7, 1886. Their family consists of three children, Carolina, John and Edward. Mr. Schintzius is a member of the Catholic Mutual Benefit Association, the Royal Arcanum, the Buffalo Produce Exchange, and is a trustee of Holy Family Church. He is a man of high business and social standing, and personally popular among a wide circle of friends.

JOHN H. SMITH.

John H. Smith, since the civil war a well-known farmer and resident of West Perry, N. Y., is a native of New York State, born in Westchester County, December 12, 1838, and educated in the district schools. In 1863 Mr. Smith enlisted in the Union Army, and was honorably discharged from the service in 1865. He was one of those to whom the fortunes of war allotted a term of imprisonment which he underwent for a period of thirteen months, at Andersonville, suffering the hardships for which that institution was noted. Mr. Smith married Miss Elizabeth Moran, of Portageville, N. Y., in May, 1867, and their family consists of five sons and one daughter. He is a man of high character, known and esteemed by a wide circle of friends.

TONY STRONZ.

Tony Stronz, a well-known and popular young business man of Salamanca, N. Y., is a native of Dunkirk, that State; received his education in the public schools, and after a thorough training and

wide experience in the business, established himself as a merchant tailor in Salamanca some eight years ago. He does an extensive business, both in his home town and neighboring and more distant cities, and is a leader in his line. Mr. Stronz is a member of the Bradford, Pa., Council, Knights of Columbus and the Catholic Mutual Benefit Association. He married Miss Jenny Brennan, of Titusville, Pa., August 29, 1893. They have two children, Eugene and Genevieve.

C. C. STROGEN.

C. C. Strogen, son of John and Minnie Power Strogen, residents of Holley, N. Y., was born in Murray, N. Y., and received his education in the public and high school of Holley. Mr. Strogen has made a profession of music, is a brilliant performer on the piano and an orchestral director of great talent. He is a member of the Woodmen of the World and Foresters, is highly regarded professionally, and is socially well known and popular.

A. J. STROGEN.

A. J. Strogen, son of John and Minnie Power Strogen, was born at Rochester, N. Y., and educated in the public and high school of Holley, N. Y., where his parents reside. He is a young man, possessed of musical talent of a high order, is an accomplished vocal and instrumental performer, and the able director of the choir of St. Mary's Church, at Holley. He now resides in Rochester, N. Y.

JOHN P. SULLIVAN.

John P. Sullivan, son of John and Mary McGrady Sullivan, was born in Buffalo, N. Y., December 11, 1860. He was educated in the public schools and at the age of sixteen started in to earn his own living on the docks. Mr. Sullivan was a member of the first Scoopers' Union formed in Buffalo, and was also an officer of the 'Longshoremen's Union. Forced off the docks by the strikes of 1884, he engaged in the ice business which he has successfully carried on since that time. He was a candidate for alderman of the first ward of Buffalo in 1889, was defeated by a small majority, stood for election the following year, was elected and has been returned at every succeeding contest, since the charter of 1892, representing the then reconstructed second ward. As an alderman, Mr. Sullivan has resisted street railway encroachment of south side streets, and ever is watchful of the material interests of his constituents. His early life as a workingman instilled in him sympathy and respect for the toiling masses, and he has proved himself the trusted and tried friend of organized labor. He is experienced in municipal affairs, a keen parliamentarian, ready speaker and debater, and a successful business man of strict integrity. Mr. Sullivan married Miss Annie M. Salter, of Buffalo, June 7, 1886. Their family consists of eight children, four boys and four girls.

JOSEPH SCHAFF.

Joseph Schaff, son of Joseph and Margareth Schaff, nee Ball, was born in Buffalo, N. Y., April 23, 1866, educated at Canisius College, Buffalo, and when fifteen years old entered the service of Barnes, Bancroft & Co., of Buffalo, as office boy. He remained with this firm for ten years, advanced from time to time until he attained the responsible position of one of the chief bookkeepers; he then resigned to become bookkeeper of the John Shusler Brewing Co., of Buffalo (now the Wm. Simon Brewery). His fidelity and business qualifications soon placed him at the head of its management, a position he now holds in the present establishment. Mr. Schaff is a member of Buffalo Branch No. 11, C. M. B. A., Knights of St. John, Commandery No. 13, St. Alphonsus Council, No. 167, C. B. L., Seneca Tribe No. 26, I. O. Red Men, the Buffalo Orpheus, Turn Verein and Zither Clubs, the I. O. Heptosophs, No. 72, Elks, Buffalo Lodge, No. 23, and Baldur Lodge Order of Harugari. Mr. Schaff married Julia, daughter of William and Theresia Simon, of Buffalo, September 27, 1903; they have two children, William and Gerhard.

PETER JOHN SHIFFERENS.

Peter John Shifferens, son of Bernhard and Susanna Shifferens, was born in Prussia, Germany, December 20, 1831, and came to Buffalo, N. Y., August 3, 1843, via the Erie Canal. Mr. Shifferens has resided in Buffalo since that time, is by profession a builder, and has enjoyed a long, successful and honorable business career. He is the senior partner of the firm of P. J. Shifferens & Sons, manufacturers, and wholesale and retail harness dealers, of Buffalo, (100-102 Broadway). He married Miss Anna M. O'Brien, May 5, 1857; their children are, Helen Mary, William Edward, John Henry, Susan Emma, George Francis, Frank J., Joseph and Francis. Mr. Shifferens is a member of Buffalo Branch, No. 7, Catholic Mutual Benefit Association, the Buffalo Catholic Institute, and of Holy Angels' Church, Buffalo.

PETER P. SEEREITER.

Peter P. Seereiter, son of Michael and Anna Seereiter, was born in Buffalo, N. Y., July 15, 1854, and educated in St. Mary's parochial school. He married Miss Catherine Welta, September 8, 1886; they have two children living, Dorothy and Louise, and three deceased, Evelyn, Irene and Paul. Mr. Seereiter is a professional accountant and bookkeeper, and has been a life long resident of Buffalo. He is a Knight of Columbus, a Knight of St. George, a member of the C. M. B. A. and C. B. L., and of the Buffalo Catholic Institute, Exempt Volunteer Firemen's Association, Buffalo Saengerbund, the Amicus Club, the Union Club, and a director of the German Roman Catholic Orphan Asylum, and the Homestead Savings and Loan Association of Buffalo. Mr. Seereiter is a member of St. Louis' Church, was formerly a member of the board of Trustees and one time served as president of the board.

PATRICK SWEENEY.

Patrick Sweeney, an old and respected resident of Holley, N. Y., is a native of Ireland, where he was born, in County Cork, on March 18, 1824. He came to the United States in his early years. In May, 1856, Miss Bridget Griffin, became his wife; their family numbering eight children, John, Timothy, William, Patrick, Jr., Jeremiah, May, James and Charles. Mr. Sweeney's long career has been one of industry and close application to his business. He is a consistent churchman, devoted to his family, and has a wide circle of friends.

WALTER LANDOR SAVAGE, M. D.

Walter Landor Savage, M. D., acting assistant surgeon, Public Health, United States Marine Hospital Service, present medical examiner of emigrants at the Port of Black Rock, is a native of Buffalo, N. Y., born in November, 1873, the son of William Mortimer and Frances Agnes Roberts Savage. He attended St. Joseph's College, Buffalo, then Manhattan College, New York City, and subsequently was a student at the Christian Brothers Normal School, where he qualified as a teacher, and afterwards successfully took the State examinations at Albany for a teacher's certificate. In 1895, he entered the Niagara University, Medical Department, from which institution he was graduated with the degree of M. D., in 1897. He is also qualified to practice medicine and surgery in the State of New York, by diploma granted by the University of the State of New York, July 7, 1897. Dr. Savage acted as house surgeon, Buffalo Hospital of the Sisters of Charity, from May, 1897, to May, 1898. He then engaged in the private practice of his profession until August of that year, when he was temporarily placed in charge of the Marine Hospital Service, at Buffalo, later took the requisite examinations, and was appointed to his present rank in the service. Dr. Savage is endowed with intellectual capacity of a high order, being competent and qualified not only as a physician, but also as a teacher of mathematics, as well as languages, while as an artist he is possessed of much talent. Dr. Savage is a charter member of the Buffalo Council, Knights of Columbus, and in social circles is well known and popular. WILLIAM MORTIMER SAVAGE.

William Mortimer Savage, a well-known resident of Buffalo, N. Y., was born in Aberdeen, Scotland, the son of William and Isobel Brown Savage. In early childhood, he came with his parents to America, was educated in private schools, studied architecture, and subsequently entered active business life as a general contractor and builder, his career as such having been a long and eminently successful one. Amongst the numerous structures erected by Mr. Savage in Buffalo are the government barracks and officers' quarters at Fort Porter, the New York Central Railroad Company's docks, at Ohio Street and Buffalo Creek, the Lehigh coal chutes, at North and South Division streets, Public Schools Nos. 7, 38, 39, 45 and 49, St. Columba's Church and rectory, and Holy Angels' College and chapel. He did a large amount of work at Batavia, N. Y., including the Johnston Harvester Works, the King Malt House, the Batavia Sewing Machine Company Works and other factories and residence buildings. Mr. Savage was a charter member of the Buffalo Builders' Exchange, and for one year president of the Mason Builders' Association. He in 1858, married Miss Frances Agnes Roberts. Their children are: Troilus W., Mary Z., Ella A., Frances I., Walter L., Naomi B., and Estella C. The Savage family traces its direct descent from a noble house of Normandy, that in 1066 passed over to England with William the Conqueror and settled in Derbyshire. One branch in 1177, established itself in Ireland, where it flourished until the troublesome times of 1798, when it was driven out of Ireland, its lands and holdings confiscated because of its refusal to abandon the ancient Catholic faith of its ancestors. At this time, and for this reason, the father of Mr. Savage settled in Scotland, while four of his brothers went to Nova Scotia and two emigrated to Canada.

LEONARD SMYCZYNSKI.

Leonard Smyczynski, son of John and Johanna Smyczynski, is a native of Prussian Poland, Germany. Was educated in the parish schools, came to the United States in January, 1875, and the same year settled in Buffalo, N. Y., where he has since resided. He married Miss Anna Brzericki, of Buffalo, October 14, 1884; their children are Frank, Alice, Stanislaus, Stephen, Harry and Leonard. Mr. Smyczynski has been engaged in business as a merchant tailor for the past sixteen years, and is a well-known and esteemed representative of his race in Buffalo. He is a member of the St. Stanislaus Society, the Mouinszko Singing Society and Club, the Catholic Polish Union, the Roman Catholic Polish Alliance, and the East Buffalo Business Men's Club. Since 1875 Mr. Symczynski has been a member of St. Stanislaus Church, and possesses a wide circle of warm personal friends.

DANIEL F. TOOMEY.

Daniel F. Toomey, son of Daniel and Katherine Buckley Toomey, was born in Dunkirk, N. Y., February 6, 1855, and educated in the public schools. He married Miss Margaret Lascelles, October 21, 1885; their children are, Loretto Agnes, Arthur D., Margaret and Katherine. Mr. Toomey has had an active and successful business career and is a resident of Dunkirk, N. Y., widely known, respected, and taking active part and interest in the city's commercial and political affairs and progress. For sixteen years Mr. Toomey was engaged in a large way in the flour and feed trade, and then turned his attention to dealing in real estate. He is now actively interested in electric railway building. He was the builder and for three years operated, the Dunkirk & Point Gratiot Traction Company, of which corporation he was the president. He is the proprietor and publisher of the *Daily Herald*, Dunkirk's leading newspaper. Mr. Toomey is a member of the Knights of Columbus, the C. M. B. A., Young Men's Catholic Association and St. Mary's Lyceum, and is one of Dunkirk's prominent, influential and widely known citizens. F. L. THIEL.

F. L. Thiel, of Langford, N. Y., the leading merchant of his locality, and a Democrat, well known and influential in the political affairs of Erie County, was born at Concord, that county, January 29, 1861, the son of John and Magdalena Thiel, and received his education in the parochial and public schools. For eleven years Mr. Thiel has served as town clerk of Langford, and was for four years a member of the Board of Supervisors of Erie County. He has been for the past eighteen years a successful merchant, and at home and throughout the county, enjoys a wide personal popularity. Mr. Thiel married Miss Susie Peters, of Langford, and their family consists of seven children, Frank L., Stanley, Harold, Hubert, Laura, Gladys and Florence.

JAMES H. ULLENBRUCH.

James H. Ullenbruch, son of Joseph and Christina Hilger Ullenbruch, was born in Germany, March 28, 1858, attended the German schools until eleven, then for two years the Academy of Bonn, on the Rhine. In 1871 his parents settled in Detroit, Michigan, where he graduated from Bryant & Stratton's Business College in 1875. He then entered the optical store and factory of L. Black & Co., of Detroit, and remained with them until 1882, during two years of this period in charge of the retail business, and for two years in charge of their wholesale department. In 1876, Mr. Ullenbruch took a special course in optics under the famous oculist, Dr. Eugene Smith, of Detroit, thus perfecting himself in every branch of his business. In 1882 he purchased the optical business of J. M. Ollendorf, of Buffalo, which he has since so successfully carried on, adding thereto a large trade in jewelry, diamonds and watches, at No. 352 Main Street. Mr. Ullenbruch is past chancellor, Branch 15, C. M. B. A., past chancellor, Council 174, C. B. L., treasurer Buffalo Catholic Institute, a member of Buffalo Council, Knights of Columbus, and other organizations, and was formerly a trustee of St. Louis' Church, Buffalo. He married Miss Caroline M. Hechtner, of Detroit, Mich.

REV. W. T. WILBER.

Rev. W. T. Wilber, rector of St. Joseph's Church, Batavia, N. Y., was born at Lockport, N. Y.; the son of Joshua and Mary Hickey Wilber, and educated in the Lockport Union school and Niagara University. He was ordained in 1885; appointed assistant priest at West Seneca, Erie County, N. Y., and later at Batavia, N. Y. In 1887 he became pastor of the church at Dayton, Cattaraugus County, N. Y., and in 1889 took charge of St. Vincent's parish, at Attica, N. Y. In 1897 Father Wilber became pastor of St. Joseph's Church of Perry, where he remained until May, 1904, when he became pastor of St. Joseph's Church, Batavia.

PETER WEISMANTEL.

Peter Weismantel, son of George and Margaret Weismantel, one of the best known of the older generation of the business men of Springville, N. Y., was a native of Bavaria, where he was born, May 19, 1836, and was educated in the parochial schools. Mr. Weismantel came to the United States in 1858, and died in Springville, September 27, 1892. He married Miss Anne Heary, of Concord, N. Y., who survives him, March 2, 1862; their children are Emma, Carrie B., Helen and Elizabeth. Mr. Weismantel was a skilled blacksmith by trade, was successful in business, generous and kindly in disposition, and took an active interest in the growth and development of Springville. He was an ardent Catholic and evidenced his devotion to the church in substantial and lasting manner. He was a member of the Catholic Mutual Benefit Association, and popular and respected by his fellow townsmen, and a wide circle of personal friends.

JOHN J. WOODS.

John J. Woods, well known for many years in the business and social circles of Olean, N. Y., was born in Buffalo, that State, March 28, 1857. He attended the city parochial schools, later entering and graduating from St. Bonaventure College, of Allegany, N. Y. Mr. Woods is a charter member and past grand knight, of Olean Council, No. 338, Knights of Columbus, a member of the Catholic Mutual Benefit Association and other organizations. For fourteen years Mr. Woods acted as a trustee of St. Mary's of the Angels Church, of Olean. He married Miss Mary Bockmier, of Allegany, N. Y., April 27, 1880; they have two children, Anna M. and Mary Theresa. Mr. Woods is a bookkeeper and accountant by profession, personally popular and esteemed by a wide circle of friends.

JOHN D. WALSH.

John D. Walsh, for over a quarter of a century superintendent of the American Steam Company, at Lockport, N. Y., is a native of that city, born March 19, 1845, the son of Matthew and Margaret Walsh. His education was obtained in the city public and private schools and his business life commenced at an early age. Mr. Walsh has been closely identified with Lockport's progress and development, and conscientiously fulfilled his civic obligations. He was for years a member of the Civil Service Board, and also served on the commission appointed to determine the question of Lockport's water supply. He is a charter member of Lockport Council, Knights of Columbus, the Catholic Mutual Benefit Association and various other organizations. He served in the Civil War, was wounded, captured by the confederates, and escaped from his guards while on the way to Libby Prison. Mr. Walsh married Miss Mary F. Huston, of Lockport, November 17, 1885; their children are, Bessie E., William H., and Olivia E. He is a man of wide acquaintance and a representative and popular citizen.

RICHARD WILLIAMSON, JR.

Richard Williamson, Jr., a resident of Lockport, N. Y., well known in the commercial and social life of the city, is a native of Canada, born at Hamilton, Ontario, April 16, 1870, the son of Richard and Mary Williamson. He was an attendant of and graduated from the Roman Catholic Model School of Hamilton, then took a full course at the Canada Business College before entering upon his active and successful business career. Mr. Williamson is the manager of the Lockport Ice Company, and interested also in the Cataract Ice Company, of Niagara Falls, N. Y., and the Myles' Transportation Company, of Hamilton, Ontario. He is a charter member and past grand knight, Lockport Council, Knights of Columbus, a charter member and organizer of Lockport Division No. 4 Ancient Order of Hibernians and a charter member of Branch No. 1, of the same order at Niagara Falls, N. Y., a member of the Catholic Benevolent Legion, and a trustee of St. John the Baptist's Church, of Lockport. Mr. Williamson married Miss Anna Teresa Lillis, of Niagara Falls, N. Y., May 9, 1895; their children are, Cecilia Marie, Richard George, Regina Imelda, and John Thomas. Mr. Williamson is a business man of strict integrity, a consistent churchman and an esteemed citizen.

EDWARD M. WILHELM.

Edward M. Wilhelm, since 1877 successfully engaged in the insurance business in Buffalo, N. Y., is a native of that city, born July 24, 1856, the son of Louis and Frances Wilhelm, and educated in the public schools and St. Joseph's College, Buffalo. In 1884, he became associated with the late Col. Michael Wiedrich, under the firm name of Wiedrich & Wilhelm, the partnership continuing until the former's decease in 1899, since which the business has been conducted by Mr. Wilhelm on his own account. Mr. Wilhelm is a member of the Catholic Mutual Benefit Association, the Buffalo Catholic Institute and other organizations, and in both business and social circles, well known and popular. He married Miss Margaret O. Rebmman, April 22, 1879; they have two children, Josephine and Arthur.

EDWARD T. WALSH.

Edward T. Walsh, well known in the business and financial circles of Buffalo, N. Y., is a native of that city; the son of Dr. Nicholas and Anna M. Walsh. His education was received at St. Joseph's College and Bryant & Stratton's Business College, Buffalo. Mr. Walsh is engaged in the investment bond business with offices in the White Building. He was one of the organizers and is a director of the Irish-American Saving and Loan Association of Buffalo, and was formerly a director of the Commercial Bank of Buffalo. He is a member of the Buffalo Merchants' Exchange, the Manufacturers' Club, the Catholic Institute, and Buffalo Council, Knights of Columbus. Mr. Walsh has had an eminently successful business career, and socially is highly esteemed and popular.

FRANK X. WEISMANTEL.

Frank X. Weismantel, a prominent resident of Springville, N. Y., one of its oldest and best known business men, a manufacturer and dealer in carriages, is a native of Bavaria, born in 1842, the son of George and Margaret K. Weismantel. He received his education in the parochial schools, and in 1861 came to the United States. Mr. Weismantel has been conservative and successful in business, is devoted to his family, an ardent Catholic, and has given generously of his time and means to the church. In 1865 he married Miss Mary M. Fox, of Springville; their family consists of six children, George F., Charlotte, Clara, Frank D., John A., and Mathilde K. Mr. Weismantel is widely known and respected as a man of integrity and sterling character.

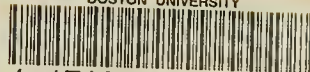
PETER H. ZIMMERMAN.

Peter H. Zimmerman, son of Nicholas and Anna Zimmerman, was born at Wayland, N. Y., May 13, 1857, and educated in the parochial schools. He married Miss Emelia Conrad, of Wayland, September, 25, 1883; their children are, Victor B., Emanuel N., Magdalene M., Beatrice H., Harold J., Wilhelmina H., Peter H. and Marion E. Mr. Zimmerman was appointed to his present office of postmaster by the late President McKinley, February 2, 1902. He has served in many official capacities. As a justice of the peace for twenty years, as a notary public since the age of twenty-one, as village treasurer and village clerk, as a member of the United States Census Bureau, a special on Mortgage Indebtedness Statistics, was associate justice of the Steuben County Court, and is a member of the present Board of Education, of which he fills the office of secretary. He is a man of prominence, taking active part and interest in all county and village matters.





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